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A

COMMENTARY

ON THE

HOLY SCRIPTURES:

CRITICAL, DOCTRINAL, AND HOMILETICAL,

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY

JOHN PETER LANGE, D.D.

PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF BONN,

ASSISTED BY A NUMBER OF EMINENT EUROPEAN DIVINES.

TRANSLATED, ENLARGED, AND EDITED

BY

PHILIP SCHAFF, D.D.

PROFESSOR OF SACRED LITERATURE IN THE UNION THEOLOGICAL SEMINARY, NEW YORK.

IN CONNECTION WITH AMERICAN AND ENGLISH SCHOLARS OF VARIOUS DENOMINATIONS.

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EXODUS AND LEVITICUS.

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EXODUS;

OR,

THE SECOND BOOK OF MOSES.

BY

JOHN PETER LANGE, D.D.,

PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF BONN.

TRANSLATED BY

CHARLES M. MEAD, PH.D.,

PROFESSOR OF THE HEBREW LANGUAGE AND LITERATURE IN THE THEOLOGICAL SEMINARY AT ANDOVER, MASS.

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PREFACE BY THE GENERAL EDITOR.

Dr. Lange's Commentary on Exodus, Leviticus, and Numbers was not published till 1874. Dr. Schroeder's Deuteronomy was issued in 1868.

The two corresponding English volumes were begun several years ago. The present volume contains:—

1. A general and special *Introduction* to Exodus, Leviticus, and Numbers. It unfolds Dr. Lange's original and ingenious view of the organic unity and trilogy of the three Middle Books of the Pentateuch and their typical import. The translation is by Rev. Howard Osgood, D. D., Professor in Rochester, N. Y.

2. The Commentary on *Exodus* by Dr. Lange, translated, with many additions, by Rev. C. M. Mead, Ph. D., Professor in the Theological Seminary at Andover, Mass. The Textual and Grammatical notes, some of which are very elaborate (*e. g.*, pp. 72–75), belong wholly to the American Edition, there being no corresponding part in the German of Lange. The "Doctrinal" and "Homiletical," which in the German edition are put together at the end of Numbers, have been appended to the Commentary proper.

3. The Commentary on *Leviticus* by Rev. Frederic Gardiner, D. D., Professor in the Berkeley Divinity School, Middletown, Conn. This part differs in one respect from most of the series. It was already far advanced before the commentary of Lange appeared, and it then seemed best to complete it on the plan begun, incorporating into it as much as possible of the German work of Lange. For the general structure and arrangement of this commentary, therefore, Dr. Gardiner is responsible; but the greater part of Lange, including every thing of importance, and especially every thing in which there is any difference of opinion, has been translated and included in the work. Nearly the whole of Lange's "Homiletical," and a large part of his "Doctrinal," have been distributed to the several chapters to which they pertain. Every thing from Lange is carefully indicated by his name and by quotation marks; all matter not so indicated is by the translator, and is not marked by his initials, except in the case of remarks introduced into the midst of quotations from Lange. A large part of the translation was prepared by Rev. Henry Ferguson, of Exeter, N. H.

The Commentary on Numbers and Deuteronomy will appear in a separate volume early in autumn. The remaining parts of the Old Testament division are also fast approaching completion.

PHILIP SCHAFF.

Union Theol. Seminary, New York,
April 28th, 1876.

INTRODUCTION

TO THE

THREE MIDDLE BOOKS OF THE PENTATEUCH.

BY

JOHN PETER LANGE, D.D.,

PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF BONN.

TRANSLATED BY

HOWARD OSGOOD, D.D.,

ROCHESTER, N. Y.

NEW YORK:
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THE

THREE MIDDLE BOOKS OF THE PENTATEUCH.

A. GENERAL INTRODUCTION

OF THE THREE MIDDLE BOOKS OF THE LAW CONSIDERED AS A WHOLE.

§ 1. THE RELATION OF THE THREE MIDDLE BOOKS OF THE PENTATEUCH TO THE WHOLE PENTATEUCH.

WHILE the Pentateuch describes the Law of the Lord in its whole compass as the symbolical, typical, fundamental law of the kingdom of God, its universal basis stated in Genesis, and its universal purpose in Deuteronomy, it appears to be the unique character of the three middle books to set forth this law as the law of Israel strictly considered. They are the fixed, written, literal law of God for this people historically bounded and defined. But since this people should not live egotistically for itself, but be a blessing of the nations, and also a type of the nations to be brought into the kingdom of God, its law is not merely a law for the Israelites. Throughout it has a typical meaning as far as its ordinances and shadows indicate the principles of spiritual life and the divine regulations for all the nations of the kingdom of God, for all Christian nations. Israel is the type of Christian nationalities. Israel's law is the type of Christian theocratic systems in their ethical, ecclesiastical and political regulations.

It is therefore both one-sided and erroneous to mistake either the national and directly popular meaning of the Mosaic law in earliest times or the Judaizing and superficiality concerning this law in the Rationalistic era. This last view Rationalism has held equally with the Pharisees. Paul had this in view in his opposition to mere legality. The law of the three middle books is literally and particularly the law of the people of Israel; but this people Israel is essentially a type of the people of the kingdom of God; not only of God's people in general, but also of national institutions, of Christian nationalities. The significance of Israel in respect to Christian nationalities has been excellently set forth by Pastor Bräm of Neukirchen. Concerning the significance of nationalities in the Christian Church, comp. my *Vermischte Schriften*, New Series 11, p. 185, and W. Hoffmann, *Deutschland*, 1870, Vol. 2.

We may consider the special religion of the patriarchs as the subjective religion of the individual conscience led by divine grace, as a walk before and with God directed by special instruction from God and by complete obedience of faith. But now commences the predominantly objective form of religion in which the people of Israel, as an individual, are led by an external social code of laws and by mysterious external tokens of God. The patriarchal religion as compared with the Mosaic is more subjective, which gives it a gleam of New

Testament or of Protestant evangelical freedom and joy (Gal. iii.), as we see portrayed in the life of the Sethites: whilst the religion of Moses is that of promise contained in the training of the people, and therefore the external law and symbols are chiefly employed; as in a similar manner in the Middle Ages Christendom served for the elementary training of the nations. But on the other side a great progress is shown, in that now for the first time a whole nation is made the people of God, instead of a holy family living by themselves, and in that the simple word of God and the simple covenant of circumcision unfold into a complete code of laws and an organization of worship and of society. It is also an exceedingly important fact that Deuteronomy again points out the spirituality of the law, or throws a bridge over to the prophetic era—a fact frequently mistaken. Comp. *Gen. Introd.* p. 49.

§ 2. THE PARTICULAR RELATION OF THE THREE MIDDLE BOOKS TO GENESIS.

According to the preceding, it is not correct to speak of Genesis as the introduction to the following books. According to that view, the Old Testament was designed as a particular and national Bible for the Jews. It is rather the archives of the foundation of the universal and indestructible kingdom and people of God, whose coming is prefigured by the typical people of God, Israel, and by the typical kingdom of God, the theocracy. For it is the high destination of Israel that in becoming the representative of the concentration or contraction of God's kingdom in process of development, it should prepare and bring about the expansion or enlargement of the real and complete kingdom of God as it is promised in the blessing of Abraham (Gen. xii. 3), but especially in the second part of the prophet Isaiah (chap. xliii. 21 f.). Yet the catholicism of Genesis tends to this typical speciality by defining narrower circles for the Messianic promise. The first circle is the universe itself in the significant religious contrast, heaven and earth. The second circle is the earth, Adam with his race. The third circle is the nobler line of Adam in the Sethites in contrast to the line of Cain. The fourth circle is the family of Noah baptized with the water of the flood and divided into the pious and blessed family of Shem and the humanitarian and blessed people of Japhet. Then the distinctive genealogical speciality is begun by the setting apart of Abraham. His posterity is ennobled by a series of exclusions; Ishmael, the children of Keturah and Esau, are shut out from the consecrated circle of Israel. Indeed within this circle great distinctions are indicated, though in the three books the tribes of Judah and Joseph (Ephraim and Manasseh) stand far behind that of Levi. Thus Genesis, which in its catholicism is one with the loftier Genesis, the Apocalypse, ends with the foundation of the Jewish nationality, with the seed-corn of the typical people of God in the house of Jacob.

The three middle books in relation to Genesis are the record of the first typical fulfillment of the divine promise which was given to Israel, and through Israel to mankind (Gen. xv. 13, 14). They inform us how a people of God grew out of the holy family, a people born amid the travail of oppression and tyranny in Egypt. This people, consecrated to God, come out through the typical redemption, which first makes them a people, and which is based upon the fact that the Almighty God (El Shaddai) appears under the name Jehovah, and proves Himself Jehovah. For in the revelation of God as Jehovah, as the covenant God who ever remains the same, and ever glorifies Himself by His faithfulness, there inhere two very diverse revelations, since by the first it was not proved that he would continue to return. As in geometry we must have two separate points in order to determine the distance of a third point, so in the region of faith we must have two indications of salvation in order to conclude assuredly that the covenant-God will continue to return. In this way for the first time the name Jehovah obtained its full significance, though it was known in earlier times in connection with the prevailing name El Shaddai: just as at the Reformation the word "justification" was invested with a new meaning, though it had been known before. On this redemption the theocracy (Ex. xix.) was founded, and appeared not in abstract forms, but in concrete, historical characteristics, in ethical, ecclesiastical and political laws. This code of laws was a boundary separating Israel from all other peoples, placing

them in strongest contrast to other peoples, making them particularly the executioner of the Canaanites, who had come to ruin through the practice of unnatural lust. By this Israel would have become actually, according to the idea of the Pharisees, "*odium generis humani*," had they not been predestined to be educated as the teacher of the peoples and as the mediator of their salvation.

§ 3. THE PARTICULAR RELATION OF THE THREE MIDDLE BOOKS TO DEUTERONOMY.

Doubt has been expressed whether the man Moses who, in the spirit of the severe jurist, issued the code of laws contained in the three middle books, could also be the author of the essential parts of Deuteronomy. Doubts of this sort appear to pre-suppose that a lawgiver should make his own ideals, his loftiest thought a code for his people. But very false conceptions of the best legislation lie at the foundation of this view. A wise lawgiver will approve himself by the manner and mode in which he accommodates his loftiest views of right to the culture or want of culture of his people. Moses therefore might have given a law to his people corresponding to their culture as he found it, by mere external form, the very letter of the law, and the enlargement of the bald form by picturesque representations of a ceremonial worship which appealed to the senses and thought, not less than by a strong organization of the whole people. All this Moses might have done in the character of a Jewish Solon. But his giving an ethical, ecclesiastical and civil national law which was throughout a transparent representation, the symbol and type of the kingdom of God, proved him to be a prophet led and illumined by the Spirit of God.

Throughout his whole course Moses had been educated equally as a Jewish specialist of his times and as a catholic embracing all future humanity. As the adopted child of the daughter of a Pharaoh, he was educated in all the wisdom of Egypt, the most renowned centre of human culture of that time, and he also became familiar among the sons of the desert, the Midianites, with a noble patriarchal house. But as he was a true spiritual heir of Abraham, his personal experiences formed the basis for the catholic enlightenment imparted to him.

But as a prophet of Jehovah it could not be hidden from Moses, that with the institution of the covenant-religion in the forms of the external law, there was danger that the majority of his people might go astray in the mere letter of the law and in seeking righteousness by works. This danger of misunderstanding his law he met by bringing out in the second law, in Deuteronomy, the germs of spirituality which lay in the first law, and thereby opened a way from the isolation of Israel by its code to the spiritual catholicity which was to be developed in the prophets. Such a transition is unmistakably shown in the original portions of Deuteronomy which we distinguish from the final compilation. We are not called to treat of this compilation, or to offer any review of treatises upon it (*e. g.* KLEINERT'S Treatise, *Das Deuteronomium und der Deuteronomiker*).

In the first place, there is throughout Deuteronomy a solemn prophetic tone. Then there is the historical account of the miraculous leading of Israel in the light of Jehovah's grace, who pardoned the transgressions of the people, and even made Moses a typical substitute for the sins of the people (chap. iii. 26, 27). Israel and the law do not appear here in the lightning-flame of Sinai; Israel is the glorious people among the nations (chap. iv. 7), and the fiery law by which Jehovah made Himself known to Israel is comprised in the words: "Yea, he loved the people" (chap. xxxiii. 3). Respecting the form of the revelation on Sinai, not the terrors at the giving of the law are recalled, but the fact that Israel heard only the words of God; they did not see His form, in order that the danger of making images of God might be averted (chap. iv. 15). Thus decidedly were the people directed in the way of spiritual worship. The command against image worship in its length and breadth becomes a long-continued, positive demand for spirituality in religion. In the repetition of the ten commandments (chap. v.), in the tenth, the wife is placed before the house, and the critics have greatly troubled themselves with the question whether this position (chap. v. 21) or the reverse in the decalogue (Ex. xx. 17) is the right one. This alternative would make no essential change; for in Exodus the lawgiver speaks, but in Deutero-

nomy the prophet who interprets the law. According to the law the wife is part of the house and the property of the man; according to her spiritual relations, she is above the house. By the law of the Sabbath (its importance as regards worship in Leviticus must be distinguished from its ethical value, Ex. xx.) the principle of humanity, which was stated in the first sketch of the civil law (Ex. xxiii. 12), is further developed (Deut. v. 14, 15). Especially remarkable is the expansion of the first commandment in the declaration: Thou shalt love Jehovah thy God with all thine heart, and with all thy soul, and with all thy might (chap. vi. 5). The covenant-sign of circumcision is here referred to the circumcision of the heart, regeneration (chap. x. 16; xxx. 6).

In Leviticus, after the curse and the blessing, come a few words of promise of the restoration of Israel (chap. xxvi.); but here how greatly is that promise expanded in prophecy (Deut. chap. xxx.)! This prophetic tendency in Deuteronomy is not obscured by the severe enactments against the Canaanites (chap. vii.); they are rather, on the one side, moderated (chap. vii. 22), and, on the other side, the reason for them is given (ver. 22). If more is said in this book of the Levites than of the priests, it is a proof not of the exaltation, but of the lessening of the priesthood, a step towards the general priesthood. To these are added the laws of a genuine humanity in the laws of war (chap. xx.) and also in various commands touching forbearance and morality. And finally the solemnity of the song and of the blessing of Moses. The grand antithesis between the song and the blessing makes these chapters the flower of Deuteronomy: in the song the curse referred to culminates; in the blessing, the promise. As Genesis from a universal basis converges to the particularity of the three middle books, so Deuteronomy diverges in the direction of catholicity. This shows that the particularity of the three books is economical and temporary, and that a golden thread of spiritual significance, of symbolical, typical suggestion runs through the whole law.

For the distinction between Deuteronomy and each of the three middle books, comp. the article "Pentateuch" in HERZOG'S *Real-Encyclopædie.*

§ 4. THE RELATION OF THE THREE MIDDLE BOOKS OF THE LAW TO EACH OTHER.

The internal, essential relation of the three middle books of the law to each other is not defined with sufficient theological exactness either by the Hebrew names which are the first words of the books, וַיִּקְרָא, בְּמִדְבַּר, אֵלֶּה שְׁמוֹת, or by the Greek names of the Septuagint representing the principal subjects of the books (comp. HARTWIG'S *Tabellen zur Einleitung des Alten Testaments*, 2 *Aufl.* S. 28).

An approximate distinction is found in the old division of the law into the moral, ceremonial and civil law. Yet these three forms do not sufficiently correspond to the concrete character of the three books.

But in perfect accord with the distinguishing marks of Messianic prophecy, we may designate the first book (Exodus) as the prophetic book of the theocracy, the second (Leviticus) as the priestly book, the third (Numbers) as the kingly book, the book of the army, its preparation and marches, and service of the heavenly king. In the sequence of these books there is mirrored the sequence of the offices of Christ, whilst in the history of Israel the rule of the prophets (judges included) comes first, then the rule of the kings, and lastly the rule of the priests.*

That in the preparation of the three books this distinction was intentionally maintained appears from the plainest marks. A cursory consideration might, for instance, ask: why do we not find the large section containing the erection of the tabernacle in Leviticus rather than in Exodus, since the tabernacle is the holy place of Levitical worship? According to the explanation of the Scriptures themselves, the tabernacle is primarily not the house of the offerer, but of him to whom the offering is brought; not the priest's house, but God's house,

* Ewald greatly misunderstands the matter when he makes the following order: God's rule, kings' rule, saints' rule. God's rule, or the theocracy, is not a form of government; it is the principle of government; but in permanent sovereignty it controlled all the three forms of government until they ended with the destruction of Jerusalem.

the temple-palace of Jehovah, where He is present as law-giver, and maintains the law given on Sinai; we might say, it is the Sinai that moves with the people; and therefore it is the house where Jehovah ever meets with His people through the mediation of His representatives. The significance of the tabernacle as the place of the revelation of the glory of God comes out very clearly at the close of Exodus (אֹהֶל מוֹעֵד and אֹהֶל הָעֵדוּת).

But we must more exactly define the two parts of Exodus.

The first part (chaps. i.–xviii.) narrates the formation of the people of Israel up to the foundation of the theocracy by their redemption, that is, the typical redemption and creation of the people of God and the typical foundation of the kingdom of God. The second part (chaps. xix.–xl.) comprises the giving of the law, the ethical law, and the tabernacle as the dwelling-place of the Law-giver. To this is added in Leviticus the law of worship and in Numbers the political law, for the most part illustrated by examples.

The first part (chaps. i.–xviii.) is therefore the real foundation of the three books, the single trunk which is further on divided into three codes of laws. But the preponderance of the prophetical and ethical law, of the decalogue over the law of worship and the civil law is shown by its place in the foundation, and it also appears from the fact that with the decalogue the outline of the three-fold code of laws is given (Ex. xx.–xxiii.).

In accord with the same law of a definite characteristic distinction of the books, we find in Leviticus the laws of the festivals arranged. All those festivals are placed before them as priests (chap. xxiii.). The Sabbath appears here not in an ethical point of view as the day of rest but in its relation to worship as the day of the great assembly and as the basis of all other festivals ordained by God (chap. xxiii.). But all these festivals are preceded by the distinctive mark of Leviticus, the complete directions concerning the great day of atonement (chap. xvi.). In like manner the ten commandments and all the statutes are conformed to the priestly idea (chap. xix.); and so the fourth book of Moses, the book of the army of God and of the beginning of its marches, true to its character, commences with a muster of the people fit for war.

Numbers therefore stands with the impress of the kingly revelation of Jehovah. It forms the foundation for the conscription of the army of the Lord (chap. i.–iii.). And if the Levites are again mentioned here, it is because they are now appointed to sanctify the march of the people of God and their wars (chaps. iii. 44—chap. iv.). The laws of purification, which were inculcated in Leviticus with respect to worship, are repeated here that the camp of the army of God should be kept clean, in order that the army may be invincible (chap. v.). All directions with respect to sacrifice which are repeated here are given more or less for this end (chaps. vi.–x.). And therefore the two silver trumpets, which sounded the march, form the last of all these regulations. But the offences of the people, their calamities and judgments, afford visible proofs that it is the typical march of the people of God and the divine guidance of the people which are set before us (chaps. xi.–xvii.), and that by severe, yet gracious interposition, the errors of the people are removed. And then, preceded by new ordinances for purification, and, since the assembly needed a new incitement, by the death of Miriam and Aaron in due time, and by the purification of Moses himself with the assembly through great perturbation at the waters of Meribah (chap. xx.), the great conquests of Jehovah (one had long before taken place) follow, though these are again interrupted by new transgressions by the people (chap. xxi.–xxv.). The second enumeration of the people marks the end of the preliminary foundation of the state (chap. xxvi.), and hence there follow sketches of the political and civil law (chap. xxvi. f). The regulations of the festival again occur here, because of their relation to the civil order of the state. All further directions are merely outlines of the future typical state (chaps. xxx.–xxxvi.).

§ 5. THE ORGANISM OF THE THREE BOOKS AS TO THEIR UNITY AND THEIR SEPARATE PARTS.

The ethical and prophetic legislation of Exodus is based on the formation and redemption of the people of God: it is also the prophecy of the better legislation, the erection of a true spiritual kingdom of God by the vivifying laws of the Spirit of God. The typical, sac-

rificial rites of Leviticus are connected with this prophecy by internal relations. Then on the basis of consecration through sacrifice, the army of God, according to the book of Numbers, comes together in order that, being led by God in its marches and purified by peculiar judgments, it may execute judgment upon the world and lay the foundation of God's state.

In accordance with the three-fold division Moses appears most prominently in Exodus (Exodus is therefore peculiarly the book of Moses), Aaron in Leviticus, and the princes and leaders of the twelve tribes in Numbers. We have already mentioned that this three-fold division becomes four-fold because we must distinguish in Exodus the general fundamental portion (chaps. i.—xviii.) from that which is special.

The organism of Exodus—The theocracy as prophetic and ethical, or as the sole foundation of worship and of culture.

Exodus is divided in general into two parts; the first part (chaps. i.—xviii.) narrates the formation and redemption of the people of God, more strictly, the formation of the people of God and their redemption until the institution of God's state or the theocracy; the second part (chaps. xix.—xl.) narrates the institution of the covenant and the ethical and prophetical law of God by itself, a compendium of the whole law as special training unto Christ, until the completion of the habitation of the ever-present Law-giver.

The first larger division is divided again into the history of the typical origin and redemption of Israel (chaps. i.—xii.), and into the history of the confirmation of the redemption by the typical consecration (chaps. xiii.—xviii.). The fundamental thought of the first part of the history of redemption is deliverance through suffering, a deliverance marked by the institution and celebration of the passover, with the solemn exodus begun with the repast of the exodus, the passover (chap. xii.). The fundamental thought of the second part, or of the history of the confirmation of the redemption, is the separation of Israel from the Egyptians by the passage through the Red Sea, accomplished by means of the pillar of cloud and of fire (chap. xiv.), celebrated in Moses' song of victory, and taking shape in the preparation for the theocratic covenant. The first part describes merely the pangs of birth until the birth, the second describes merely separations or typical consecrations.

The second larger division (chaps. xix.—xl.) is divided into the history of the covenant of the first legislation (chaps. xix.—xxiii.), of the institution of the covenant (chap. xxiv.), and of the ordering of the tabernacle together with the reception of the written law (chaps. xxv.—xxxi.); further into the history of the apostasy in the setting up of the golden calf, of the restoration of the covenant through chastisements, and of the law renewed partly in severer, partly in milder terms (chaps. xxxii.—xxxiv.); finally into the history of the erection of the tabernacle, by which Mount Sinai or the house and the revelation of the Law-giver is brought within the congregation of God (chaps. xxxv.—xl.).

Remark.—Some commentators and writers of Introductions never give themselves the trouble to discover the arrangement of these books, but, on the contrary, tell us the sources whence they were compiled. This is plainly scientific aberration, the result of an ambitious but owl-like criticism, an anatomical history of literature, which without right desires to be called theology. However thoroughly one may pursue the question of the sources, that will not release us from the duty of understanding the books as they are according to their logical structure and religious intention.

The organism of Leviticus—The theocracy as priestly; after the dedication of the covenant-congregation to God follows the dedication of the covenant-people to Jehovah, the holy covenant-God, by means of theocratic consecration, for the purpose of manifesting theocratic holiness.

The fundamental thought of this book is offering, but offering as atonement or the typical atonement with God (chap. xvi.). Both the principal divisions correspond with this. First, the holy rites (chaps. i.—xvi.); second, the holy life (chaps. xvii.—xxvii.). In the first section the various offerings are set forth in order, beginning with the burnt offering and ending with the peace offering (chaps. i.—vii.). It is worthy of remark that in this book it is repeatedly said, "when one brings an offering," whilst the ethical decalogue speaks abso-

lutely "thou shalt." In the second section follow the directions concerning those appointed to the office of mediation by sacrifice, the priests, *i. e.*, of those who in a typical sense are worthy to draw near to God in behalf of the sinful people (Jer. xxx. 21) chaps. viii.—x. Then follow the directions concerning the animals of the typical offering, clean beasts which as distinguished from unclean beasts are alone fit for an offering (chap. xi.). Then is described the typical cleanness or purification of the offerers, *i. e.*, of the Israelites bringing the offering. With these directions is reached the festival of the yearly offering for atonement, the central point and climax of worship by offerings (chap. xvi.).

Hence there now follow in the second division the typical consequents of the typical offering for atonement, the precepts for maintaining holiness. *a.* All killing and eating of flesh becomes in the light of the offering for atonement a thank offering (chap. xvii.). *b.* Since the table of the Israelite as a priest is hallowed, so is also his marriage (chap. xviii.). This priestly holiness pertains to all the relations of life; first, positively (chap. xix.); second, negatively (chap. xx.). Above all it demands a typical positive maintenance of holiness in the priestly office itself (chaps. xxi.—xxii. 16), as well as perfection in the very animals to be offered (chap. xxii. 17–33). To the keeping holy the animals for offering is joined the keeping holy the festivals on which the offerings are brought (chap. xxiii.): so also the acts of offering (chap. xxiv. 1–9). The keeping holy the name of Jehovah is inculcated by an instance of punishment (chap. xxiv. 10–23). The very land of Israel must be kept holy by the Sabbatic year and the great year of jubilee (chap. xxv.). The general law of the typical holy keeping is then followed, as a conclusion, by the sanction or declaration of the holiness of the law itself; the promise of the blessing, the threatening of the curse (chap. xxvi.).

But why does ch. xxvii. speak of special vows? Here also the law points beyond itself. Vows are the expressions of a free, prophetic, lofty piety. They point to a higher plane, as the *consilia evangelica* of the Middle Ages sought to do this, but could do no more because they made the law of the spirit of Christ a mere external law of the letter, and just as the longings inspired by the *consilia evangelica* found their solution in a life of evangelical faith, so the desires expressed by Old Testament vows found their solution in the New Testament. But under the law they were to be regulated according to law. Yet even in the great day of atonement there were two ceremonies which pointed beyond the Old Testament; first, an offering for atonement in accordance with all legal offerings; second, the putting of the unknown, unatoned sins on Azazel* in the desert.

The organism of the Book of Numbers—The theocracy as kingly in its relation to the world. The army of God. Its preparation. Its march to take possession of the inheritance of God. Its transgressions, its defeat and rejuvenescence under the discipline of its king Jehovah and under the leading of Moses to the border of the promised land.

The fundamental thought of the book of Numbers is the march of the typical army of God at the sound of the silver trumpets, the signals of war and victory for directing the wars of Jehovah, until the firm founding of God's state, and the celebration of the festivals of victory and blessing of Jehovah in the land of promise (chap. x. 1–10). Around this centre are grouped the separate parts of the book.

The conscription and the order of the camp of the holy people form the first part: at the same time the Levites are assigned to lead the army of God (in a symbolical sense as a banner, not in a strategic sense, chap. iii. 22); they are also mentioned here as being the servants of the ark of the covenant, the symbolic banner of the army, to precede the army (chs. i.–iv.).

Upon this in the second part follow the directions for the typical consecration of the army, especially for putting away whatever would defile (chap. v.), and for self-denial on the part of the army (chap. vi. 1–21); then the solemn blessing of the army (chap. vi. 22–27), and the gifts and offerings which the leaders of the army brought for the tabernacle as the central point (staff and head-quarters) of the army of God (chap. vii.). Then in conformity with this high purpose the splendid lights of the tabernacle and those who were to serve them, the Levites, are spoken of (chap. viii.). In addition to these consecrations there are enact-

* [See note, p. 43].

ments for keeping clean the army by the feast of the passover and the supplementing of the law of the passover by that of the second passover for those unclean at the first, stragglers in the holy march, and by the law for strangers eating the passover (chap. ix. 1–14).

The third part, the central point of the book, forms a special section. It describes the pillar of cloud and of fire over the tabernacle as the divine signal for the marches of Israel, and the blowing of the silver trumpets as the human signal following the divine (chap. ix. 15—x. 10).

Then in the fourth part the departure of Israel from Sinai and the first division of its marches, its chastisement by a series of calamities, transgressions and judgments, which proves that this army of God is only symbolical and typical. This occasions the institution of a new purification of the people by the sprinkling of water, mixed with the ashes of a red heifer, which has been made a curse. This section ends with the death of Miriam and of the high-priest Aaron (chap. x. 11—chap. xx.). This part includes the march to Kadesh and the long sojourn there till the departure of the new generation for Mount Hor. Special incidents are, the burning in the camp and the miraculous gift of food by manna and quails; the boasting of Aaron and Miriam against Moses; the dejection of the people at the report of the spies and their defeat afterwards in their presumption; a new regulation of the peace-offerings, which encloses a new prediction of the promised land; a violation of the Sabbath and the judgment accorded to it; the rebellion and destruction of Korah's faction; the murmuring of the people against the judgment which had overtaken the faction, and the deliverance of the people from the judgment intended for them by the incense offered by Aaron, at which time the position of the priesthood is still higher advanced. And finally, apart by itself comes the catastrophe at Meribah, when both Moses and Aaron sinned and were punished.

The fifth part describes the second division of the march of the Israelites, which apparently is to a large extent a return; but it now begins to be a march of victory, though some great transgressions of the people are followed by great punishments. On this march, which begins at Mount Hor and continues through a great circuit around the land of the Edomites to the encampment of the Israelites at Shittim in the plain of Moab, Eleazar the new high-priest stands by the side of Moses; at last Joshua comes forth more positively as the representative of Moses (chaps. xxi.—xxv.). The two transgressions of Israel, their murmuring because of the long journey, and their thoughtless participation in the revels of the Midianites in the land of Moab, are punished by suitable inflictions, which are again followed by theocratic types of salvation. The blessings of Balaam form the central point of the exaltation of Israel now beginning.

With the sixth part begin the preparations for entrance into Canaan. First there is a new enumeration of the now purified people, the new generation. Then an enlargement of the law of inheritance, especially in reference to daughters who are heirs. Then the consecration of Joshua as the leader of Israel. The directions with regard to the offerings which are now made more definite are a presage of the march into Canaan, or of the beginning of a time when Israel will be able to bring these offerings. The new law of the feasts given here bears a similar signification. The seventh new moon, the great Sabbath of the year, is made chief of all, as a sign that Israel now enters into its rest. Here also the sphere of the vow appears as one of greater freedom, and above that of the legal offerings; but at the same time it must be brought under the rule of law. A last blow against the heathen, the campaign for vengeance on the Midianites, by which Israel is purified, forms the conclusion of these preparations (chaps. xxvi.—xxxi.).

The seventh part contains the commencement of the settlement of Israel in Canaan. First, the settlement of the tribes of Reuben and Gad and the half tribe of Manasseh, are described. This is followed by a retrospect of the wandering in the desert; and by an anticipation of the future, consisting of an encouragement to enter the land, defining the boundaries of the land and those who should allot the land, at the same time particularly mentioning the cities of the Levites and of refuge. Finally the inheritance of the tribes is ensured against division (chaps. xxxii.—xxxvi.).

§ 6. THE RELATION OF THE THREE BOOKS TO HOLY SCRIPTURE IN GENERAL, AND TO THE NEW TESTAMENT IN PARTICULAR.

These three middle books are in an especial sense the law books, or the law of the Jewish people. But even for the Jewish people they are not books of a mere external law for the regulation of an external state. With such a view these books would be read as the heathen law books of a powerful heathenism, and the Jewish people would be regarded as a heathen people among the heathen. In fact the Jewish people who made the law a covenant of the partiality of God and of righteousness by works, has been shattered as a nation, and cast out among all people.

In conjunction with the special legal and national signification, these books, as books of revelation, have a symbolical side; in their literal commands and historical features they present in symbol lofty spiritual relations. The law of circumcision announced in Genesis becomes the symbol of a circumcision of the heart. This symbolical side of the law in limited construction, becomes further on through the law in broader construction, the larger revelation of God in prophecy, till the latter passes away in the morning beams of the Spirit.

But, thirdly, the three books have a typical side; they set forth the future real, *i. e.*, spiritual redemption and its fruit, the new covenant and the real kingdom of God, that is, the New Testament in preparatory and fundamental outlines. If we regard merely the symbolical and typical, that is the spiritual side of the three books, we have the New Testament in the Old, the beginnings and foundations of the eternal revelation of salvation (Heb. xi. 1 f.); if we regard only the exterior we have the national law of the Jews, whose burden and impossibility of fulfillment must lead to Christ (Acts xv.). But regarding both sides at once, we have the picture of a strong concentration or contraction of the kingdom of God as a preparation for its future unlimited expansion and catholicity.

The positive side of this history of legislation is the lofty spiritual aim and significance of the law, its prophetical and Messianic bearing. Its negative side consists in its bringing out prominently that the law as law cannot give life, but that under the law the people constantly stumble and fall, and only by divine chastisements and grace, by priestly intercession and atonement, by true repentance and faith, do they again reach the path of salvation.

Within this law—irrespective of its expansion in Deuteronomy—there is great progress and growth, as is shown in the difference of the relations before and after the setting up of the golden calf, between the first and second tables of the law.

At the first giving of the law the people see the lightning and hear the thunder on the mount, and in mortal fear hurry away. Moses alone must speak with God for the people. But Moses was able so far to quiet the people, that after the giving of the law Aaron, Nadab, Abihu, and seventy elders, with Moses, were able to approach the top of the mount, and there behold God, and eat and drink (Exod. xxiv.). At the second sojourn of Moses on the mount, we do not hear of these fearful signs. From mysterious concealment and silence, he comes forth with shining face, before which Aaron and the princes, who at the first giving of the law beheld God, retreat; and their slavish fear, and that of the people, is again quieted by covering Moses' face with a vail. Jehovah Himself, also, in order to reassure the people, makes known from Sinai the meaning of the name Jehovah; that He was "God, merciful and gracious, long-suffering and abundant in grace and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, but leaving nothing unpunished, and visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." But on the other hand, it is now determined that Jehovah will accompany the people, not as Jehovah Himself, in the midst of the people, but in the form of an angel before them, that is, in the form of Old Testament revelation and law. As a mark of this positive separation, Moses removes his tent as a provisional tabernacle outside the camp; an act which brings to mind John the Baptist in the wilderness; and the congregation in the camp is by that declared unclean.

§ 7. THE RELATION OF THE THREE BOOKS TO THE RECORDS ON WHICH THEY WERE FOUNDED.

The logical connection and the organic unity of these three books are exhibited in undeniable precision, clearness, and beauty.

And not less clear is it that this whole complex of the Jewish national law is arranged not according to the strict requirements of history but of religion; a sacred tabernacle though made of historical materials; not a mere didactic composition, but a concrete didactic disposition strung upon the threads of history. Separating the historical from the didactic elements, we find that the first historical portion (Exodus, chaps. i.—xviii.), makes a book by itself. Joined to this, as a second book, is the second part of Exodus; the book of prophetical and ethical legislation. Leviticus contains no trace of historical progress; it is simply the law-book of Levitical worship. The first section of Numbers (chaps. iv.—x. 10), forms the outline of the theocratic, kingly legislation. Then at the blast of the silver trumpets the people depart from Sinai. And now follow the second historical part of the whole work, the march from Sinai to the plain of Moab, and various new legal precepts, as special circumstances occasioned them. Thus the three books arranged according to theocratic purposes make five books, a smaller Pentateuch in the greater. Though we may not lay special stress upon the sacred trinity of this law, yet it is worthy of remark, that the ethical legislation progresses through the stadia of development, that the legislation concerning worship from beginning to end is a finished system, which is further on supplemented by the civil legislation, while this last is enlarged as historical occasions required, in accordance with the usual course of civil legislation. But that this concrete unity did not proceed from a single human author under divine inspiration, appears from many proofs, as well as from the very nature of these books. First of all, this is shown by the connection with Deuteronomy, in which it is plain that previously-existing records were arranged by a subsequent editor. Such records are also in these books quoted or presupposed, for instance, the songs (Numb. xxi. 17 ff., 27 ff.): the history and especially the prophecies of Balaam.

In general we cannot with certainty decide between those parts which had Moses for their author (as for instance BLEEK does in his Introduction, recognizing many such parts), and those which are due to a later revision or addition; but from satisfactory proofs we make the following distinctions: 1, Those originals which are fundamental, to wit, the primary, traditional and written records of the genesis of the people—especially of Joseph—then the outlines of the theocratic legislation (the passover, the decalogue, the tabernacle, the law of offerings, *etc.*, songs, forms of blessing, encampments); 2, the arrangement of the law into three parts by the hand of Moses; 3, a final later revision, which, by arrangement and addition, sought to present the complete unity of the Pentateuch.

That such collected originals were the foundation of these books needs no argument. But that Moses himself distributed the materials into three parts, appears from the great significance of this organic three-fold unity with its Messianic impress, from the designation of the tabernacle, not for Levitical but for ethical legislation, as well as from the break in the whole construction before the death of Moses. It is particularly to be remarked that the three legislations manifest their theocratic truth by their interdependence; either by itself would present, judged by common rules, a distorted form.

That these three books were made by dividing up a larger book which enclosed within itself that of Joshua, is a modern scholastic view without any proof. As regards the distinction between Elohistic and Jehovistic portions, it may have some importance for Genesis. But maintaining the great importance of the revelation in Exod. vi., thenceforth the distinction between the two names must rest only on internal relations, not upon portions to be critically distinguished. For instance, when, from the calling of Moses (Ex. iii.) and from the intercourse of Jehovah with him (Exod. vi.) it is asserted that this is a compilation from two different accounts, the assertion is made at the expense of the internal relations of the text, which plainly show a perfectly logical progress from one section to the other. In consequence of the decided refusal of Pharaoh to let the people of Israel go for a religious festival in the desert, and on account of the increasing oppression of the people which brought them to

despair, Jehovah as the covenant-God of Israel comes forth in the full glory of His name. With this new significance which He gives to His name, He repeats previous promises (Exod. iii. 8–15) and assures the redemption of the people by great miracles and judgments, and their admission into a peculiar covenant relation. That the first general account anticipates some particulars of the second transaction is not an argument against it.

In view of the totality of the Mosaic legislation the fundamental law asserts itself, that as already mentioned, the essential parts are in the highest degree interdependent. Moses, as the author of the decalogue only, would no longer be Moses; but a system of offerings which was not founded upon this ethical basis, would seem to be an institution of sorcery. The preparations recorded in the book of Numbers, without these conditions precedent, would have to be regarded as measures for a conquest of the world by war. The proof of this compact organism of the Pentateuch is the complete interdependence of the separate parts.

For the sources of the Pentateuch, especially of these three books, see BLEEK, *Introd. to Old Test.* The various views, see in "*Uebersicht der verschiedenen Vorstellungen über Ursprung und Zusammensetzung des Pentateuchs*," page 172. According to EWALD, the Mosaic sources are difficult to disentangle. The defenders of a single authorship are indicated in HARTWIG'S *Tabellen*, pp. 28, 29. Comp. BUNSEN'S *Bibelwerk*, 2 *Abtheilung*, *Bibelurkunden*, p. 108.

§ 8. HISTORICAL FOUNDATION OF THE THREE BOOKS.

The Range of this History.

CHRONOLOGY.—In these books of the Pentateuch we have narrated the history of the birth of the people of Israel up to its complete development as a nation. As the typical history of the people of God, it is a miniature of the birth of Christianity. The course of the history begins with the theocratically noble origin of the people, and continues until they behold their inheritance, the promised land. Betwixt these is the history of an obscure embryonic condition, in which they gradually become a people, though at the same time they sink deeper and deeper into slavery, and of a birth as a nation in the midst of severe pangs, by which redemption is accomplished, and which is then confirmed by the discipline of the law and God's guidance of them through the desert, where the old generation dies away and a new generation grows up.

The narrative is joined to Genesis by the recapitulation of the settlement of Israel in Egypt, and of the death of Joseph, and continues to the time of the encampment in the plain of Moab, shortly before the death of Moses. According to Exod. xii. 40, the Israelites dwelt in Egypt four hundred and thirty years. To this must be added the sojourn in the desert, forty years (Numb. xiv. 33; xxxii. 13). The whole period of this history is therefore four hundred and seventy years. But out of this long period only a few special points are marked. The origin of the people dates from the death of Joseph to the commencement of the oppression. Of this interval we learn nothing. It is a period covered with a veil like that which covered the birth of Christianity from the close of the Pauline epistles to the great persecutions of the second century.

The duration of Israel's oppression cannot be accurately defined; it began at an unknown date, which preceded the birth of Moses and continued till his mission to Pharaoh. Then Moses was eighty years old, and Aaron was eighty-three years old (Exod. vii. 7). To this must be added the forty years of the march in the desert (besides the period in which Egyptian plagues occurred), and accordingly Moses at his death was one hundred and twenty years old (Deut. xxxiv. 7). That Moses was forty years old when he fled into the wilderness, and then lived in the wilderness forty years with Jethro (Acts vii. 23–30) is the statement of Jewish tradition. See Comm., l. c.

The undefined period of the Egyptian plagues, which from their connection followed one another quickly, is terminated by the date of the exodus. The period from the departure from Egypt to Sinai, and from Sinai through the desert to Kadesh, is clearly marked. Departure on the 14th (15th) Abib or Nisan (Exod. xii. 17); arrival at Sinai in the third month (Exod. xix. 1); departure from Sinai on the 20th day of the 2d month of the 2d year (Numb.

x. 11); arrival at Kadesh Barnea in the wilderness of Paran in the 2d year (the spies' forty days, Numb. xiv. 34); abode at Kadesh (Numb. xxi. 1; Deut. i. 46) to the arrival at the East bank of the Jordan thirty-eight years. In the fortieth year of the exodus they came to Mount Hor, where Aaron died on the first day of the fifth month (Numb. xxxiii. 38). On the first day of the eleventh month of the fortieth year, Moses delivered his parting words to Israel (Deut. i. 3).

Goethe was therefore right when he said that Israel might have reached Canaan in two years. But he did not understand God's chastisement, nor, we may add, the human sagacity of Moses, which together occasioned a delay of thirty-eight years. And so Goethe's denial of Moses' talent as a ruler is a proof that he utterly misunderstood the exalted and sanctified worldly wisdom of Moses. But quite in accord with Goethe the Israelites, against the will of Moses, did make an attempt to take possession of Canaan (Numb. xiv. 40).

The endeavor to fill up the obscure interval between the death of Joseph and the history of Moses by the supposition of revelations proceeds from the idea that Old Testament revelation must be made continuous, agreeing with the continuity of the biblical books. But this would obliterate the distinction between periods and epochs made in Old Testament history, as well as the peculiar import of revelation at chosen times. It is only through a perception of the spiritual rhythm in the history of the kingdom of God (of the distinction between the *χρόνοι*, in which a thousand years are as one day, and the *καιροί*, in which a day is as a thousand years) that we reach an understanding of the great crises of revelation. SCHILLER'S words: "*es gibt im Menschenleben Augenblicke*," *etc.*, may be paraphrased thus: there are moments in human life when it is nearer than at other times to the spirit of revelation, to eternity, to the other world. Concerning the strictures of DE WETTE, VATKE, and BRUNO BAUER on the "great chasm" in the chronology, see KURTZ'S *Hist. of Old Covenant*, Vol. II., p. 21. Yet in that obscure interval came forth the special significance of the name Jehovah as already mentioned.

On making the length of the sojourn in Egypt four hundred and thirty years, see this Comm. on Gen. xv. 13. This Comm. on Gen. xiii. DELITZSCH, *Gen.*, p. 371. This Comm. Acts vii. In relation to the various readings in the Septuagint, Samaritan Codex, and in Jonathan (the sojourn in Egypt 430–215 years), see KURTZ, *Hist. of the Old Covenant*, Vol. II., p. 135, as well as concerning the statement of Paul (Gal. iii.), which KURTZ explains by his citation of the Septuagint, while we date from the end of the time of promise. The objections which are made to the chronology of the Septuagint see examined in KURTZ as above. On the amazing conjectures of BAUMGARTEN, see KURTZ, Vol. II., p. 143. According to BUNSEN, the limit of the sojourn in Egypt is too short; according to Lepsius it was only ninety years.

We compute as follows: the whole sojourn was four hundred and thirty years. The thirty years were not counted because the oppression did not immediately begin; therefore four hundred years of oppression. But as the four hundred and thirty years (Gal. iii.) are apparently counted from Abraham, it would appear that the period in which the promises were made to Abraham and the patriarchs ended with the death of Jacob.

Egypt.

For the description of this land, where the Israelites became a nation, we must refer the reader to the literature of the subject, particularly to the articles on Egypt in WINER'S *Bibl. Realwörterbuch;* ZELLER'S *Bibl. Wörterbuch* (Egypt); HERZOG'S *Real-Encyclopädie;* BUNSEN, *Egypt's Place in History;* HENGSTENBERG, *Egypt and the Books of Moses*, with Appendix, Berlin, 1841; UHLEMANN, *Thoth, oder die Wissenschaften der alten Egypter*, Göttingen, 1855; EBERS, *Egypten und die Bücher Moses'*, Vol. I., Leipzig, 1868; BRUGSCH, *Reiseberichte aus Egypten*, Leipzig, 1855; BRUGSCH, *Die Egyptische Gräbervelt, ein Vortrag*, Leipzig. 1868; SAM. SHARPE, *History of Egypt*, 2 Vols., London, 1870; A. KNOETEL, *Cheops, der Pyramidenerbauer*, Leipzig, 1861; *Travels*, SCHUBERT [see also the maps in the Ordnance Survey under direction of Sir Henry James, F. R. S.], STRAUSS, *Sinai und Golgotha, etc.* See the bibliog-

raphy of the subject in KURTZ, *Hist. of the Old Covenant*, Vol. II., p. 380. Also in DANZ, *Egypt, Egyptians.*

For a sound knowledge of the history of Israel in Egypt one must consult the maps, *etc.* Kiepert, *Atlas der alten Welt;* Henry Lange, Bible-atlas in Bunsen's Bibelwerk; Chart and Conspectus of the written characters in BRUGSCH. *Reiseberichte.* LONG'S *Classical Atlas*, New York, 1867.

God's providential arrangement that Israel should become a nation in Egypt is shown by the following plain proofs:

1. The people must prosper in that foreign land, and yet not feel at home. This was brought about, first, by a government which knew Joseph, that is, by national gratitude; then by a government which knew not, or did not wish to know Joseph, and which made the sojourn in Egypt very oppressive to the people.

2. The rapid growth of the people was favored by the great fertility of Egypt, which not only supplied abundant food, especially to a pastoral people living by themselves, but also revealed its blessing in the number of births.

3. A people who were to be educated to a complete understanding of the great antithesis between the blessing and the curse in divine providence could be taught in Egypt better than elsewhere to know the calamities attendant upon the curse. Here too were found the natural prerequisites for the extraordinary plagues which were to bring about the redemption of the people from slavery.

4. The capacity of Israel, to receive in faith the revelations of salvation and to manifest them to the world, needed as a stimulus of its development, contact and attrition with the various civilized nations (Egypt, Syria, Assyria, Phœnicia, Babylon, Persia, Greece, Rome). The first contact was pre-eminently important; by it the people of faith were prepared by an intercourse during centuries with the oldest civilized nation. Their lawgiver was educated in all the wisdom of Egypt, and the conditions of culture for the development of the religion of promise as a religion of law, the knowledge of writing, education in art, possession of property, *etc.*, formed a great school of instruction for the people of Israel. The external culture of the theocracy and the Grecian culture of æsthetics grew from the same stock in Egypt.

5. And yet the national as well as the spiritual commingling of the people with Egypt must be precluded. The people were preserved from a national commingling by the antipathy between the higher Egyptian castes and that of shepherds, and by Israel's separate abode in Goshen, as well as by the gloomy, reserved character of the Copts and by the constantly increasing jealousy and antagonism of the Egyptians. The spiritual commingling was obviated by the degradation of the Egyptian worship of animals and the gloominess of their worship of the dead to a people who had preserved though but an obscure tradition of monotheistic worship of God. That the people were not altogether free from the infection of Egyptian leaven is shown by the history of the golden calf; yet this infection was in some degree refined by a knowledge of the symbolic interpretations held by the more cultured classes of Egypt, for the golden calf was intended to be regarded as a symbol, not as an idol, as was the case in later times among the ten tribes.

Israel in Egypt, the Hyksos, Pharaoh.

The date when the Israelites settled in Egypt has been, in earlier and later times, variously given, and with this indefiniteness of times has been joined the relation of Israel to the Hyksos mentioned by the Egyptian historians, who migrated into Egypt, and were afterwards driven out.

For the Biblical Chronology we refer to the exhaustive article by ROESCH in HERZOG'S *Real-Encyclopädie.* "Among chronologists who accept the scriptural accounts SCALIGER, CALVISIUS and JACOB CAPPEL place the exodus in 1497, PETAVIUS in 1531, MARSHAM in 1487, USHER in 1491," *etc.* DE WETTE makes the sojourn of the Israelites in Egypt to be from 1921 to 1491 B. C. (*Biblische Archäologie*, p. 28). Various computations are found in the treatises, *Biblische Chronologie*, Tübingen, 1857; BECKER, *Eine Karte der Chronologie*

der Heiligen Schrift, Leipzig, 1859; V. GUTSCHMID, *Beiträge zur Geschichte des Alten Orients zur Würdigung von Bunsen's Egypten*, Bd. 4 and 5. The chronology of MANETHO is exhaustively treated by UNGER, *Chronologie des Manetho*, Berlin, 1867.

Some chronologists of the present day by the combination of Egyptian traditions have arrived at results very different from the above. According to LEPSIUS (see KURTZ, Vol. II. 409), the Hyksos came into Egypt as conquerors about the year 2100 B. C., and after a sojourn of five hundred and eleven years were driven back to Syria. "After this about two hundred years pass away before the immigration of the Israelites into Egypt, which, as well as their exodus about a hundred years after, took place under the nineteenth dynasty." Sethos I. (1445–1394, by the Greeks called Sesostris) was the Pharaoh under whom Joseph came to Egypt: his son Ramses II., Miamun the Great (1394–1328), was the king at whose court Moses was brought up; and his son, Menephthes (1328–1309), the Amenophis of Josephus, was the Pharaoh of the exodus, which took place in the year 1314. See the remarks by KURTZ and this Comm., Introd. to Genesis.

According to BUNSEN (*Bibelwerk, Bibelurkunden Theil I.*, § 111), the Israelites lived in Egypt many hundred years before their enslavement. Then a few centuries more passed until the oppression culminated under Ramses II., and under King Menophthah (1324–1305) the exodus took place. Here Biblical Chronology is made entirely dependent on conjectures in Egyptology. It does not speak well for the infallibility of the research, that one requires only ninety years, the other about nine hundred years, for the sojourn of the Israelites in Egypt.

In this connection the following questions are to be considered:

1. What is the solution of the difference between the four hundred and thirty years as given in Exodus and the period shortened by the two hundred and fifteen years of the patriarchs, as given by the Septuagint and the Samaritan codex?

2. What is the solution of the statement of the Bible that the building of Solomon's temple was begun four hundred and eighty years after the exodus of the children of Israel out of Egypt (1 Kings vi. 1)?

3. What relation does the history of the Israelites bear to the account by MANETHO of the Hyksos and the lepers?

As to the first question, we refer to the explanation in this Comm., Genesis xv. 14. Comp. KURTZ, Vol. II., p. 133. As to the second question, see this Comm.; The Books of Kings by BAEHR, 1 Kings vi. 1. The reconciliation of this statement with other chronological statements of the Bible is found, first, in the view that many of the periods mentioned in the Book of Judges are to be regarded as contemporaneous; second, in the indefiniteness of the four hundred and fifty years of the judges (Acts xiii. 20).

The third question has become the subject of various learned conjectures. The account of MANETHO concerning the expulsion of the Hyksos and the lepers from Egypt seems hitherto to have obscured rather than illustrated the history of Israel in Egypt. According to the first account of the Egyptian priest MANETHO (JOSEPHUS, *c. Apion* I. 14), people from eastern lands invaded Egypt under King Timaus, conquered the land and its princes, and ruled five hundred and eleven years. They were called Hyksos, that is, shepherd-kings. At the end of this period they were overcome by a native king, and finally having capitulated, were driven out of their fortress, Avaris, by the king's son Thummosis. They then retreated through the desert to Syria, settled in Judea, and there built a city (Hierosolyma) which could hold their entire host (240,000 persons). JOSEPHUS referred this tradition to the exodus of the Israelites.

The second account of MANETHO tells of an expulsion of the lepers (*c. Apion*, I. 26). Amenophis, an imaginary king, desired to see the gods. He was commanded by another Amenophis first to clear the country of all lepers. From all Egypt he collected them, eighty thousand in number. The king sent them first into the eastern quarries, later into the city Avaris, where the Hyksos were said to have entrenched themselves. A priest from Heliopolis, chosen by them, taught them customs which were opposed to those of the Egyptians. Then he called the Hyksos from Jerusalem to a united struggle against the Egyptians. King

Amenophis marched against the united forces with 300,000 men. But fearing the gods, he retired to Ethiopia, while the enemy committed the greatest atrocities in Egypt. The priest (Osarsiph) who led the lepers, now called himself Moses. After thirteen years Amenophis came with Ethiopian confederates, defeated the shepherds and the lepers, and pursued them to the Syrian boundary (see the full account in Kurtz, v. 2, pp. 380–429).

These utterly fabulous stories are well fitted as a stage for the higher learning. According to Josephus and many others, the Hyksos were the Israelites, according to others the Hyksos lived with the Israelites, and if so, according to one view, they were the protectors and defenders of Israel, according to an opposite view, they were the oppressors of Israel (Kurtz, vol. 2, p. 380). According to Lepsius, the Hyksos were expelled two hundred years before the immigration of the Israelites. According to Saalschütz, the destruction of Pharaoh in the Red Sea, and the destruction of the dynasty of the Hyksos, occurred at the same time; but the expulsion of the Hyksos took place later.

In a careful consideration of the stories of Manetho great difficulties arise against every conjecture. If the Hyksos left Egypt for Jerusalem before the Jews, then history must show some trace that the Jews in their march through the wilderness to Palestine came upon this powerful people who preceded them in migration. If the Hyksos left Egypt after the Israelites, then the Hyksos in their journey to Jerusalem must have met with the Israelites. Finally, if these pastoral people were together in Egypt, the shepherd-kings could not have preserved an entire separation from the Jewish shepherds. KURTZ supposes that the Hyksos were Canaanites, and the immigration of Israel took place under their supremacy. He also finds in the legend of the lepers a reference to the Israelites, a view which requires some modification, if Manetho's connecting the lepers with the Hyksos points to the Mosaic account that a mixed multitude joined themselves to the departing Israelites.

HENGSTENBERG, in his work "Egypt and the Books of Moses," with an appendix, "Manetho and the Hyksos," opposes the prevailing view that Manetho was the chief of the priesthood in Heliopolis, the most learned in Egypt, and wrote the history of Egypt by order of king Ptolemy Philadelphus, using the works which were found in the temple. His reasons are the following: evidences of striking ignorance of Egyptian mythology, of geography, *etc.*, remarkable agreement of his account of the Jews with the statements of writers like Chæremon, Lysimachus, Apion, Apollonius Molo, all of whom lived under the Roman empire. There are no other witnesses who corroborate his statements. Manetho was a forger of later times, like Pseudo-Aristeas. In later times there was a large number of Jews who cast off their nationality, only retaining the national pride and antipathies, of whom Apion was an example. Accordingly HENGSTENBERG holds the view, "that the Hyksos were no other than the Israelites, that no ancient Egyptian originals formed the basis of MANETHO'S accounts, but that the history preserved by the Jews was transformed to suit Egyptian national vanity."

If we grant the statements concerning the historical character of MANETHO it is still possible that there arose in Egypt false traditions of the sojourn of the Israelites and of their exodus. It is easily conceivable that the national pride of the Egyptians did not perpetuate this history, as it really was, on their monuments: and it is just as conceivable that the unpleasant tradition of this history was transformed in accordance with Egyptian interests and with different points of view. The legend of the Hyksos intimates the origin, mode of life, and power of the Israelites, that by them great distress came upon Egypt, and that they went away to Canaan and founded Jerusalem, while the legend of the lepers, to please Egyptian pride and hatred, has made of the same history a fable. The names Avaris and Hierosolym', as well as other marks, prove that these two legends are very closely connected. A. KNOETEL in his treatise "Cheops" presents a peculiar construction of Egyptian history, which proceeds upon the supposition of the untrustworthiness of MANETHO. That the shepherd kings came from Babylon, and imposed upon the Copts the building of the pyramids and the worship of the dead, is a surprising statement in a work showing great research.

That an intimate acquaintance with Egypt is shown in the Pentateuch, is proved by HENGSTENBERG with great learning in the work quoted above. He has also manifested undeniable impartiality, as his departures from the orthodox traditions prove in his history of

the sacrifice of Isaac, of Balaam, of Jephthah's daughter, and in the paragraphs on "The signs and wonders in Egypt," "Traces of Egyptian customs in the religious institutions of the books of Moses." That his purpose was apologetic cannot obscure the worth of these investigations.

The influence which Egyptian art and science must have exerted upon the culture of the Israelites, as well as the antagonism between Israelitish and Egyptian character, has been treated in a summary way by SAM SHARPE in his *History of Egypt*.* How much the Israelites owed to Egypt in respect to science and art is an interesting chapter in ancient history; and here something should be said on the relation of the religion of Egypt to that of Israel. Moses, whose name is Egyptian, and means "son of water," was brought up in the neighborhood of Heliopolis, the chief school of Egyptian philosophy, and, according to the legend, received through Jannes and Jambres most careful instruction in all the wisdom of the Egyptians, while many Israelites had given themselves to the idolatry and superstition of the land. This is the reason, according to Manetho, why so many Egyptian customs are expressly forbidden in the Mosaic law, whilst others, which were harmless, are accepted in it. A comparison of the customs of both nations would throw much light upon their relative positions. The grand purpose of the separation of the Israelites from other nations was the unequivocal maintenance of monotheism. Moses therefore declared that the gods which were commended to the veneration of the ignorant masses by the Egyptian priests were false gods. The Egyptians worshipped the stars as the representatives of the gods, the sun by the name Ra, the moon as Joh or Isis; but among the Israelites a worshipper of any of the heavenly bodies was stoned. Among the Egyptians sculpture was the great support of religion; the priests had the god hewn out in the temple, and there prayed to it; they worshipped statues of men, of irrational beasts, birds, and fishes; but the Israelites were forbidden to bow down before a chiseled or carved image. Egyptian priests shaved off their hair, but the Israelites were forbidden to make a bald place, or even to cut the ends of the beard. The inhabitants of lower Egypt cut marks on their bodies in honor of their gods, but the Israelites were forbidden to cut their flesh or to make any marks in it. The Egyptians put food in the grave with the corpses of their friends, and on their behalf sent presents of food into the temples; but the Israelites were forbidden† to put any food with a corpse. The Egyptians planted groves in the courts of their temples (like the later Alexandrine Jews in the courts of their synagogues); but the Mosaic law forbid the Israelites to plant any tree near the altar of the Lord. The sacred bull, Apis, was chosen by the priests of Memphis on account of black color and white spots, and Mnevis, the sacred bull of Heliopolis, bore nearly the same marks; but the Israelites were ordered in preparing the water of purification to take a red heifer, perfect and young. Circumcision and abstention from swine's flesh was common to both Egyptians and Israelites; but the Egyptians offered swine's flesh to Isis and Osiris, and ate of it once a month, on the day after the full moon, after the sacrifice.

In addition to their knowledge of nature, the Egyptian wise men were acquainted with sorcery and magic, which they used for the deception of the common people. When Moses came before Pharaoh with signs and wonders, their magicians imitated him in some cases. The Egyptian sorcerers and magicians exerted a great and often injurious influence on the spirit of the nation; they spoke as if they were the messengers of heaven; an abuse which two thousand years after the law could hardly restrain, though it condemned to punishment any who asked their advice. But the Mosaic law empowered the people to punish those who would seduce them, and commanded them to stone any who practised magic or witchcraft.

We must now speak of some things which the Israelite law-giver borrowed from the land he left. The Egyptians inscribed the praises of their kings and gods on the inner and outer sides of the walls of their buildings, and in the same manner the Israelites were commanded to write the chief commands of their law upon the posts of their doors and gates. The Egyptians adorned the carved images of their gods with wings; the Israelites were commanded to place at each end of the ark a cherub with outstretched wings. In a picture of a religious

* [I have been unable to verify this reference in the last edition of SHARPE'S *Egypt*.—H. O.]

† [Is not the author mistaken as to any prohibition of this?—H. O.]

procession in the time of Rameses III., there is a representation of a statue of the god Chem being carried, which measures two and a half cubits in length, and one and a half cubit in height, agreeing in form and measure with the ark which the Israelites made for the tabernacle. When the Israelites in the desert were bitten by serpents, Moses made a serpent of copper, and fastened it upon a pole, that those bitten might look upon it and be healed; similar serpents are often seen on Egyptian standards; and finally, when the Israelites fell into idolatry, and demanded that Aaron should make them a god, he made them a golden calf, the same animal they had frequently seen worshipped at Heliopolis under the name Mnevis, and which they themselves perhaps had worshipped.

The Israelites brought with them from Egypt a knowledge of the art of writing, and in the perfection of the alphabet and the mode of writing, as well as the more important matters of religion and philosophy, they soon surpassed their teachers. The Egyptian hieroglyphics, at first representing syllables, made no further progress except that later they were used as phonetic signs of syllables. In the enchorial character (current hand) on papyrus, the more clumsy signs were omitted, and all strokes were made of equal thickness by a reed pen. Unfortunately Egyptian religion forbade all attempts at change or reform, and therefore in all ornamental and important writings the hieroglyphics were retained, which otherwise would probably have been changed to signs of letters. The enchorial writing was used only in current hand; but it never reached the simplicity of a modern alphabet. The Hebrew square characters were derived directly from the hieroglyphics, and the world owes it to the Hebrews that instead of writing in symbols an alphabet was formed by which a sign expresses a sound. The Israelites admired the grand buildings of the Egyptians, but made no attempt to imitate them. They early saw the great pyramids, and might have known when and how they were built, but they probably satisfied themselves with the remark, that giants built them. That Israelite religion and philosophy were not derived from the valley of the Nile appears from the following: among the Israelites there was no encouragement to trade, for the taking of interest was forbidden by law; women were not permitted to be priests; the reward of the good and the punishment of the wicked was not, as among the Egyptians, expected after death, but here on earth;* religious mysteries were as foreign to the Israelites as to the Egyptians the thought that the earth could be deluged by rain. In general, Heliopolis, from its close connection with Chaldea, received far more science and instruction from Babylon than it returned thither. On the similarity between Egyptian and Israelite customs comp. *Thoth* by UHLEMANN, p. 7. EBERS, *Egypten und die Bücher Moses*, Vol. I., Leipzig, 1868.

Growth of Israel in Egypt.

If we regard the sojourn of Israel in Egypt as so short in duration as Lepsius would

* [This is the common view, but it does not accord with some of the plainest facts of revelation. At the beginning of the Pentateuch stands the account of the death of Abel by the hands of Cain. Accepted as righteous by God (Gen. iv. 4; Heb. xi. 4), the younger brother, for no crime on his part, is murdered by the elder; and this murderer, though under a curse, lives to become the head of a long line of descendants, who enjoy in rich abundance the good things of this world. The righteous is cut off in early youth. The wicked lives in security and wealth. If there were no other revelation on this subject in the Pentateuch, this account would be sufficient to teach every believer in God, who is just, that His rewards and punishments are not confined to this world, but must be expected beyond death. Enoch was righteous before God, but he had not lived to half the age of the other patriarchs before the Flood when he was translated. Was his reward here? Heb. xi. 5, 6. The expectations of Abraham, Isaac and Jacob, as to their reward, were utterly deceived, if they were confined to this world. And what was the reward of Moses on earth? He tells us in the 90th Psalm that after three-score years and ten the strength of man is "labor and sorrow;" and in Deuteronomy he rehearses to the people the pangs of the burden he had borne in leading the people, and declares that death on the eastern side of the Jordan was to be his punishment for his sin at Meribah. No, all these patriarchs prove by their lives the truth of Paul's words respecting all believers that "if in this life only we have hope in Christ, we are of all men most miserable." Their latter days must have been shrouded in impenetrable gloom if they looked for their reward here—and in that gloom the promise of God must have vanished for them and for us. But the New Testament plainly says that all these men were men of faith. "Now faith is assurance of things hoped for, a conviction of things not seen. For by it the elders obtained a good report. * * * * * But without faith it is impossible to please God; for he that cometh to God must believe that He is, and that He is a Rewarder of those who diligently seek Him." Heb. xi. 1, 2, 6. Jesus says the doctrine of the resurrection was taught by Moses (Matt. xxii. 32; Ex. iii. 6), and the Epistle to the Hebrews asserts that both Abraham and Moses believed it (Heb. xi. 13–19, 26). The only rational solution of their lives is a belief in rewards and punishments after death. The earliest revelation, in the first four chapters of Genesis, was enough by itself to establish this faith.—H. O.]

make it, then it would not have been possible in that time for Jacob's family to become a great nation. But if, on the other hand, we accept twice the length of time given in the Bible it would be questionable whether the people, through so long an oppression, could have preserved their Jewish peculiarities and religious traditions, as in this interim, they were left to natural development on the basis of patriarchal revelation. "It has been argued from 1 Sam. ii. 27 that there was not an interruption of divine revelation during the stay in Egypt. But the argument is unsound. The meaning of the words, 'I plainly appeared unto the house of the fathers, when they were in Egypt, in Pharaoh's house,' *etc.*, is fully exhausted if we suppose them to refer to the last year of the sojourn of the Israelites there. At the same time it is a strong proof that religious consciousness was kept alive in the hearts of the people, that in so many of the proper names which were given during that period (Numb. iii.) the name of God is found as one of the component parts." KURTZ, Vol. II., p. 177.

Moses found existing among his people an organization of the tribes, heads of tribes, who as elders exercised authority in their tribes (Ex. iv. 29). The religious zeal which Levi first manifested in fanaticism (Gen. xxxiv.) seems to have remained in a purer form in the tribe of Levi, as appears from the call of Moses, from the course of the sons of Levi at the punishment of the idolatry of the golden calf, and from the blessing of Moses.

A tendency of the Jews to dispersion, the opposite pole to their strong coherence in their peculiarities, in its loftier motive prefigured by the emigration of Abraham (Gen. xii.), first shows itself in the separation of Judah (Gen. xxxviii.), and seems to have been felt frequently during the settlement of the Israelites in Goshen. Concerning an earlier emigration (1 Chron. vii. 21) of some of the sons of Ephraim to Canaan, and a colonization of some of the sons of Judah in Moab (1 Chron. iv. 22), comp. Kurtz, vol. 2, p. 177. The Danites in the time of the Judges (Judg. xviii.) left their home and conquered the city Lais in northern Canaan, and gave to it the name Dan. Later the tribe of Simeon left their narrow bounds within the tribe of Judah and disappear among the other tribes (1 Chron. v.): a circumstance which throws light on the last statement of the tradition in the blessing of Moses in which Simeon's name is wanting. Even in Egypt many Israelites seem to have exchanged their home in Goshen for settlements among the Egyptians, for in this way alone could arise the familiar relations with Egyptian neighbors, which appear in the presents to the Jews of articles of silver and gold. Similar to the tax-gatherers under the Romans in the time of Christ were the Jewish scribes and bailiffs whom the Egyptians obtained among the Jews themselves to confirm their despotic rule over them. In like manner the two midwives, who probably were the heads of a class of midwives (Ex. i. 15), are described as Hebrews.

§ 9. MOSES.

Comp. the articles under this title in WINER, HERZOG, ZELLER (*bibl. Wörterbuch*), and the index of the literature further on. We regard as the peculiarity of Moses, legal conscientiousness in a highly gifted nature under the leading of the revelation of God. Hence he stands in the history of the kingdom of God as κατ' ἐξοχήν, the servant of God in contrast to the Son in the house, who in a yet higher, the very highest sense, was the servant of God (Heb. iii.). Hence his renunciation of the world is based upon his "respect to the recompense of the reward" (Heb. xi. 26). As a champion of the law, but in misunderstanding of the law, he smote the Egyptian (Ex. ii. 12); then he became the protector of the oppressed women in the desert. For forty years he maintained his faith clear; then he thought he had failed of the conditions of his call, and felt that by the wrath of God he was brought near to death because his Midianite wife had probably long been a hindrance to the circumcision of his sons (Ex. iv. 24). It is specially remarkable that though he governed the people in the desert with a strong hand by the law, he condemned himself because for an apparently small omission or transgression (Numb. xx. 12) he saw prescribed by Jehovah his great punishment, which indeed he prescribed for himself,* that he should not with the people

* [There is no warrant for this in Numb. xx. 12; xxvii. 14; Deut. xxxii. 51, 52; Psalm cvi. 33, or elsewhere, that I am aware of. Moses' death was not brought about by his remorse, but was accomplished as God had foretold and by God.—H. O.]

enter the land of promise. This is the legal conscience of an eminently ethical mind. Moses thus stands in strong contrast to a fanatical spiritualization, which, like the company of Korah, would anticipate New Testament relations, as well as to the soulless perversion of the law into mere rules, else he could hardly have broken the first tables of the law, or have come down with the second tables from Sinai with his face shining, or in the original documents forming the basis of Deuteronomy, have drawn the lines of a spiritual interpretation of the law. Aaron, who could play the fanatic (Ex. xxxii. 5), as a man of mere legal rules, together with Miriam, at times opposed Moses (Numb. xii.). As the faithful steward of the law, Moses stands in harmonious contrast to the Gospel economy; only a temporary and intermediate evangelist, who on Sinai (Ex. xxxiv.) had heard Jehovah's exposition of His name; the faithful theocrat, who by law and symbol pointed to Christ (Numb. xi. 29).

As nature points beyond itself to the region of spirit, as the law points beyond itself to the Gospel and its royal law of freedom (James i. 25; ii. 8), the law of the Spirit (Rom. viii.), so the mediator of the divine law points beyond himself to the Prophet of the future (Deut. xviii. 15). At the beginning and the end of his declaration of the ethical law in the decalogue there are the germs of the coming law of freedom, "who brought thee out of the house of bondage," "thou shalt not covet."

Besides Moses' relation to Christ we must mark within the Old Testament his relation to Elijah and Elisha. Elijah is the Old Testament counterpart of Moses on the side of legal retribution; but Elisha is the expounder of Moses as to the spirituality of the law, its gentleness and mercy, the coming gospel.

The grandeur of the genius of Moses appears in striking contrasts, pre-eminently in the contrast of his firm conscientiousness with his prophetic power as a seer; then in the contrast of his eminent worldly wisdom, with his inner spiritual life; in the contrast of his delicacy with his heroic vigor; in the contrast of his deep sensitiveness to the signs of the curse and the signs of the blessing; and finally in the opposite traits of the mildest humanity, yea, of priestly self-sacrifice (Ex. xxxii. 11, 31; Numb.: the laws of humanity) and of the inexorable firmness of the law-giver (Ex. xxxii. 27; Numb. xiv. 28; chap. xiv.).

That Moses should not be identified with Jewish superficial legality, with the letter of the law that "killeth," though as a national law-giver he was compelled to exercise specially the office of death (2 Cor. iii. 7), that this was not his whole office (as Luther would lead us to infer), is apparent from the fact that by the side of the ethical law he has placed the law of atonement, the theocratic reform of the traditional law of offerings. And that he did not intend to establish a real hierarchy is proved by his laying the basis of civil rights, the first article of which regulates the emancipation of slaves. We judge the Papacy too leniently and wrongfully when we assert that it is a return to the Old Testament priesthood—a priesthood that would absorb utterly all prophecy and all political authority!

Among the great law-givers of antiquity Moses stands in solitary grandeur. He alone gave to others the two most popular offices in national life: the high-priesthood to Aaron, the chief command of the army to Joshua. As prophet he points beyond himself and his institutions to the future; he does not obliterate the hope of the future which Abraham had impressed upon his religion, but filled it with life and unfolded it chiefly through symbols. But it was the Spirit of God who, in addition to his great genius, and by means of special direction, made him capable of these great things. The common characteristic of all mighty men of God and of faith, who made known the revelation of God, unconquerable patience and endurance, the sign of the victorious perseverance of the kingdom of God, especially of Christianity, as it appeared in many individuals, the firmness of Noah, Abraham, Jeremiah, but pre-eminently the patient and long-suffering perseverance of the Lord, these also appear in typical traits, and though imperfect, yet in peculiar beauty, as the special marks of the character of Moses. Hence in his old age a single act of impatience, reflecting the severely punished impatient act of his earlier years, was sorely requited, though this single false step was so turned by God as to give to his life a solemn and glorious ending on the eve of enter-

ing Canaan (Deut. xxxiv.). He was not allowed to pass into obscurity behind Joshua, the general, or to close his life without solemnity at an unimportant time.

Finally there is one trait in the character of Moses to be considered which has been almost entirely overlooked, because, in the interest of an abstract supranaturalism, or of a criticism which resolves them into myths, his miracles have been discussed without respect to their means. If we believe in a charism, that is, that a gift of nature is always the basis of a gift of grace, and this gift of nature becomes a charism by being purified and inspired by the Spirit of grace, we will find this synthesis constantly appearing in heroic proportions in the sphere of revelation. And accordingly it was a sense of nature grand and deep, an instinctive sensibility for nature which Jehovah made the exponent of His revelations in nature in Egypt and the wilderness, the miracles of Moses. For if every scriptural miracle is a miracle both of knowledge and of power, then in the miracles of Moses there is surpassing knowledge, a piercing into the depths of nature which the Spirit of the Lord opened to him. His power is a dauntless trust in God, by which he lifts his rod, which accomplishes the miracle, not as by magic, but as a symbol, pointing to the strong arm of the Lord. With respect to Moses' knowledge of the deep things of nature, we can distinguish his knowledge of natural history, of the earth, of geology, of psychology, and of the laws of health; but each of these the Spirit of revelation had made a charism.

§ 10. THE DESERT AND THE MIDIANITES.

It seems to be a primary law of the divine economy and instruction that the people of God should be born in servitude and brought up in the desert (Hos. ii. 14; ix. 10). For not only did the nation of Israel come forth from the house of bondage and take its stamp in the desert, but also Israel's reformation after the Babylonian captivity under Ezra, its second Moses; and Christians grew to be the people of God under the despotism of the old world and in the great desert of asceticism, and the Christian Reformation was compelled to pass through servitude and the desert. For the German Reformation the desert was prepared by the devastations of the thirty years' war; the French Reformation received its purification in the Church of the desert.

As the land arose out of the earlier formation of the sea (Gen. i.), so the deserts, like the steppes, appear to have come forth by changes in the formation of the sea, as though they were bottoms of seas, rocky, stony, salt and sandy plains, without water or vegetation. The old world is to a large extent covered with deserts, and the Arabian desert, with which we are concerned, with its many parts and projections, is pre-eminently the desert (see WINER, *Wörterbuch*), having, in connection with the great stretch of desert from the northwest coast of Africa to northern Asia, two great wings, the desert of Sahara in North Africa and the desert of Zobi in Northern Asia. The desert is nearly allied to the region of the dead, to Hades; it forms dead places of the living earth, and is the place of death to many pilgrims who attempt to cross it. Yet water has won for itself many parts of the desert (as the earth has won a portion of the sea by the formation of islands), steppe-like pasture-lands, real shepherds' commons (מִדְבָּר) and spice-bearing oases. The most remarkable conquest has been that of the Nile, the father of Egypt, over the desert on its right and left bank. The Red Sea also intersects the desert.

As to the configuration of the Arabian desert, we refer to the articles in the lexicons on the desert and Arabia, as well as to the most important narratives of travels and to maps.

The Midianites, to whom Moses fled, and among whom he was prepared for his calling, seem to have been a nomadic branch of an Arabian tribe, descendants of Abraham and Keturah (Gen. xxv. 2–4), which had its home on the eastern side of the Elanitic gulf, where the ruins of the city of Madian still testify to their settlement, and which carried on the caravan-trade between Gilead and Arabia, from eastern lands to Egypt, whilst another branch extended eastward to the plain of Moab. Thus they became closely interwoven with the history of the Jews. Midianite merchants brought Joseph as a slave to Egypt; with the nomad Midianite prince, Jethro, Moses found a refuge for many years; and Jethro exerted important influence even in the organization of the Mosaic economy, and assisted the mis-

sion of Moses by a fatherly care for his family (Ex. xviii.). On the other hand, it was the Midianites who, in league with the Moabites, by means of their wanton idolatrous festivals, almost brought the people of Israel to destruction (Num. ch. xxv. and xxxi.), so that Moses found it necessary to take vengeance on the Midianites, that his people might be freed from their customs, as they previously had been freed from Egyptian customs by the passage through the Red Sea. Again, later in the time of the Judges they were a scourge of the Israelites, from which the Israelites were delivered by the victory of Gideon (Judg. ch. vi. and 8). In Isaiah lx. 6 a nomad Midianite people is mentioned, part of whom were peaceful shepherds in the desert, and others formed a band of Arabian robbers. Comp. the art. "Midian" in WINER and KURTZ II. 192.

The March through the Desert.

For a comprehensive synopsis of the literature, see KURTZ II. 360; BRÆM, *Israëls Wanderung von Gosen bis zum Sinai*, Elberfeld, 1851; EBERS, *Durch Gosen zum Sinai*, Leipzig, 1872.

From the Indian Ocean the Arabian gulf stretches north-westwardly, and divides Asia from Africa until it reaches the isthmus of Suez. Its eastern side bounds Arabia, and its western side bounds Ethiopia, Nubia and Egypt. On the north it branches fork-like; the left prong, the Sea of Sedge, or the Hero opolitanic Gulf, extends towards the Mediterranean with which, as is shown by the Bitter lakes and a Mediterranean gulf, it is loosely connected, while the right prong, the Gulf of Akabeh, or the Elanitic gulf, seems by a long reach to seek the Dead Sea, with which it is connected by the long ravine of the Arabah. Between the two gulfs is the Arabian desert, through which lay a great part of the journey of the Israelites. This journey was first along the Gulf of Suez, and then by the west shore of the Elanitic gulf, and through the Arabah to Kadesh; then it returned to the head of the Elanitic gulf. The smaller division of the journey begins with the crossing of the Arabah at the head of the gulf, in order to pass around the mountains of Seir and in the plains of Moab to exchange the toil of the pilgrim for the march of war.

In the adjustment of the minute, but not very clear accounts of the journey through the desert (Ex. ch. xiv.–19; Deut. x. 12–21, 33), we must, as VON RAUMER rightly remarks, distinguish between days' journeys and encampments or days of rest, as well as between mere encampments and long settlements. So also we must distinguish between the stations of the encampments of the people and the marches of the army.

It seems also very important to distinguish between the two sojourns of the army (not of the mass of the people) in Kadesh. The true key for the solution of the greatest difficulty in the determination of the stations appears to be in Deut. i. 46: "So ye abode in Kadesh" (again) "many days," "according unto the days that ye abode there," (כַּיָּמִים אֲשֶׁר יְשַׁבְתֶּם, ὅσας ποτὲ ἡμέρας ἐνεκάθησθε). The Vulgate has only "multo tempore." According to KNOBEL this means: they remained still in Kadesh a long time, to wit, just as long as they did remain. But we prefer to translate: equal to a time ye wished to make it your abiding residence. The two sojourns in Kadesh will not seem so improbable, if, as according to VON RAUMER'S map, the people twice went over the route from the Elanitic gulf to Kadesh. In Deut. i. 46 we are told, the Israelites at the first time left Kadesh to pass into Palestine; but when they were smitten by the Amorites, they settled in Kadesh (Num. xx. 1).

The first division of the whole journey in the Arabian desert extends to the first settlement of Israel in Kadesh in the desert of Paran (Num. xiii. 1; Deut. i. 19). The sections of this journey are as follows: 1. Journey from Rameses to Succoth and Etham, and turning in the direction of Pi-hahiroth on the sea-shore; 2. Passage through the sea and journey to the encampment in Elim; 3. From Elim to Sinai, and encampment before Sinai (Ex. xiii. 17—xix. 1); 4. Departure from Sinai, and journey parallel with the western coast of the Elanitic gulf to Hazeroth and to Kadesh in the desert of Paran (Num. x. 12—xiii. 1); 5. Certain incidents of the first settlement in Kadesh; the spies; the insurrection of the people against Moses; the decree of God that that generation should die in the desert, and that the

wandering should last forty years (Num. xiv. 34); the fool-hardy march of the people and their rout to Hormah, to which the supplementary account returns (Num. xx. 1): "And the children of Israel, the whole congregation, came into the wilderness of Zin;" so that they returned from Hormah back again to Kadesh. The second division of the journey through the desert includes the obscure thirty-eight years' abode in Kadesh (Deut. i. 46). The decree of Jehovah was fulfilled in this period. After this comes the journey to Mount Hor, the chain of mountains forming the eastern boundary of the Arabah (Num. xx. 23), and not lying in the land of Edom. After that Moses was compelled by the threatening attitude of the Edomites to give up the attempt to reach the eastern side of the Dead Sea from Kadesh across the Arabah (Num. xx. 20). The death and burial of Aaron on Mount Hor (for another name of the place, see Dt. x. 6) necessitated a longer sojourn (Num. xx. 29). It is again related that the king of the Canaanites at Arad fought Israel when he heard that they would force their way into the land by the way to Atharim. The Vulgate translates: "by the way of the spies," and exegetically this is doubtless right; it is the same history which is told in Num. xiv. 45, as appears from the locality, Hormah (Num. xxi. 3). But the fact is again mentioned because with it is joined the assertion that Israel received satisfaction for this defeat.

The first countermarch was from Etham to Pi-hahiroth, the second from Hormah to Kadesh and Hor, and the third makes a complete return from Hor to the head of the gulf of Akabeh, "to compass the land of Edom" (Num. xxi. 4; Deut. ii. 1). In the neighborhood of Elath and Ezion-geber the road led them between the gulf of Akabeh and the end of the Arabah onwards to the desert of Moab. With the crossing of the brook Zered the decree of the wandering was accomplished, and therefore the whole period of this wandering is stated at thirty-eight years (Deut. ii. 14). The words "the space" (of time) "in which we came from Kadesh-barnea," plainly indicate the first departure from Kadesh towards southern Palestine, and the second long sojourn in Kadesh is included in the thirty-eight years. The Israelites were not to pass through the centre of Moab (Deut. ii. 18), or through the territory of Ammon (ver. 19). From the wilderness of Kedemoth, near by a city of the same name in what was afterwards the territory of Reuben, the conquests begin. The embassy to Sihon at Heshbon asks permission for a peaceful passage through his land, though Moses foresaw the hostile refusal and its consequence, as he had when he asked Pharaoh to permit the people to go into the desert to hold a feast (Ex. v. 1). This policy is justified by the consideration that the grant, though highly improbable, would have obliged the grantor to keep his word. After the conquest of Heshbon east of Jordan over against Jericho, northern Gilead from Wady Arnon to Mount Hermon was the fruit of the victory over Og, King of Bashan, who made the first attack (Num. xxi. 33; Deut. iii.). The conquered country was apportioned, and the army returned to the "valley over against Beth-peor" (Deut. iii. 29; Num. xxii. 1), where Moses gives his last orders before closing his course in mysterious solitude on Mount Nebo (Deut. xxxiv. 6). Here at Beth-peor, or in the plains of Moab, the people were brought into great danger by Balak, the King of Moab. He did not succeed in cursing Israel, but in enticing them by the counsel of the false prophet Balaam, who had just before been made to bless them (Num. xxxi. 8). In Beth-peor they were near to the temple of their idol, where obscene idol feasts were held. The enticement was accomplished by the Moabites and by that branch of the Midianites which had its home in the mountains to the east; but the war of vengeance which Moses ordered, and which was intended to prevent the moral degeneracy of the young generation who had so grandly begun their mission, was called a war against the Midianites, perhaps in tenderness to Moab. The war was concluded, and Moses' work was done.

There were the best reasons for the circuitous marches of the people. For the first circuit the reasons are given. Had they gone direct through the desert to Canaan, they would have been compelled to fight with the Philistines, and they were not prepared for this (Ex. xiii. 17). In addition to this, there was a second purpose in the counsel of God; Israel must

pass through the Red Sea, that thereby destruction might come on Pharaoh pursuing them (Ex. xiv. 1).

For the second circuit there are also two reasons. As Israel at first would not venture, even with Jehovah's aid, to enter southern Palestine, and then made the attempt presumptuously without Jehovah, and was punished with defeat, their courage, the courage of the old generation, was broken. But when the new generation strove to march through Edom to attack Canaan from the east, they were forbidden to do so on account of their relationship to Edom; and hence the motive for their great circuit and return to the Red Sea. And again they must make detours in order to avoid war with Moab and Ammon. On this march the way led them between Moab and Ammon, so that the capital of Moab was on the left and the territory of Ammon on the right.

The desert through which Israel passed, Arabia Petræa, is divided into a succession of separate deserts, of Shur, of Sin, of Sinai, of Paran, *etc.*, stretches of sand, of gravel, of stones and rocky wastes.

For the geography of Edom and the lands east of Jordan, see the articles Seir, Moab, Ammon, in the Bible Dictionaries; and the numerous books of travel, Von Schubert, Strauss, Palmer, Tristam, Porter, Burton; the geographical works of Ritter, Daniel and others, especially the geography of Palestine by Von Raumer, Robinson and others.

On the differences in the indications of the lines of March, comp. Winer, *Arabische Wüste*, though he does not adhere to the simplicity of the Biblical narrative. In order to harmonize these statements, we must suppose that the list (Num. xxxiii.) contains not only the encampments and day's journeys, but also lesser way-stations, and we must also remember the oriental custom of giving several names to the same object, and in addition, there may be interpolations in places not well understood.

As has been remarked, there were two sojourns in Kadesh, but not as they are usually conceived from a misunderstanding of Num. xiii. 1; xx. 1, and xxxiii. 36. The station Moseroth (Num. xxxiii. 31) must be identical with Mount Hor, where, according to Num. xxxiii. 38 (comp. Deut. x. 6; Num. xx. 22), Aaron died, and if we accept the list of stations as without error (Num. xxxiii.), the sojourn in Kadesh must have been near Moseroth (Num. xxxiii. 31). The verses 36 to 40 appear to be an explanation which perhaps was taken from the margin into the text. According to Num. xxxiii. 31 the Israelites came from Moseroth to Bene-jaakan; but according to Deut. x. 6, they came from Bene-jaakan to Mosera. This contradiction is solved by supposing that on their journey northward, they came from Moseroth to Bene-jaakan, and marching southward, they removed from Beeroth Bene-jaakan to Moseroth, which agrees with the shorter narrative. It appears then from the parallel accounts that Aaron died at Mount Hor on the return march to Moseroth, and further, that the sojourn in Kadesh is to be sought in the well-watered country of the sons of Jaakan. It is also plain that we can speak as truly of the sojourns in Kadesh as of one. There were two sojourns of the army in Kadesh, since after its march from Kadesh towards Canaan, it was brought back to this encampment; but the mass of the people had remained there. The following is the list of stations (Num. xxxiii.) and the parallel statements:

	Exodus:
1. From Rameses to Red Sea, Pi-hahiroth.	
Rameses.	
Succoth.	Succoth.
Etham.	Etham.
Pi-hahiroth.	Pi-hahiroth.
2. From Red Sea to Sinai.	
Marah.	Desert of Shur; Marah.
Elim.	Elim.
Red Sea.	
Desert of Sin.	Desert of Sin, between Elim and Sinai
Dophkah.	(Quails (anticipated on account of the manna, see
Alush.	Num. xi.), Manna, Sabbath).
Rephidim.	
Sinai	

3. From Sinai to Ezion-geber, and thence to Bene-jaakan.	Num. xi. From Sinai to Desert of Paran.
(Kadesh).	
Kibroth-hattaavah.	Taberah, Kibroth-hattaavah (Quails).
Hazeroth.	Hazeroth.
Rithmah.	
Rimmon-parez.	
Libnah.	
Rissah.	
Kehelathah.	
Mount Shapher.	
Haradah.	
Makheloth.	
Tahath.	
Tarah.	Desert of Paran and Kadesh-barnea (Deut. i. 19),
Mithcah.	especially Zin (Kadesh, Deut. i. 46).
Hashmonah.	Kadesh-Hormah, Num. xiv. 45.
Moseroth.	Hormah-Kadesh.
Bene-jaakan (Kadesh).	
4. From Kadesh to Ezion-geber.	Num. xx. 22. Kadesh.
Hor-hagidgad (Moseroth ?).	Hor.
Jotbathah.	
Ebronah.	Red Sea.
Ezion-geber (vers. 36-40, later addition).	
5. From Ezion-geber or Mount Seir on its East Side to boundary of Moab.	
Zalmonah.	
Punon.	
Oboth.	Oboth.
Ije-abarim.	Ije-abarim.
6. From the boundary of Moab to the plains of Moab opposite Jericho.	Brook (Valley) of Zered.
	Arnon.
Dibon-gad.	Beer.
Almon-diblathaim.	Mattanah.
Abarim near Nebo.	Nahaliel.
Plains of Moab, opposite Jericho.	Bamoth.
	Mount Pisgah.
	Plains of Moab.

The statements of the Book of Numbers are more clearly defined by those of Deuteronomy.

1. General direction from Horeb or Sinai to the mount of the Amorites (Kadesh, Deut. i. 6). March through the desert to Kadesh-barnea, ver. 19.

2. Sortie from Kadesh to the mount of the Amorites. Defeat and return to Kadesh. Settlement there for a long time, ch. i. 43–46.

3. Return by Mount Seir to the Red Sea, chap. ii. 1.

4. From Elath and Ezion-geber march northward on the eastern side of Mount Seir. March through desert of Moab, chap. ii. 8. Passage of brook Zered. March through the boundary of Moab. Avoidance of the territory of the Ammonites. Passage of the Arnon, chap. ii. 24.

Special notice, chap. x. 6, 7, concerning Aaron and the priesthood. These verses appear to be an interpolation, as ver. 8 refers to ver. 5. At this time, by the ordination of Eleazar, son of Aaron, the tribe of Levi was entrusted with the priesthood, chap. x. 8. March from Beeroth-jaakan (Kadesh) to Mosera (Mount Hor). Thence to the stations Gudgodah and Jotbath (Hor-hagidgad and Jotbathah, Numb. xxxiii.).

The whole narrative is made clearer by the well-founded view that Mount Hor is used in a wider and in a narrower signification. According to the first, it signifies the range of Seir, while the Hor on which Aaron died is also called Moseroth, near Hor-hagidgad or Gudgodah. Similarly Kadesh, in its narrower signification (Kadesh-barnea) must be distinguished from Kadesh in its wider signification.

The common interpretations make the people to have marched twice from Ezion-geber to Kadesh, and twice from Kadesh to Ezion-geber. This contradicts Deuteronomy.

After the decree of Jehovah that the old generation should die in the wilderness, there could be no purpose in the people's making long marches hither and thither. They must have moved only so far in the desert of Paran around the central point, Kadesh, in the desert of Zin, as the mode of life and the sustenance of a nomadic people required.

On the question, whether Horeb or Serbal, see EBERS, *Durch Gosen zum Sinai*, Leipzig, 1872.

§ 11. THE SOJOURN OF THIRTY-EIGHT YEARS IN KADESH.

In the midst of the marvellous journey through the desert there is a period, like that between Joseph and Moses, hidden in obscurity. We only know that Jehovah left the people to their natural development, so that the old generation trained in Egyptian servitude died in the desert, and a new generation of brave sons of the desert grew up. The troubles of Israel correspond to this difference between the old and the new generation.

The sins of the old generation are pre-eminently sins of despondency: as the displeasure of the Israelites in Egypt at the mission of Moses (Ex. v. 21; vi. 9); the lamentation of the people at Pi-hahiroth (Ex. xiv. 10, 11); the murmuring at the bitter water of Marah (Ex. xv. 23, 24); the longing for the flesh-pots of Egypt in the desert of Sin (Ex. xvi. 3); the murmuring on account of the want of water at Massah and Meribah (Ex. xvii. 7); the flight of the people from the mount of the law (Ex. xx. 18); the cowardly motive in setting up the golden calf (Ex. xxxii. 1); the sin of impatience (Numb. xi. 1); the pusillanimous longing for flesh to eat (Numb. xi. 4–10); the perversion of the law to a mere set of rules by Miriam and Aaron (Numb. xii. 1); finally the faint-heartedness of the majority of the spies and of the whole people (Numb. chap. xiii.—chap. xiv. 1 f.), which they sought to atone for by a presumptuous attempt.

During the sojourn in Kadesh there occurred the rebellion of Korah's company (Numb. xvi. 1 f.), the rebellion of the whole people (Numb. xvi. 42), and the second rebellion on account of the want of water (Numb. xx. 11). Here appears a youthful, presumptuous self-assertion. The old generation demanded a hierarchy (Ex. xx. 19); on the other hand, the new generation would anticipate the universal priesthood.

The sins of the new, strong generation that marches from Kadesh have the impress of presumption. At first they were vexed because of the way and the food (Numb. xxi. 4, 5), and they were punished with fiery serpents. Then, later, in Shittim, they took part in the idolatry of the Moabites, and committed whoredom with their daughters (Numb. xxv.). Soon after this the tribes of Reuben and Gad make demands for separation, which only the authority of Moses suffices to direct aright (chap. xxxii.).

As regards the long middle period of the sojourn in Kadesh, KURTZ supposes a period of defection or of exclusion for thirty-eight (*Lehrbuch der heiligen Geschichte*, p. 89) or thirty-seven years (*Hist. of Old Covenant*). "The theocratic covenant was suspended, and therefore the theocratic history had nothing to record. Circumcision, the sign of the covenant, was omitted; they profaned the Lord's Sabbaths, despised His laws, and did not live according to His commands (Ezech. xx.). Burnt-offerings and meat-offerings they did not bring, but they carried the tabernacle of Moloch and the star of their god Remphan (Saturn), figures which they made (Acts vii. 43; Amos v. 25, 26). But the Lord had compassion on the outcasts, and restrained His anger, so as not to destroy them. He fed them with manna, and gave them water from the rock to drink." KURTZ, in his *History of the Old Covenant*, rightly says, that as the people could not have found food at one place for thirty-seven years, the mass of the people must have been, after the decree against them, scattered in small bodies over the whole (?) desert, and must have settled in the oases found by them until by the call of Moses they were collected again at Kadesh.

But we must distinguish between falling away, exclusion, and repentance. A people fallen away is not fed with manna and by miracle given drink from the rock. A people under excommunication is not disburdened of the excommunication by a promised ter-

mination of it. A repentant people is not one falling away. As regards the passage quoted from Ezekiel, it speaks first of sins in Egypt (chap. xx. 8), which are not now under consideration; the more general sins in the desert (ver. 13) do not belong here; not until the fifteenth verse is there an obscure hint of the time of punishment in Kadesh; and ver. 21 speaks of a new generation, which was afterwards delivered to the service of Moloch (vers. 25, 26; comp. chap. xxiii. 37). But this corruption is joined with the worship of lust, and hence we can suppose that the mention of it refers to the great sin in Shittim. To the same great sin, in all probability, Stephen refers in his speech, Acts vii., where he quotes the passage in Amos. That the sins of omission of the sacrifices and meal-offerings and circumcision were general, is explained by the temptations of their trials in the desert. The worship of Moloch and that of Saturn are allied as the gloomy antithesis of the more cheerful worship of Baal or of Jupiter, and yet they are connected with them. The history of the company of Korah, which occurs at this time, shows that the covenant of Jehovah with Israel was not suspended at this period.

For the position of Kadesh, see the Lexicons and Travels in this region.

§ 12. RELIGIOUS AND SYMBOLIC MODE OF REPRESENTATION—ESPECIALLY THE POETICAL AND HISTORICAL SIDE OF THE THREE BOOKS.

In general, we refer to what was said in this Comm. *Introd. to Genesis.* But we must reiterate that the religious mode of representation requires repetitions and insertions which are foreign to a scientific exact treatise; as, for instance, the mention of Aaron, Deut. x.; the insertion of Kadesh, Numb. xxxiii. 36, *etc.*

More important is the consideration of symbolic expression. We have before (*Comm. Genesis*, page 23) distinguished it plainly from the mythical and the literal. It cannot be understood without a perception of its specific character, as it is used to define clearly (*e. g.*, the Nile became blood), to generalize (bringing the quails), to hyperbolize (Egyptian darkness), but constantly to idealize (words of Balaam's ass), for the vivid representation of the ideal meaning of facts. The mythical conception disregards not only the essential constancy of the facts, but also their perennial religious effect; the literal conception, on the other hand, disregards entirely their ideal meaning, as well as the spirit and the mode of statement, the theocratic-epic coloring. Both are united in being opposed to the peculiar mysterious character of revelation. This is specially true of the miracles of the Mosaic period.

The highly poetic and yet essentially true history of the leading of Israel to Canaan culminates on its poetical side in its songs (Sack, *Die Lieder in den historischen Büchern des Alten Testaments*, Barmen, 1864). The first lyrical note in Genesis is heard in God's words on the destiny of man (*Comm. Gen.* i.), then in the song of Lamech and in other portions. Again we hear it in Moses's song of redemption (Ex. xv.), and again, after the afflictions of the old generation, it awakes with the new generation. In close connection with the original poetic works (*Book of the Wars of the Lord*, Numb. xxi. 14) come the songs of victory and festival (Numb. xxi. 14, 15, 17, 18, 27-30); the blessings of Moses (Numb. vi. 24-27; x. 35, 36); blessings even out of the mouth of Balaam, their enemy. The crown of those lyrics is formed at the close of Deuteronomy by the two poems, the Song of Moses and the blessing of Moses, the solemn expression of the fundamental thought of the whole law, especially of Deuteronomy, blessing and curse. The first poem is well-nigh all shadow, the last is full of light.

The historical side of the three books culminates in the lists of generations, in the directions for building the tabernacle, in the list of encampments, in the statutes, and, above all, in the decalogue. We must also remark that the history of Moses would be entirely misunderstood if we should regard it as the beginning of the history of the Israelites, or if we should sunder it entirely from the history of the patriarchs. Moses and his legislation are only understood in connection with Abraham and the Abrahamitic basis of his religion. By this measure those new theological opinions are to be judged which would commence this history with Moses.

§ 13. MIRACLES OF THE MOSAIC PERIOD.

Abraham prayed to God under the name of El Shaddai, God Almighty. He learned to know God's marvellous power by the birth of Isaac (Rom. iv. 17), and manifested his trust in His omnipotence by his readiness to sacrifice his only son (Heb. xi. 17). Thus the foundation was laid for belief in miracles under the theocracy.

The miracles of the Mosaic period appear as peculiarly the miracles of Jehovah. He is ever present with His miraculous help in the time of need. All changes and events in the course of nature He orders for the needs of the theocracy, for the people of God but lately born, to whom such signs are a necessity. The prophet as the confidant of God has not only the natural presentiment, but also the supernatural, God-given prescience of these great deeds of God. Yet, since they are to serve for the education of the faith of the people, he is not only to make them known beforehand, but performs them in symbolical acts as the organ of the omnipotence of Jehovah. Hence we may call these miracles double miracles (see *Life of Christ*, Vol. II., Part 1, p. 312).

The whole series of miracles is begun by a glorious vision. Moses beholds the bush burning with fire, and yet not consumed, but glowing in the bright flame. This was Israel, his people, and how could he doubt that this vision would be fulfilled in the people of God (Exod. iii.)?

Also the three miracles of attestation which Moses at this time received (Ex. iv.) appear to be miracles in vision and served to strengthen the faith of the prophet. The second sign, the leprosy and its cure, is not used by Moses afterward, and the third, the change of the water into blood, became one of the series of Egyptian plagues. He only uses the miracle of the rod; doubtless it comprehends a mysterious fact in symbolical expression; the swallowing of the rods of the sorcerers being called "destroying their works." The natural basis of the Egyptian plagues has been well explained by HENGSTENBERG. They were all plagues usual in Egypt, but were made miracles by their vastness, their close connection and speedy sequence, by their gradation from stroke to stroke, by the prophetic assurance of their predestination and intentional significance and use, and finally by their lofty symbolic expression. In their totality they reveal the fearful rhythm in which, from curse to curse, great punitive catastrophes come forth. Symbolic expression is also found in their number, ten. It is the number of the historic course of the world. Their sequence corresponds to the course of nature.

1. Water turned into blood.
2. Innumerable frogs.
3. Swarms of gnats (mosquitoes).
4. Dog-flies.
5. Murrain.
6. Boils and blains.
7. Storm and hail.
8. Locusts.
9. Darkness for three days (Hamsin).
10. Death of the first-born (pestilence).

For particulars see HENGSTENBERG, *Egypt and the Books of Moses;* KURTZ, *History of the Old Covenant*, Vol. II., 245–288.

The contest of theocratic miracle with magic represented by the Egyptian magicians is very significant. It is an opposition of symbolic and allegorical significance, continued through New Testament history (Acts viii.; Simon Magus; chap. xiii.; Elymas; 2 Tim. iii. 8; Jannes and Jambres), and still through Church history to its last decisive contest, when the false prophet shall be destroyed together with his lying wonders (2 Thess. ii.; Rev. xiii. 13).

To the miracles of the Egyptian plagues, which culminate in the overthrow of Pharaoh and his host, is opposed the miracle of the passage of the Red Sea, the typical baptism of the typical people of God, by which they were separated from Egypt, a reminiscence of the flood

and a type of Christian baptism (1 Cor. x. 1, 2; 1 Pet. iii. 20, 21). This miracle also has a natural basis, as the Scriptures more than once mention. The Lord caused the sea to go back by a strong east wind (Ex. xiv. 21). That a natural occurrence forms the basis of this miracle is shown by the Egyptians pursuing the Israelites into the sea—for they would hardly have ventured into it if there had been an absolutely miraculous drying up of the sea; just as the natural explanation of the Egyptian plagues became the snare of Pharaoh's unbelief. But on the other side, the Egyptians could hardly have made so great a mistake in taking advantage of a natural occurrence: the ebb-tide* was miraculously great, just as the sudden turn of the flood-tide was miraculously hastened, and therefore rightly celebrated in the Song of Moses (Ex. xv.), and often afterwards (Ps. lxvi. 6; cvi. 9; cxxxvi. 13-15; Zech. x. 11).

In the investigation of the passage of the Red Sea there is a conflict between those who seek to belittle the miracle and those who would enlarge it. Of those who take the first position, K. von Raumer is one of the champions.

The leading of the people to the Red Sea is accomplished by the angel of the Lord in the pillar of cloud and of fire. At the sea the cloud came between the Israelites and the Egyptian host, so that they were separated by the cloud before they were separated by the sea. For the distinction which the Hebrews made between this cloud and the pillar of cloud see Ps. lxviii. 8-10; 1 Cor. x. 2. The pillar of cloud was a mystery, in which were united the manifestation of the angel of the Lord and the flame ascending from the sanctuary. Afterwards the ark of the covenant as a symbol led the people, and over it the glory of the Lord was revealed in the cloud, and in New Testament times (Isa. iv. 5) it was to cover Zion with its brightness. If we grasp these two miracles, the pillar of cloud and of fire and the Red Sea, we shall gain some idea of the *harmonia præstabilita* between the kingdom of grace and the kingdom of nature, as it emerges at great decisive epochs in ineffable glory.

The healing of the water at Marah from its bitterness is accounted for in the Scriptures by natural means. The Lord showed Moses a tree (see the exegesis) by which the water was made sweet. Here grace and nature work together, and here too a general idea, an ethical law, is connected with the extraordinary fact; Jehovah will be the Physician of His people if they will obey His voice (Ex. xv. 23-26).

The miracle of healing is followed by the miracle of feeding the people with manna. The gift of quails appears to have been introduced into the account of the manna by a generalizing attraction (Ex. xvi. 11-13). In Numb. xi. 31 the gift of quails appears as an entirely new event: and they were far past Sinai then. The miracle of the manna enclosed a special mysterious occurrence, which was made the symbol of the true relation between the labor of the week and the rest of the Sabbath. The law also was symbolized, in that the food of heaven was common to all (Ex. xvi. 18). Concerning the natural basis of the miracle of manna see exegesis.

* [By the plain and repeated words of God we are prohibited from assuming an extraordinary ebb and flood tide in this miracle. The account is that "the Lord caused the sea to go (back) by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand and on their left." "But the children of Israel walked upon dry land in the midst of the sea: and the waters were a wall unto them on their right hand and on their left." Ex. xiv. 21, 22, 29. בָּקַע—here translated "divided"—is also used of "clearing" wood (Gen. xxii. 3; 1 Sam. vi. 14; Ps. cxli. 7; Eccles. x. 9), "the ground clave asunder" (Numb. xvi. 31), of "rending," "ripping up," making a breach in a wall, *etc.* A very close parallel to the use of this word in Ex. xiv. 21, *etc.*, is found in Zech. xiv. 4: "And the mount of Olives shall cleave" (Niph. נִבְקַע—be cleft, divided) "in the midst thereof toward the east and toward the west, and there shall be a great valley, and half of the mountain shall remove toward the north, and half of it toward the south." The word is here confined to this signification of division, cleaving asunder, by the additional and repeated statement that "the waters were a wall unto them on their right hand and on their left," which utterly excludes the idea of an ebb and flood tide, or that the waters were driven out of a shallow arm of the sea by the wind. (Robinson's *Researches*, I. 54–59.) The same representation is thrice repeated in Ex. xv. 8: "With the blast of thy nostrils the waters were gathered together" (*i. e.*, piled up); "the floods stood upright as an heap, and the depths were congealed in the heart of the sea." See also in Ps. lxxviii. 13. Comp. with this the account in Josh. iii. 13–17, where it is said the waters of the Jordan to the north of the passing host "stood and rose up upon an heap." It is vain to indulge in theories to explain a miracle. The division of the waters of the Jordan, descending an incline of three feet to the mile, laughs at all theories to account for it. In order to allow two or three millions of people, men, women and children, to pass over (eastward six or eight miles) in a night, there must have been a cleft in the sea several miles in width from north to south.—H. O.]

At Rephidim, the last station before the encampment at Sinai, the failure of water for the murmuring people was the occasion of a miraculous gift of water from a rock in the Horeb range of mountains. Paul, the Apostle, calls Christ the Rock from which Israel drank in the desert (1 Cor. x. 4), and by this reveals the prophetic meaning of the springs from the rocks and the desert. This event at Rephidim stands in a certain opposition to a similar miracle which took place during the sojourn in Kadesh. At Rephidim, Moses was ordered to strike the rock; at Meribah he was ordered, with Aaron, only to speak to the rock, and it was accounted as his great sin that he twice smote it. The victory also over the Amalekites was miraculous in its character, as it was obtained through the intercession of Moses (Exod. xvii.).

There is also a striking contrast between the occurrences at the reception of the first and of the second tables of the law. The reception of the first tables is introduced by the words: "And all the people saw the thunderings and lightnings, and the noise of the trumpet and the mountain smoking, and when the people saw it, they removed and stood afar off," Ex. xx. 8. But after the reception of the second tables, Moses descended the mountain, and his face shone with a brightness before which Aaron retired affrighted, and Moses was compelled to put a veil upon his face that the people might draw near him (Ex. xxxiv. 30). The glory of the holy law, so fearful in its majesty, shines out from Moses himself as soon as he heard the explanation of the gracious name of Jehovah given by Jehovah on Sinai (Ex. xxxiv. 6); but even in its human mediation and beauty the law affrighted the unsanctified people as well as the externally sanctified priests.

The pillar of cloud and of fire over the tabernacle consecrated it as the typical house of God (Ex. xl. 34). Over against this shining mystery is set the darkness of the death of the sons of Aaron, Nadab and Abihu, by fire, because they brought strange fire in their censers to the altar (Lev. x.). They died by fire (ver. 6—BUNSEN speaks of an execution)—and it is remarkable that these words are addressed to Aaron: "Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." An extraordinary doom became forever afterwards the symbol of the putting away of all strange fire; that is, of fanaticism, of extravagance, of mere sensual enthusiasm in the service of the sanctuary, which required the pure flame of a holy inspiration. Miriam's leprosy, the punishment of her fanatical rebellion against Moses, stands, in its spiritual significance, on a plane with the doom of the sons of Aaron (Numb. xii.).

The departure of the children of Israel from Sinai is followed by the destruction of some of the people by fire from the Lord at Taberah, to punish them for complaining to Jehovah and longing for the flesh pots of Egypt. Then follows, in striking contrast to the manna, the miraculous gift of flesh to eat, the flight of quails, which settle down over the camp. While there was this murmuring among the people, there arose the opposite disposition on the part of some near Moses: not only did the seventy elders, chosen by Moses to be his helpers, begin to prophesy under the inspiration of the Mosaic spirit, but two other men in the midst of the camp prophesied. This opposition of the inspired exaltation of chosen men to the rebellious ill-humor of the people is well founded in the psychology of the theocratic congregation. The greedy eating of flesh is followed by a new and naturally necessary judgment, from which the place itself takes its name, Kibbroth-hattaavah, the graves of lust.

In this increase of theocratic inspiration, the following events may have their foundation. First, the legal, fanatical opposition of Aaron and Miriam to the mixed marriage of Moses, whose wife is spitefully called a Cushite, but who was probably an Egyptian, a spiritual disciple of the prophet (Num. xii. 2). Miriam is smitten with leprosy to mark her as the one chiefly responsible for the opposition. Nevertheless this new agitation continued, and was shown in the despair of the people at the report by the spies of the strength of the Canaanites, and then in the presumptuous and disastrous attack by the people in opposition to the command of God, which was followed by a second and greater commotion. After the well-deserved defeat of the people, Moses drew the reins of government more tightly by a series of legal precepts and by a stricter maintenance of the law of the Sabbath. It is again in accordance with the psychological oscillation of the life of the people that this is followed

by the insurrection of Korah's company, which, in the interest of an universal inspiration, threatened to put away the authority of Moses and Aaron (ch. xvi.). The revolt and the miraculous destruction of Korah's company belong to the second sojourn in Kadesh; and connected with these is another punishment of the people and Aaron's staff that blossomed (ch. xvi. 17).

The revolt of Korah's company was three-fold, and brought on one of the most dangerous crises in the history of Israel. The Korahites, as Levites, revolted especially against the priestly prerogative of Aaron; the sons of Eliab, descendants of Reuben, Jacob's first-born, were offended at Moses' position as prince; but the people themselves were so puffed up with their fanatical claims that even after the destruction of the company, they murmured again, and brought upon themselves a new chastisement. The Korahites seem to have been led into temptation by great natural gifts; at any rate, we find in later times, what was apparently a remnant of them, the sons of Korah, employed as chief singers in the service of the temple. The blossoming staff of Aaron indicated by an obscure, yet symbolic event the confirmation of the Aaronic priesthood, and even by this fact it was with difficulty that the excited spirit of the people was pacified (ch. xvii. 12, 13). The most important fact was that the staffs of all the princes of Israel paid homage to the staff of Aaron. It is a striking contrast to find the people who before had demanded a hierarchy now submitting to the established hierarchy with impatience and ill-humor.

The second murmuring about water, the occasion of the second miraculous gift of water, so momentous for Moses and Aaron (Num. xx. 12), occurred in the beginning of the second sojourn in Kadesh. The narrative in Num. xx. 1 is retrospective, for the want of water in the desert of Zin, the northern part of the great desert of Paran (see *Bible Dict.* Paran and Zin) would be found out on their entrance, not after a long sojourn. Their entrance into the desert of Zin is particularly recorded, because the name of the desert of Zin, the assembling of the whole people, and the long settlement there bring into prominence the want of water. The murmuring of the people and the impatience of Moses show that the discord which arose at the defeat at Hormah and at the insurrection of Korah's company still continued, but subsided in the darkness of the thirty-eight years over which the narrative draws a veil.

The history of Balaam and his ass forms a miraculous episode in the narrative of the exodus. It is in truth a double psychological miracle; the miracle of the trance of a sordid prophet, who by inspiration is lifted above his covetous intention, and beholds the ethical relations of the future of the theocracy; a fact which is repeated again and again in literature, and even in the pulpit; and the miracle of the influence of spiritual powers on the sensorium of animals, in order that they may make symbolic utterances. It is interesting to observe how BAUMGARTEN, in the second volume of his commentary (against HENGSTENBERG), adheres to the letter, as he had done earlier in the six days of creation.

The whole series of miraculous events, which made the exodus of Israel through the desert one great miracle of providence, is grandly closed by the mysterious death of Aaron on Mt. Hor and the mysterious death of Moses on Mt. Nebo. In both cases God's summons home and the heart of the dying man agree; freely and gladly he goes home. The mystery of Moses' death recalls the passing away of Enoch, the taking up of Elijah, and the last words of the dying Christ.

§ 14. THE LEGISLATION OF MOSES IN GENERAL.

We must ever remember that there is a distinction to be made between Moses the lawgiver and Moses the prophet, for the true prophet or philosopher is never lost in the lawgiver; but his higher intelligence must accommodate itself to the culture and the moral capability of his people as he finds them.

Further we must regard the legislation of Moses in general: 1. According to its three divisions, which are plainly marked in the outline, Ex. xx.–xxiii., and are represented in the three books, of the prophetical, of the sacerdotal, and of the civil law; but each of these legislations, if considered by itself, would lose its theocratic impress. 2. According to its

three evolutions: *a.* the outline, Ex. xx.–xxiii.; *b.* the distinct form of the three books; and also the just modification of relations between the first and second tables of the law acccording to the Epistle of Barnabas. 3. According to the interpretation of the letter of the law by prophetic inspiration in Deuteronomy as an introduction to the New Testament law of the Spirit.

Literature.—LANGE, *Mosaisches Licht und Recht;* D. MICHAELIS, *Das Mosaische Recht;* BERTHEAU, *Die sieben Gruppen mosaischer Gesetze;* general title, *Zur Geschichte der Israeliten*, Göttingen, 1840; BLUHME, *Collatio legum Romanorum et Mosaicarum*, 1843; SAALSCHUETZ, *Das mosaische Recht*, Berlin, 1846; RIEHM, *Die Gesetzgebung im Lande Moab*, Gotha, 1854; GEORGE, *Die älteren jüdischen Feste mit einer Kritik der Gesetzgebung des Pentateuch*, Berlin, 1835; J. SCHNELL, *Das israelische Recht in seinen Grundzügen*, Basel, 1855; ROBERT KUEBEL, *Das alttestamentliche Gesetz und seine Urkunde*, Stuttgart, 1867; FRANZ EBERHARD KUEBEL, *Die soziale und volksthümliche Gesetzgebung des Alten Testaments*, Wiesbaden, 1870; MAYER, *Die Rechte der Israeliten, Athener und Römer, mit Rücksicht auf die neueren Gesetzgebungen*, 2 vols., Leipzig, 1866.

§ 15. THE TYPOLOGY OF THE WRITINGS OF MOSES.

On the types and symbols of Scripture, see this Commentary on Revelation, Introd., and Genesis, Introd. As this subject must be treated when we come to consider the Mosaic ritual in Leviticus, we refer to that. For the works on the types, see DANZ, p. 971. On the brazen serpent, see this Comm., John iii. 14, 15. HILLER'S work, *Neues System aller Vorbilder Jesu Christi durch das ganze Alte Testament und die Vorbilder der Kirche des Neuen Testaments in Alten Testament*, was reissued in a new edition by ALBERT KNAPP, Ludwigsburg, 1857–8. It was written carefully and with a devout spirit, but defends some mistaken views, *e. g.* that the scape-goat signified Christ's new life; that the blood of the sacrifices was burnt, and the significance of the red heifer is overstrained.

B. SPECIAL INTRODUCTION

TO THE THREE BOOKS.

1. EXODUS.—The first query, not only of this book, but of the whole trilogy of legislation, as indeed of all the historical books of Holy Scripture, is the right determination of the connection between the facts and their symbolic meaning. The symbolism of the books of legislation by Moses must be distinguished from the general significance of symbolism in all religious history. If Moses was the great instructor directing men to Christ, it follows that his legislation must also be pre-eminently symbolic; for instruction has two sides—legislative and symbolic. Hence, above all things, we must distinguish between the mere legal force of the laws of Moses, and their symbolic significance; and as respects the latter, between a wider and a contracted symbolism, the first of which is divided into allegorical, symbolical and typical figures.

EGYPT.

The history of Egypt has an especial charm, because Egypt was the earliest home of culture in the old world, and because of its relation to the origin of the people of Israel, and to the history of the kingdom of God. See the article on Egypt in WINER'S *Bibl. Wörter-*

buch, and those of LEPSIUS on Ancient Egypt, and of W. HOFFMANN on Modern Egypt, in HERZOG'S *Real-Encyklopädie*. In the last article there is a list of the later works of travels in Egypt. There is also a full catalogue of the literature of the subject in BROCKHAUS' smaller *Conversationslexicon*, p. 68. The article in SCHENKEL'S *Bibellexicon* has specially treated Egypt's place in Old Testament prophecy. Every comprehensive history of the world, in treating the history of antiquity, must especially treat of Egypt. HEGEL, in his *Lectures on the Philosophy of History*, has enlarged on the history of Egypt (*Werke*, Vol. IX. p. 205); and on the religion of Egypt under the title "*Die Religion des Räthsels*," in his *Lectures on the Philosophy of Religion* (*Werke*, Vol. XI. p. 343). It would be a superfluous comment if, in a history of occidental philosophy, Egyptian mythology were spoken of as dualistic, since no mythology has been found which had not a dualistic basis; and this comment would be altogether erroneous if we should regard the worship of the dead and of graves as an exotic growth imported into Egypt (KNOETEL, *Cheops*). We have regarded the Egyptian mythology as occupying a middle position between the Phœnician mourning for the dead and the Grecian apotheosis of men. BUNSEN'S work, *Egypt's Place in History*, has largely served to spread the knowledge of Egyptology. See also GFROERER, *Die Urgeschichte des Menschengeschlechts*, Schaffhausen, 1855. BRUGSCH, *Reiseberichte aus Egypten*, Leipzig, 1855. UHLEMANN, *Israeliten und Hyksos*, Leipzig, 1856. G. EBERS, *Egypten und die Bücher Moses'*, Leipzig, 1868. G. EBERS, *Durch Gosen zum Sinai*, Leipzig, 1872.

HISTORY OF ISRAEL.

This history in the literature of the present day is obscured in a twofold manner. First, by separating the religion of Moses from the promises to the patriarchs. But Moses, without the religion of Abraham, cannot be understood (Rom. iv.; Gal. iii.). If the patriarchs are remitted to the region of myths, Moses is made a caricature, a mere national lawgiver, and nothing but a lawgiver, like Solon, Lycurgus, and others. On this theme, which, without further notice, we entrust to the theology of the future, frivolous correctors of the history of Israel's ancient religion may expend their thought at their pleasure. Secondly, this history is greatly disparaged by a severely literal interpretation of the narrative in entire disregard of its historical and symbolic character. This severely literal interpretation is only a detriment to orthodoxy, because it serves negative criticism as a pretext for invalidating the sacred history. Bishop COLENSO came to doubt the historical truth of the books of Moses by the candid doubt expressed by one of his converts, who was assisting him in translating the Bible. His first step was honest and honorable—he would not be a party to deception in the exercise of his office. He sought counsel and help from his theological friends in England—and received none. The German theological works which he ordered gave him no help. And so he gradually passed from a noble unrest of candor to the tumult of skepticism. He passed the line which runs between a discreet continuance within a religious community that cannot reduce its treasure of truth to the capacity of a special period or of a single individual, that is, between the continuance and quiet investigation of a pastor, a bishop, and the tumble of an impatient spirit, which, after the first break with servility to the letter, finds no rest in doubt. Yet, with all this, Bishop COLENSO bears a very favorable comparison with those novices who think they have reached the peak of critical illumination while they really fall into the dense darkness of boundless negation.

As regards later criticism, we refer to the distinction previously made between originals or records and the final compilations which were also under the guidance of the prophetic spirit. Joseph and Moses, the mediators between Egyptian culture and theocratic tradition, are said to have written little or nothing. It is a similar supposition to the one that the Apostle John never before his old age recalled the discourses of Jesus, nor ever used records.

Theological criticism, like classical philology, should above all things free itself from the mere idea of book-making, from all plagiarism and literary patch-work, and estimate the books of Scripture in their totality, as well as make itself familiar with the idea of a synthetic inspiration, one of the canons of which is, if the idea of the book is inspired, and

the book itself appears in divine-human harmony as a literary organism, the whole book is inspired. For the literature, see the bibliography, p. 49.

MOSES.

As in the life of Christ we must assume that there was no motion of Deity in Him without a corresponding motion of His ideal humanity, so we must assume with respect to Moses, though most persons rend asunder his mysterious personality; some by making him merely the servant of an absolutely supernatural divine revelation of law; others by making him only a human lawgiver of great political sagacity, or of great incompetence. For this reason it is the more necessary to assert with respect to Moses the synthesis of the divine-human life. In this regard we must ascribe to him a deep sympathy with nature. Who among the men of antiquity was more sensitive to the life of nature—its signs and omens? Who had such clear vision of the *harmonia præstabilita* between the course of nature and the course of the kingdom of God? As to the moral law, he was as firm and unyielding as the mount of revelation, Sinai itself. That he should not enter Canaan, the object of his hope, because in impatience he had struck the rock twice, is not only God's decree concerning him, but also an expression of his heroic conscientiousness, the last subtle, tragical motive of his lofty, consecrated life, a life which had been full of tragical motives, and whose crown, according to the Epistle to the Hebrews, was a resolute self-denial, illumined by a steadfast trust in the great reward. It was pre-eminently in this that Moses was a type of the coming Christ.

MOSES AND IMMORTALITY.

This Moses, who, in the effulgence of the promise, passed from Mt. Nebo to the other world, is said to have been ignorant of immortality, and his people are said to have remained ignorant of it until in the Babylonian captivity they came in contact with the Persians. This is LESSING'S view in his *Erziehung des Menschengeschlechts*. With respect to this fact, "God winked at the times of this ignorance," Acts xvii. 30. The Jews came out of Egypt, the land of the worship of the dead, where the doctrine of another world, a fancied immortality, was taught, and yet they are said to have been ignorant of immortality. What this derivation of Moses and his people availed is shown by the fact that even heathenism held a defective doctrine of the other world; and this reappears in the mediæval teaching and in the worship of the dead by the Trappists. It was all-important that Moses should guard against Egyptian heathenism, and make the sacredness of laws for this world, the revelation of Jehovah, of His blessing and His curse in the present, fundamental articles of faith. Besides, Moses wrote of the tree of life, of Enoch, of Sheol, of the God of Abraham, Isaac and Jacob, of the antithesis of prophecy in Israel to consultation of the dead, and of the restoration of a repentant people from waste places of the world. In this matter we must distinguish between the metaphysical or ontological idea of immortality and the ethical idea of eternal life, and then mark that the ethical idea is the main point for theocratic faith, but it always presupposes the metaphysical idea of immortality. In the ethical view the sinner is subject to death, the immeasurable sojourn in Sheol, because, in the metaphysical idea, his continued existence is immeasurable. If this distinction is not made and maintained, confusion is sure to arise, as in the work of H. SCHULTZ, *Die Voraussetzungen der christlichen Lehre von der Unsterblichkeit*.

LATEST WORKS ON SINAI.

See *Die neue evangel. Kirchenzeitung*, Dec. 28, 1872, "*Die neuesten Forschungen über die Lage des biblischen Sinai.*" PALMER, in his work, *The Desert of the Exodus*, has decided against Serbal (LEPSIUS, BARTLETT, HERZOG) and for Sinai. So also the work of the British Ordnance Survey. The *London Athenæum* has said that the question is decided. Yet Professor EBERS, in his work, *Durch Gosen zum Sinai*, maintains the hypothesis of Serbal. RITTER and EWALD maintain that it is not yet decided. RITTER remarks: "Since the fifth century there have been two opposite views—the Egyptian, which is for Serbal; and the Byzantine, for the present Sinai."

THE LAW.

Since it is certain that the ethical law of the decalogue is identical with the law of the conscience (Rom. ii. 14)—and it is also certain that the decalogue logically requires the law of worship and sacrifice, as well as the law for the king, for the state, and for war—it follows that these last two legislations are symbols and types of the imperishable norms of man's inner life, of the individual spirit as well as of the spiritual life of mankind. In the New Testament the whole law of sacrifice is converted into spiritual ideas, and Christians are represented as the spiritual host of their royal leader, Christ, or as the soldiers of God who, through warfare with the kingdom of darkness, shall gain the inheritance of glory (Eph. vi. 11 f.).

The law was always two-fold. On the one side it must develope as the law of the Spirit; on the other side, as a law of the letter, it could become a law of death—that is, in this apparent contrast between its spirit and external form it must reveal itself. The solution of this contrast is brought about by catastrophes which, on the worldly side, appear as the consummation of tragedy; on the divine side, as the consummation of the priesthood.

The law as the principle of life is one, the law of love, of personality; the law as the principle of society is two-fold, the law of love of God and love of man, the harmony of worship and culture. The law as the statute of the kingdom is three-fold—prophetical, sacerdotal, royal. The law as the statute of the kingdom is given under ten heads, the number of the complete course of the world, and from this basis spring its multiplied ramifications, the symbolism of all doctrines of faith and life, a tree of knowledge and a tree of life; ramifications which Jewish theology of the letter has attempted to number exactly.

Jehovah's law is in exact correspondence, not only with the natural law of morals, but also with the moral law of nature; and it is a one-sided view to regard these legal precepts as either only abstract religious statutes, or as mere laws of health and of common weal, with a religious purpose. In this respect there has been great confusion, as, for example, in HENGSTENBERG'S works.

The development of the legislation was in accordance with the need for it—a fact which must not be overlooked. The hierarchical law of worship is required because the people were afraid to enter into immediate communion with Jehovah (Ex. xx.). After the people's fall into idolatry, the law of the new tables is illustrated in two ways, by mildness and by severity, by the announcement of Jehovah's grace, and by punishment. As the priests were called to maintain the warfare of Israel within the people, so the army of God was called to carry the law of God into the world as a priesthood *ad extra*. The unfolding of the spiritual character of the law was provided for in Deuteronomy.

According to John vi., Acts xv., and Jewish theology, the basis of Mosaic legislation was a still more ancient law—1, the so-called Noachic patriarchal law; 2, the Abrahamic patriarchal law of faith.

The so-called commands of Noah are a tradition connected with the general principle of monotheism, which forbids idolatry, and with the fundamental law of humanity, which forbids murder.

The first law of the Abrahamic covenant is circumcision, which, as a type of regeneration, signifies the consecration of the family to regeneration (Gen. xvii.), and in Exodus this law is renewed by means of a striking fact (Ex. iv. 24). In patriarchal faith it was the sacrament of consecration. It contains the germ of the monotheistic law of marriage. By Abraham's great sacrifice, commanded and directed by Jehovah, Gen. xxii., the traditional and corrupt ancient religious sacrifices were changed to a hallowed custom, and this takes the form of law in the institution of the Passover, the sacred celebration of the covenant with the house of Israel. The Passover is not only the central norm of all forms of sacrifice, but it is also the basis of legislation; for on it depend the ethical laws of the worship of God, of the hallowing of His name, of the consecration of the house, of festivals, and of religious education, of the consecration of the first-born and of the Levites, and lastly the civil law, by the regulation of the festivals and of the principal offices of the theocratic state.

The three phases of religion, its prophetic, sacerdotal, and voluntary or kingly character, appear under peculiar forms in the sphere of law. Prophecy becomes command, resignation becomes sacrifice, exaltation to royal freedom from the world and in communion with God is the entrance into the army of Jehovah. It has been remarked above that these three phases are logically dependent upon each other and inseparable.

The relation of the law to the ideal, the law of the Spirit, is three-fold. First, the law bounds life with its plain requirements, and each one who is in accord with it receives its blessing,—he is a good citizen. But as the law is the representative of the moral ideal, it is impossible for sinful men to avoid coming short of its requirements. Before the transgressor there are two ways; if he continues in malicious transgression, the law spews him out,—he becomes "cherem," accursed; but if he confesses his transgression, the law accounts his guilt as an error, and points him to the way of sacrifices of atonement. By the presentation of his sacrifice he expresses in symbol his longing after righteousness. Yet through these very sacrifices a consciousness is awakened in candid minds of the insufficiency of animal sacrifices, of the blood of beasts. On the part of the insincere, the bringing of a sacrifice was a mere service of pretence, instead of an earnest prayer. The sincere offerer was directed to the future, and in hope of the coming real expiation his sacrifice became typical, just as the law itself sets forth this typical character in the great sacrifice of atonement. Thus the son of the law becomes a man of the Spirit, a soldier of God for the realization of His Kingdom, though only in typical form. The decalogue may be regarded as the sign-manual of Christ in outline; the law of sacrifice as the type of His atonement; the march of Israel as the leading of the people of God under His royal orders.

Considered as to its essential character, the law is a treasure-house of veiled promises of God's grace, since every requirement of God is an expression of what He gave man in Paradise, and what He will again give him in accordance with his needs.

In addition to the literature already given, see the articles in HERZOG and in SCHENKEL'S *Lexicon*. In WINER'S *Real-Wörterbuch* will be found a very full list of the literature.

THE TABERNACLE.

The idea that there was no central holy place before the Levitical tabernacle, gives rise to certain critical assumptions. But one might as well doubt that there was a tabernacle in the wilderness. The idea of the tabernacle arises from the relation of the law to the life of Israel, or from the requirement of a three-fold righteousness or holiness. The requirement of social or legal holiness, of legal civic virtue, is the requirement of the court. But as civic virtue cannot be separated from the religious and moral intent which is its spiritual basis, so the court cannot be separated from the sanctuary. The court where sacrifices were brought was one with the Holy place and the Most Holy place. The theocratic court was possible only in its relation to the sanctuary. The Holy Place by its conformation was imperfect, as the place of self-renunciation, of aspiration, of prayers, of moments of enlightenment of the soul, hence an oblong structure, which finds its complement in the square of the Most Holy Place, the place where God reigned supreme, where were the cherubim, the place of the perfect satisfaction of the divine law or of atonement, and of a vision of God which did not kill but made alive, the Shekinah. This gradation recurs in all sanctuaries. In Catholic, Greek, and Roman temples the most holy place is, after the manner of the ancient sanctuary, more or less shut off. In the churches of radical Protestants the chancel as the place of the sacramental assurance of atonement for those who partake of the Supper is made level with the floor of the church, which has no court.

See W. NEUMANN: *Die Stiftshütte in Bild und Wort*, 1861. RIGGENBACH: *Die mosaische Stiftshütte*, 1863. He treats of the tabernacle also in the appendix to his pamphlet: *Die Zeugnisse des Evangelisten Johannes*, 1867. J. POPPER: *Der biblische Bericht über die Stiftshütte*, 1862. WANGEMANN: *Die Bedeutung der Stiftshütte*, 1866.

Concerning the form of the tabernacle and the symbolism of the colors, see this Comm. on Rev. xiii. WANGEMANN calls the number five, which is the basis of the measurement of the court, the number of unfulfilled longing after perfection. But this longing does not

reach perfection in the parallelogram of the sanctuary. We have called five the number of free-choice, Rev. xi. On the materials of the tabernacle, see WANGEMANN, p. 7; also on the coverings, p. 8, where the relation of the hidden to the revealed, according to the law of theocratic appearance, is to be emphasized. The taste of the world presents the best and most beautiful side without; the æsthetics of the theocracy turns the most beautiful side within. For the symbolism of the three places, and of the priestly attire, we refer to the exegesis.

2. LEVITICUS.

BIBLICAL ALLEGORY, SYMBOL AND TYPE.—The theory of the figures of Holy Scripture belongs in general to the hermeneutics of Scripture from Genesis to Revelation, but in a special sense it belongs to an introduction to Leviticus. To avoid repetitions we refer for the general theory to this Comm. Introd. to Matt. xiii.; for the special theory to Introd. to Rev. These points will be touched upon in the exegesis of the three books. See also my *Dogmatik*, p. 360 f.

As the symbolism of Leviticus is largely treated by many authors, we append a list of the more important works.

SPENCER: *De legibus Hebræorum ritualibus earumque rationibus*, Tübingen, 1732. HILLER, *Die Vorbilder der Kirche des Neuen Testaments* (see above). BAEHR: *Die symbolik des mosaischen Kultus*, 1876. BAEHR: *Der salomonische Tempel*, 1841. FRIEDRICH: *Symbolik der mosaischen Stiftshütte*, 1841. HENGSTENBERG: *Beiträge zur Einleitung ins Alte Testament.* THE SAME: *Die Opfer der Heiligen Schrift*, 1852. LISCO: *Das Ceremonialgesetz des Alten Testaments. Darstellung desselben und Nachweis seiner Erfüllung im Neuen Testament*, 1842. KURTZ: *Das mosaische Opfer*, 1842. THE SAME: *Beiträge zur Symbolik des mosaischen Kultus*, 1 Bd. (*Die Kultus-stätte*), 1851. THE SAME: *History of the Old Covenant*, CLARK, Edinburg. THE SAME: *Der alttestamentliche Opferkultus*, 1 Theil (*Das Kultusgesetz*), Mitau, 1862. THE SAME: *Beiträge zur Symbolik des alttestamentlichen Kultus*, 1859. SARTORIUS: *Ueber den alt- und neutestamentlichen Kultus*, 1852. THE SAME: *Die Bundeslade*, 1857. KLIEFOTH: *Die Gottesdienstordnungen in der deutschen Kirche*, 1854. KARCH (Cath.): *Die mosaischen Opfer als Grundlage der Bitten im Vater-Unser*, 1856. KUEPFER: *Das Priesterthum des Alten Bundes*, 1865. WANGEMANN: *Das Opfer nach der Heiligen Schrift, alten und neuen Testaments*, 1866. THOLUCK: *Das alte Testament im neuen Testament*, 1868. BRAMESFELD: *Der alttestamentliche Gottesdienst*, 1864. HOFF: *Die mosaischen Opfer nach ihrer sinnbildlichen und vorbildlichen Bedeutung*, 1859. BACHMANN: *Die Festgesetze des Pentateuch*, 1858. SCHOLTZ, *Die heiligen Alterthümer des Volkes Israel*, 1868. SOMMER: *Biblische Abhandlungen*, 1846. THIERSCH: *Das Verbot der Ehe innerhalb der nahen Verwandtschaft*, 1869.

This part of Biblical theology is greatly in need of clear explanation to free it from the confusion which frequently attaches to it. Allegorical figures ought to be carefully distinguished from those which are typical or symbolical. We are to avoid the confusion which results from commingling the exegesis of real allegories with an allegorizing of histories that are not allegorical. Nor, to satisfy our prejudices, are we arbitrarily to allegorize history and precept, or interpret severely according to the letter unmistakable allegorical figures,—a mode of exegesis in which BAUR of Tübingen excels. (See this Comm. Introd. to Rev.) The distrust aroused by this arbitrary allegorizing has led to a long-continued misunderstanding of all really symbolical and typical forms. But even when these forms are in general rightly understood, the types may be permitted to pass away into mere symbols; that is, the classes of typical representations of the future into the classes of symbolical representations of similarity, although both sorts of representations should be carefully distinguished. As an allegory, the priest was a pre-eminent representative of his people; as a symbol, he was the expression of their longing after righteousness in perfect consecration to God; as a type, he was the forerunner of the perfect High Priest who was to come.

SACRIFICE OR TYPICAL WORSHIP.

The antecedent and basis of sacrificial worship, of the typical completion of religious consecration, is religion itself or the relation between God and man, who answers the end of

his being by self-consecration to God. The expressed will of God is therefore the foundation of sacrifices, and He manifests Himself to the offerer by His presence, deciding the place and time of sacrifice, and by His ritual of sacrifice and His word, which explains the sacrifice.

The sacrifice needs explanation because in the life of the sinner it has taken the form of a symbolic act. God, as the Omnipresent, primarily and universally demands the entire consecration of man, the sacrifice of his will, as is proved by the sacrifice of prayer, "the calves of the lips," and by the daily sacrifice of the powers of life in active service of God (Rom. xii. 1).

Man's religious nature, conscious of the imperfection of this spiritual sacrifice, has set up religious sacrifices as a sort of substitution. Therefore, from the beginning they have been only conditionally acceptable to Jehovah (Gen. i.); they had their influence on the natural development of heathenism, and in heathenism sank to the sacrifice of abomination; for this reason, when Jehovah initiated the regeneration of man, He took them as well as man himself under his care (Gen. xxii.). Hence in His first giving of the law He did not prescribe but regulated by a few words a simple sacrificial worship (Ex. xx. 24); He accompanied the sacrifice with His explanation, and gradually caused the antithesis between the external act and the idea of sacrifice to appear (1 Sam. xv. 22; Psalm li.); afterwards he proclaimed the abomination of a mere external sacrifice (Isa. lxvi.), as he had from the beginning abhorred the sacrifice of self-will (Isa. i.); but finally, with the fulfilment of all prophecy of sacrifice, in the obedience and death of Christ, He made an end of all external sacrifices (Heb. ix. 10, 14).

Sacrifice can no more be turned by man into a mere outward act than religion itself. If he does not offer to God sacrifices that are well-pleasing, he offers sacrifices of abomination, even though they may not bear the name of sacrifices in the Christian economy. The theocratic ritual of sacrifice was the legal symbolic course of instruction which was to educate men to offer to their God and Redeemer the true sacrifices of the heart as spiritual burnt-offerings and sacrifices of thanksgiving.

The immediate occasion of sacrifice is God's manifestation of Himself by revelation and personal presence, which arouses man to sacrifice. Its symbolic locality was indicated by a sign from heaven, Gen. xii. 7; xxviii. 12, or was a grove, Gen. xiii. 18, a hill (Moriah), afterwards, when established by law, the sanctuary, the tabernacle, the temple.

The temple was not merely the place for sacrifice, but primarily the dwelling-place of Jehovah, indicated by the laver in the court, by the golden lamp-stand in the Holy Place, by the cherubim and the ark of the covenant in the Holy of Holies. But, secondarily, it was the place for sacrifice, as was shown by the brazen altar, by the altar of incense in the Holy Place, by the mercy-seat in the Holy of Holies. Thirdly, the temple was the place where man came most closely in communion with God. In the court every priest, and so relatively every Israelite (in the peace-offerings), had his part in the sacrifice; in the Holy Place this communion with God was represented in the show-bread; and in the Holy of Holies He was granted the vision of the glory of God (the Shekinah).

The decisive act in the performance of the sacrifice was, on man's side, his approach to God (Jer. xxx. 21), to God's altar with his sacrifice; on God's side, it was the reception of the offering by fire; the divine-human union in both acts was the burden of the temple praises and of the priest's blessing.

As the temple was the holy place of sacrifice, so the festival days of sacrifice were made holy. Yet every week-day, according to the ideal, was a day of festival, over which the theocratic festivals were exalted as epochs, the higher symbolic units of time, just as all Israelite houses, from the tents of Abraham and Moses, were houses of God which were united and transfigured in the temple. The Passover was celebrated in houses, and so the principal sacrifice, the burnt-offering, was offered daily, and not only on the Sabbath. The season of festivals had its three ascents, just as the temple had its three courts ascending one from the other. On the basis of the Sabbath appears the Passover in connection with the feast of unleavened bread; then the festival of weeks or Pentecost, and finally the great festival of

the seventh month, the feast of tabernacles, founded on the great day of repentance, the day of atonement. In the Sabbatic year man and nature rested, and the great year of Jubilee was a symbol of the restoration of all things. The year of Jubilee was a diminutive Eon.

THE ORIGIN OF SACRIFICE.

It is no more true that sacrifice was the product of the childlike conceptions of the original man, as a supposed means of obtaining the favor of God, than that it was intended by man as a means of atonement, and contained a confession of the sinner's guilt; nor is a magical effect to be ascribed to it, so that it became the source of superstition. Comp. Winer, *Ueber die verschiedenen Deutungen des Opfers.*

The basis of sacrifice is the use and waste of life in work and pleasure, both of which, according to the original destiny of man, should be, but are not in reality, sanctified to God. There is this consciousness in man, and external sacrifice, as a prayer and as a vow, is the confession of debt—a debt never paid.

But as the heathen, by reason of his carnal mind, changed God's symbols into myths (Rom. i. 21), so also he changed sacrifice into a pretended meritorious service, and as he had acted against nature and his myths, his sacrifices became abominable. On the contrary, theocratic sacrifice was exalted until it found its solution in the holy human life of Christ. This exaltation was accomplished by a clearer explanation of its spiritual meaning by the word of God, whilst heathen sacrifice was covered with gross misinterpretation, and given over to the corruption of demons. The first explanation of sacrifice is found in the revelation and promise which precede sacrifice; the second, in the principal of all sacrifices, the Passover-lamb, the spiritual meaning of which is plainly told (Ex. xii. 26); the third, in the distinctions and appointments of separate sacrifices in their relation to definite spiritual conditions; the last explanation, in prophecy accompanying the sacrifice.

As respects the significance of the sacrifices, we distinguish a legal, social and judicial, a symbolic, with special purpose of instruction, and a typical, prophetic significance. The legal aspect of sacrifice consists in the offerer's maintaining or restoring his legal relation to the theocratic people. This maintenance of law as respects the people by sacrifice Pharisaism charged to the acquiring of merit before God, and many in these days have attributed this heathen conception to sacrifice.

The symbolic significance of sacrifice is the chief point of worship by sacrifice. The offerer expresses by the sacrifice his obligation to render in spirit and in truth the same surrender which is represented by the animal to be sacrificed, that is, his sacrifice is a visible act representing a higher and invisible act, to wit, his confession, his vow and prayer, as the act of faith in hope with which he receives his absolution in hope (*πάρεσις*, Rom. iii.). The typical significance of sacrifice corresponds to the general character of the Old Testament. The type is a description of that which is to come in prefigurative fundamental thought. And since the religion of Israel was a religion looking to the future, all its aspects were premonitions of its future. We distinguish typical persons, typical acts, typical customs and mental types. At the centre stand typical institutions, whose inner circle is sacrifice, and the ultimate centre the sacrifice of atonement on the great day of atonement. Mental types form the transition to oral prophecy, and often surround oral prophecy with significant expression as the calyx the bursting flower (Gal. iii. 16).

THE DESIGN OF SACRIFICE.

The design of sacrifice was its fulfilment in New Testament times. Similarly the law of worship as well as the law of the state was not abolished by being destroyed, but was elevated, exalted to the region of the Spirit.

Thus Christ, in the first place, is the High Priest (see Ep. to Hebr.), and the Temple (John ii.), yea, the mercy-seat, *ἱλαστήριον*, in the Holy of Holies, brought out of the Holy of Holies, and set before all men, that all may draw near (Rom. iii., see Comm.). Every kind of sacrifice is fulfilled in Him; He is the true Passover (John i. 29; 1 Cor. v. 7), the

great burnt-offering for humanity (Eph. v. 2), the altar of incense by His intercession (John xvii.; Heb. v. 7); He is the trespass-offering (Isa. liii.) and the sin-offering (2 Cor. v. 21; Rom. viii. 3); on one side the curse (Gal. iii. 13), on the other the peace-offering in His Supper (Matt. xxvi. 26), the sanctified, sacrificial food of believers (John vi.). As He by entrance into the Holy of Holies of heaven has become the Eternal High Priest (Heb. ix. 10), so He accomplished His life-sacrifice by the eternal efficacy of the eternal Spirit. In Him was perfected the oneness of priest and sacrifice.

The High Priesthood of Christ imparts a priestly character to believers (1 Pet. ii. 9). By union with Christ they are built up a spiritual temple (1 Cor. iii. 16; 1 Pet. ii. 5), their prayer of faith is an entrance into the Holy of Holies (Rom. v. 2), and they take part in the sufferings of Christ in their spiritual suffering in and for the world (Rom. vi.; Col. i. 24). They keep the true Passover (1 Cor. v.), which is founded upon the circumcision of the heart, regeneration (John iii.). They consecrate their lives as a whole burnt-offering to God in spiritual worship (Rom. xii. 1), and offer the incense of prayer; they are a holy, separate people by their seclusion from the world, a sacrifice for others (Heb. xiii. 13), as opposed to the unholy separation of the world from God. By repentance they partake of the condemnation which Christ endured for them, and find their life in His sin-offering and atonement, whilst they pray for deliverance from guilt, not only for themselves, but also for others (the Lord's prayer); they enjoy their portion of the great sacrifice of peace and thanksgiving, and in life and death present themselves as a thank-offering. This life grows more and more manifest as life in the eternal priestly spirit, which is proved by obedience and consecration.

THE PURPOSE OF SACRIFICE AND THE VARIOUS KINDS OF SACRIFICES.

The Purpose.

It must not be forgotten that the sacrifices of the Israelites were not derived from rude and untaught men, but that they presuppose circumcision or typical regeneration, and commence with the celebration of the Passover, that is, of typical redemption. Hence it is just as one-sided to behold in each bloody sacrifice an expression of desert of death, on account of the blood, which signifies life, and not death, and as sacrificial blood signifies the consecration of the life to God through death, as it is to deny that each sacrifice, even of thanksgiving, presupposes the sinfulness of man as a liability to death, and that therefore each theocratic sacrifice is of symbolical significance.

Israel predestinated to be the holy people of the holy God, built upon a holy foundation, the covenant with Jehovah, should ever be holy unto Him. This holiness presupposes typical purity. Hence this holy life must be surrounded with the discipline of the law of purification. This holiness consists on the one side in utter rejection of sin and of that which is unholy; on the other side, in positive consecration to God; and both these aspects concur in every sacrifice (John xvii.). We can distinguish between the negative, exclusive sacrifices (trespass-offering, sin-offering and atoning sacrifices), to which belong also the restorative sacrifices, and the positive consecrating sacrifices (burnt-offerings, peace-offerings and food-offerings). But the distinction between the ideas of sin and guilt must precede that between the different kinds of sacrifices. Sin is opposition to law regarded as a purely spiritual state; guilt is sin conceived in its whole nature, in its consequences, a burdensome indebtedness which calls for satisfaction, suffering, expiation or atonement. Sin of to-day is guilt to-morrow, and perchance forever. The father's sin becomes the guilt of the family. The sin of the natural man falls as guilt on the spiritual man. Sin is ever guilt, and, by reason of the social nature of man, it falls not only on the transgressor, but also on his neighbors. Guilt also is generally sin; but in individuals it may be reduced to the minimum of sin and indebtedness. In the sphere of love, through sympathy it falls as a burden most upon the less guilty and the innocent through the medium of natural and historical connection; hence the touch of a dead body made one unclean. The sinner must suffer, and his innocent companion must suffer; but the suffering of the sinner, while he persists in sin, is quantitative, dark, immeasurable, while the suffering of his companion is qualitative,

illumined and efficacious expiation (Œdipus, Antigone), and thus there are innumerable subordinate atonements in the history of the world which point to the only true atonement.

With sharper indication of their relations, we can distinguish three kinds of sin: 1. Sins, which not only bring guilt upon the transgressor, but also cast a burden of guilt on others; 2. Guilt, which arises from the connection of the sinner with the usages of the world; 3. Trangressions, in which both of the above kinds more or less inhere, yet so that the idea of error is pre-eminent (שְׁגָגָה). A certain degree of error and possible exculpation was common to all sins committed unwittingly, not in conscious antagonism (with uplifted hand); these were objects of theocratic expiation, and did not make the transgressor a curse (cherem).

As regards this curse (cherem), it may be asked, how far it belongs to the category of sacrifice, as it is the antithesis of all sacrifices? Doubtless just so far as it is made sacred in accordance with the decree of God, and not as an object given over to a miserable destruction. Hence this curse (cherem) is not an absolute destruction, but only a conditional destruction in this world. Among the first-born of the Egyptians who were made cherem on the night of the Passover, there may have been innocent little children. The Canaanites were made cherem because they were an insuperable stumbling-block to Israel. Even on the great day of atonement, when all the sins of which the people were unconscious were to be put away, there yet remained a hidden remnant of unpardonable sins, an anathema in Israel, which was sent away with the goat of Azazel to Azazel in the wilderness, not as a theocratic sacrifice, but as a curse together with Azazel* under the decree of God (1 Cor. v. 3-5). Thus the curse in Israel sank out of sight into the depths of its life till it brought Christ to the cross in spite of all Levitical expiations. Then by the victory of grace the *πάρεσις* became *ἄφεσις*.

THE VARIOUS KINDS OF SACRIFICES.

The Chief Sacrifices by Fire; the Burnt-Offering and the Lesser Sin-Offerings and Trespass-Offerings. Lev. i. and iii.

The burnt-offering derives its name from the fact that it was wholly burnt (כָּלִיל), only excepting the excrement. So also the real sin-offering. Yet this distinction marks a contrast; the burnt-offering, its fat and flesh, was burned on the brazen altar; while of the sin-offering of him who had brought guilt on others (Lev. iv. 3) only the fat, which, like the blood (and the kidneys and caul), especially belonged to the sanctuary, was burned on the altar; but of the sin-offering of a priest, or of the whole congregation, the entire body (the skin, flesh, *etc.*, ch. iv. 11) was burned without the camp on the ash-heap in a clean place. The flesh of the sin-offering of a prince or of a common man was not burned (the priest should eat it, ch. vi. 26); only the fat was burned. In thank-offerings the fat, kidneys and caul were burned. Of the meal-offerings only a handful was burned, the rest was for the priest; but the meal-offering brought by a priest was wholly burned, as was all the incense with each meal-offering. The lesser sin-offerings were treated just as the trespass-offerings (ch. v. 6); the poor man brought a pigeon or a dove for a burnt-offering, and one for a sin-offering. In the class of trespass-offerings, in which trespass and sin coincide (ch. v. 15 f.), the burning took place just as in the lesser trespass and sin-offerings; the flesh was the priests'. These offerings were also burdened with regulations of restoration and compensation. More prominent still is the burning on the day of atonement of the goat which fell to Jehovah by lot; as a sin-offering of the congregation it was wholly burned. The red heifer, slaughtered and cut in pieces without the camp was also without the camp wholly burned (Num. xix. 3). The extreme contrast to these is found in the burning of the remnants of the Passover, which seem to have served in a certain way as an illumination of the Passover-night.

The offerings by fire form a contrast to the offerings of blood, the offerings by death, since they indicate the extinction of life by divine interposition. This interposition may be that of love and of the Spirit, taking up Elijah in a chariot of fire, or that of condemnation,

* See note, p. 43.

burning up the cities which were accursed, the bodies of those stoned to death (Josh. vii. 26) and the bones of malefactors.

The burning of the red heifer was, by these flames of the curse (cherem), to the Israelites a warning that the unclean must be cleansed with the water for purification, which was mingled with the ashes of the red heifer as a sin-offering (Num. xix. 9).

Either the one fire or the other, says Christ (Mark ix. 43–49). Hence it is the calling of the Christian to offer his life as the burnt-offering of love and of the Spirit under God's leading, not willfully, but willingly, in accordance with the symbolic representation of sacrifice.

THE OFFERINGS OF BLOOD, THE GREAT SIN-OFFERINGS, TRESPASS-OFFERINGS AND SACRIFICES OF EXPIATION.

With some commentators the offerings by fire retreat in just the degree in which the offerings of blood become prominent; with others the offerings by fire and those of blood are equally prominent.

Blood is the symbol of life and the soul; hence the positive statement of the Lord concerning life and death (Lev. xvii. 11). But the offering of blood expresses the giving up of the sinful life to God through the death decreed by God, which is the wages of sin.

The gradations in the movement of the sacrificial blood towards the mercy-seat in the Holy of Holies mark the solemn progress from devoted suffering of death to real atonement. The blood of the burnt-offering remained in the court; it was sprinkled upon the altar. The blood of the lesser sin-offering was partly poured upon the brazen altar and partly put upon the horns of the same altar. This appears to be the regulation also for the trespass-offering.

The greater sin-offerings, the offerings for the priest who had sinned, or for the whole congregation, seem to be the especial offerings of blood. In these only a part of the blood is poured out on the brazen altar; the other part was carried into the sanctuary, and not only were the horns of the golden altar touched with it, but the priest was to sprinkle of this blood seven times towards the curtain before the Holy of Holies. With what reserve and timidity is the hopeful longing after the perfected typical atonement expressed in this act (ch. iv. 1–21).

On the great day of atonement the blood of atonement came into the Holy of Holies. First, Aaron must atone for himself with the blood of the bullock by significant symbolical sprinklings (ch. xvi. 14). Then he must atone for the sanctuary, because it, in a typical sense, is answerable for the uncleanness of the children of Israel and for their transgression, that is, this sacrifice was to supplement the imperfection of all ritual atonements, and by that point prophetically to the true sacrifice.

PEACE-OFFERINGS.

These offerings which are divided into the three classes, of thanksgiving and praise-offerings, of offerings because of vows, and of offerings of prosperity or contentment (ch. vii.), have little in common with the offerings by fire or the offerings of blood. The fat on the intestines, the two kidneys with their fat, and the caul upon the liver were to be burned. The blood was sprinkled on the altar round about. The priest received his portion of the flesh as well as of the meal-offering, of which a part was burned on the altar. The remainder was for the offerer and his friends to feast upon. The thank or praise-offering was to be held as especially sacred. None of it was to be left till the next day. This occasioned the calling in of poor guests. Both the other offerings might remain for a feast on the second day, but not on the third. All remains of the peace-offerings were to be burned; they were thus distinguished from common feasts. These individual solemn offerings point to the festival-offerings in a wider sense. Festival-offerings in a wider sense are those in which communion with God is celebrated. The first general festival-offering is the Passover, the offering of communion with God through redemption; the second general festival-offering ap-

pears at the extraordinary solemnization of the legislation on Sinai (Ex. xxiv. 11), and was continued by ordinance in the new meal-offering at Pentecost (Lev. xxiii. 16), and then in the weekly offering of the show-bread, which was brought every Sabbath in golden dishes according to the number of the tribes of Israel (Ex. xxv. 30; Lev. xxiv. 5, 6; Num. iv. 7; 1 Sam. xxi. 6). The burnt-offerings of usual worship were always attended by their meal and drink-offerings (Lev. xxiii.). Besides these meal and drink-offerings of usual worship, there were also the special meal and drink-offerings.

THE CONCRETE FORMS OF OFFERINGS.

The originally simple or elementary forms of offerings become concrete forms of offerings through the religious idea. In the bloody offerings man brings to Jehovah his possession; in the unbloody, the meal and drink-offerings, he brings the support of life. The best of his possessions and the best of his food are the expressions of the devotion of his whole being, with all that he possesses and enjoys. Hence each offering is, to a certain extent, an epitome of all the other offerings. This universality appears most plainly in that offering, which is the foundation of all the rest, the Passover lamb. The great fire-offering, or burnt-offering, which forms the centre of all offerings, is supplemented by various kinds of meal-offerings, which are again supplemented by oil, salt and incense. But since the meal-offering in great part was given to the priest, it became a peace-offering, except the meal-offering of the priest. The drink-offering is peculiarly an expression of this totality, for it was not drunk in the temple-enclosure, but was poured out on the altar. On the contrary, in the Passover, the cup is the centre of the feast. Even in the great sin-offering, the chief parts of which were burned without the camp, as a cherem, besides the expiation by sprinkling of the blood, the fat of the animal was made a burnt-offering; but of the lesser sin-offerings and trespass-offerings a part was taken as food for the priest. Besides the concrete acts of sacrifice, the elementary forms are also represented; the meal-offering with the drink-offering in the show-bread, the fire-offering in the daily burnt-offering, the peace-offering in the slaughtering of animals for food before the tabernacle finally the cherem in theocratic capital punishment. Over the offering rose the offering of incense as the symbol of prayer.

It is plain from the distinct expressions of the Holy Scriptures (Ps. cxli. 2; Rev. viii. 4) that the offering of incense upon the golden altar is a symbolical and typical representation of the sacrifice of prayer. The basis of the incense-offering is the incense of the offerings which rose from the sacrificial fires, "the sweet savor," Eph. v. 2, particularly of the burnt-offering. There was no burnt-offering without incense, for no consecration to God is complete without a life of prayer, and this life of prayer was the soul of the offering. Hence it is placed in a class by itself, in the incense-offering on the altar of incense (Ex. xxx. 7, 10). And for this reason also it accompanies the various offerings, the meal-offering and drink-offering (Lev. ii. 16), and the offering of show-bread (Lev. xxiv. 7). Finally the offering of incense appears most prominently in connection with the offering on the great day of atonement. Then the high-priest was to envelop himself in the Holy of Holies in a cloud of incense lest he die (Lev. xvi. 13). Thus the offering of incense constantly pointed towards the spiritualization of the offering, that is, from the law to prophecy.

THE ORGANISM OF SACRIFICIAL WORSHIP.

All the various phases are contained in the Passover-offering. The fact is important, that in the offering of the Passover the father of the family acted as priest. The idea of the universal priesthood therefore is the foundation of all the offerings, and this proves that the office of the priesthood was only a legal and symbolical representation of the whole people.

The atoning blood, with which the door-posts of the house were smeared, was the most important part of the Passover-offering. On one side of this was the cherem, the slaying of the first-born of the Egyptians; on the other side was the peace or thank-offering of which the family partook in the Passover meal. On the one side were the slaughterings of animals for food before the tabernacle and the use of them in the meal at home; on the other, the

legal cherem of theocratic capital punishment extended in the death-bringing curse which, with the fall, came upon all men. The most important part of the Passover was concluded by the burning of the remains of the feast.

From this basis are developed the various divisions of the offerings, to be united again in the single apex of the great offering of atonement in connection with the feast of tabernacles. By this apex Old Testament offerings point beyond themselves, making a plain distinction by means of the goats between pardonable sin and unpardonable sin, which was given over to the wilderness and Azazel.*

Between the basis and the apex of the offerings are found their numerous divisions. We distinguish between initiative, that is, offerings at times of consecration, and those expressive of communion, and offerings at times of restoration, with a parallel distinction between ordinary and extraordinary offerings. The distinction between bloody and unbloody offerings, or meal offerings, belongs to the offerings expressive of communion. The meal-offerings and drink-offerings may be regarded as the best expression of communion. They are connected with the burnt-offerings. One of the chief distinctions is found between the usual offerings in the worship of the congregation and the casual offerings. On the other hand there is a correspondence between the prohibition of unclean animals and that of some unbloody objects (honey, leaven).

1. OFFERINGS AT TIMES OF CONSECRATION.

1. The covenant-offering consisting of burnt-offerings and thank-offerings (Ex. xxiv. 5) performed by young men from the people; 2. The heave-offering, or tax for the building of the tabernacle (Ex. xxxv. 5); 3. The anointing of the tabernacle, its vessels, and the priests (Ex. xl.: Lev. viii.); 4. The offerings at the consecration of the priests, consisting of the sin-offering, the burnt-offering, and the offering of the priest for thanksgiving (Lev. viii.), and, in connection with these, the offerings of the people as priests (Lev. ix. 3; ch. xv.); 5. The offerings of the princes, as heads of the state and leaders in war, for the temple-treasury (Num. vii. 1; the offerings at the consecration of the Levites (Num. viii. 6); the offerings for the candlestick and the table of show-bread (Lev. xxiv.).

2. OFFERINGS EXPRESSIVE OF COMMUNION.

a. Continual Offerings in the Temple by the Congregation.

1. Daily offerings (the fire never to be put out, Lev. vi. 13).
2. Sabbath-offerings.
3. Passover. Daily offerings for seven days. The sheaf of first-fruits, Lev. xxiii.
4. Pentecost. The wave-loaves. A burnt-offering of seven lambs, two young bullocks, one ram, a he-goat for a sin-offering, two he-lambs for a thank-offering.
5. Day of Atonement, the great Sabbath on the tenth day of the seventh month, Lev. xxiii. The atoning offering of this day plainly belongs to the restorative offerings. The feast of tabernacles on the fifteenth of the seventh month. Daily offerings for seven days from Sabbath to Sabbath. Fruits, branches of palm trees, green boughs.

By the sabbatic year and year of jubilee the symbolic offerings pass into figurative ethical acts (Lev. xxv.). So also the tithes form a transition from the law of worship to the civil law, or rather indicate the influence of ecclesiastical law in the state.

Offerings expressive of communion, closely considered, are those from which the priests received their portion as food. Of these the principal was the show-bread; then the meal-offerings and various other offerings.

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* [The author, together with many commentators, regards the word *azazel*, which occurs only in Lev. xvi. 8, 10, 26 as a proper name. Its position of antithesis to "Jehovah" lends some color to this assumption. But with equal exactness of philology, it may be a common noun, meaning "removal," or "utter removal." If we assume it to be a proper name, we enter into difficulties of interpretation that are insuperable: if we take it as a common noun, the meaning and interpretation are very plain and simple.—H. O.]

b. Individual, Casual and Free-will Offerings expressive of Communion.

The centre between the preceding and this division is formed by the Passover, supplemented by the little Passover (Num. ix.), which was at the same time universal and individual. Connected with it in universality is the offering of the Nazarite (Num. vi. 13 f., burnt-offering, sin-offering, thank-offering).

In the middle stands the burnt-offering.

On one side of the burnt-offering stand the peace-offerings, of three kinds.

a. Offerings in payment of vows.

b. Thank-offerings.

c. Offerings of prosperity.

Beyond these were the slaughtering of animals for food before the tabernacle, which bore some similarity to a sacrifice, and marked the food of flesh as a special gift from God. On the other side of the burnt-offering stand the sin-offerings and trespass-offerings, of three kinds.

a. Sin-offerings.

b. Trespass-offerings, related to trespasses that became sin.

c. Trespass-offerings in the strict sense.

Beyond these was the curse, the cherem. The transition to the cherem was formed by the burnings without the camp, as of the great sin-offerings, and particularly of the red heifer from which the water for sprinkling was prepared (Num. xix.).

3. RESTORATIVE OFFERINGS, RESTORING COMMUNION.

The series of these offerings, which were preceded by purification, begins with the offering of women after child-birth (Lev. xii.). This was followed by the offering of the healed leper and the offering for houses cleansed of leprosy (Lev. xiii. and xiv.). All offerings of restoration culminate in the mysterious offering of the great day of atonement (Lev. xvi.). To the casual offerings of this kind belong the offering of jealousy and the water causing the curse (Num. v. 12 f); the offering of a Nazarite made unclean by contact with a dead body (Num. vi. 10); the water mingled with the ashes of a red heifer (Num. xix.). The cherem serves to distinguish the capital punishment with which those who sinned with uplifted hand were threatened, from the offerings for atonement of those who sinned unwittingly, in order to restore the purity of the people. Death is threatened against all conscious opposition to the law, whether of omission or of commission; the symbolic, significant putting away from the congregation of the living.

The common offerings, the wave-offering and heave-offering, the tithes for the offerings, and the supply of the oil for the light are closely connected with the life of the Israelite congregation, in which everything becomes an offering, the first-fruits of the field, the first-born of the house, the tithes of the harvest, the host for war. The extraordinary offerings exhibit the tendency of the offering towards a realization in the ideal offering. The Passover and the offerings at times of consecration, the offerings of the Nazarite, the offering of the red heifer, and even the offering of jealousy, were designed to exhibit the ideal host of God. The offering of atonement, of all the offerings in this class, encloses within itself the most complete types.

THE MATERIAL OF THE OFFERINGS AND THE CORRESPONDENCE OF THE OFFERING TO THE GUILT.

The chief of these is the Passover-lamb according to the legal conditions (Ex. xii.). The burnt-offering was to consist of a male animal without blemish (Lev. i. 2). For spiritual worship there was required the manly spirit of positive consecration (Rom. xii. 1). Even when the offerer brought a sheep or a goat it must be a male (Lev. i. 10). But the poor, instead of these, might bring doves or young pigeons. The sin-offering of the anointed priest, as well as that of the whole congregation, was a young bullock. The sin-offering of

a prince must be a male; when from the flock, it must be a he-goat. On the other hand, one of the common people might offer a female, a she-goat; a very important scale of responsibility for transgressions. The transgression of the high-priest was equivalent to the transgression of the whole congregation, and greater than the transgression of a prince.

For the simple trespass-offering the least was required, a female of the flock, sheep or goat; or, when from the poor, two doves or young pigeons; and, if he was not able to get these, he might bring the tenth of an ephah of fine flour. But, for trespass-offerings, which were ordained for great transgressions, a ram must be brought, and in addition to the restoration of that which was unjustly acquired, the fifth part of the same must be given. This tax is uniform as respects affairs of the Church, religious laws and private property. In peace-offerings it was optional with the offerer to offer an animal of the herd or of the flock, male or female, provided that it was entirely without blemish. The meal-offerings consisted of fine flour, uncooked, or baked, or roasted, with the accompanying oil and frankincense and salt. Honey and leaven were prohibited.

At the consecration of Aaron and his sons, at the beginning of the eight days of consecration, a bullock was offered as a sin-offering and a ram as a burnt-offering; in addition to these, a ram of consecration (Lev. viii. 22) and "out of the basket of unleavened bread that was before the Lord" "one unleavened cake, one cake of oiled bread and one wafer;" and at the end of the eight days there was offered a young calf as a sin-offering and a ram as a burnt-offering. The congregation of Israel also offered a he-goat as a sin-offering, and a calf and a lamb of a year old as a burnt-offering. And, as expressive of the estimation of the priesthood by the congregation, they offered a bullock and a ram as a thank-offering. Even on the great day of atonement the high-priest must first atone for himself with a young bullock as a sin-offering and a ram as a burnt-offering. But the congregation, as a confession of their subordinate and less responsible spiritual position, offered two he-goats as a sin-offering, and a ram as a burnt-offering.

THE RITUAL OF THE OFFERINGS.

For the ritual of the Passover, see this Comm., Matt. xxvi. 17–30. For the ritual of the offerings generally, we refer to works on archæology and our exegesis. The duties of the offerer were: 1. The right choice of the animal; 2. To bring it to the priest in the court of the tabernacle; 3. To lay his hand upon the head of the animal as the expression of his making the animal the typical substitute of his own condition and intention; 4. To slay the animal; 5. To take off the skin. The duties of the officiating priest were: 1. The reception of the blood and the sprinkling of it; 2. The lighting of the fire on the altar; 3. The burning of the animal, and with this, 4. Cleansing the altar and keeping the ashes clean. Specially to be marked are: 1. The gradations of the burning; 2. The gradations of the sprinkling of the blood; 3. The gradations of the solemnity of the feast; 4. The gradations of the cherem.

THE PORTIONS OF THE OFFERINGS FOR THE PRIESTS.

The greater part of the meal-offerings was given to the priest; but his own meal-offering he must entirely burn up Lev. vi. 23. The flesh of the sin-offerings (except the great sin-offering of a priest or of the whole congregation, Lev. vi. 20) was given to the priest who performed the sacrifice; only the holy could eat it in a holy place Lev. vi. 27. and the same was true of the trespass-offering, Lev. vii. 7; comp. the directions concerning the meal-offering, ver. 9. Of the burnt-offering the priest received the skin, Lev. vii. 8. Of the meal-offerings connected with the peace-offerings the priest received his portion, Lev. vii. 14. Of the thank-offering he received the breast and the right shoulder, Lev. vii. 31, 33. These portions of the offerings could support only those priests who officiated in the temple, not their families, or the priests who were not officiating. Their support they received under the ordinance respecting payments in kind, particularly the tithes paid by the people.

THE STRICTNESS OF THE RITUAL OF THE OFFERINGS AS THE EXPRESSION OF THE DISTINCTNESS AND IMPORTANCE OF THE DOCTRINE OF THE OFFERINGS.

As respects the Passover, it is to be remarked, that the law threatened death to those who should in the seven days of unleavened bread eat bread that was leavened, and thus typically obliterate the dividing line between light and darkness. The significance of the unleavened bread is the separation of the life of the Israelites from the worldly, heathen, Egyptian life. Leaven is also excluded from the meal-offerings, not because in itself it represents the unclean and the evil (see this Comm., Matt. xiii.), for at Pentecost two leavened loaves were offered upon the altar, Lev. xxiii. 17, but because in the holy food all participation in the common worldly life even of Israel should be avoided. Thus too honey is stringently prohibited from the meal-offering, probably as an emblem of Paradise, which was typified by Canaan, the land flowing with milk and honey; and so it was an expression of the fact, that in Paradise offerings should cease, Lev. ii. 11. The assertion that leaven and honey were prohibited, because of their quality of fermentation, is at variance with the permission of wine. The portion of the meal-offerings accruing to the priests were to be eaten only by them in the temple-enclosure; for it represented communion with the Lord. There was also a decided prohibition against eating of the thank-offering on the third day after it was offered, Lev. vii. 18. Also no unclean person should eat of the flesh of the offering, nor should one eat of the flesh of an offering which had become unclean; it must be burned with fire. A sacred feast of two days might easily become secularized by the third day. The Passover-lamb must be eaten on the first day. There was also a stringent provision that those about to be consecrated as priests should during the consecration remain seven days and nights before the door of the tabernacle, Lev. viii. 35. The sons of Aaron, Nadab and Abihu, were smitten with death because they brought strange fire on their censers before the Lord. The service in the sanctuary excluded all self-moved and purely human excitation; and for this reason the sons of Aaron were to drink neither wine nor any strong drink during service in the sanctuary on pain of death. There was also a stringent provision that the high-priest when he went into the Holy of Holies should surround himself with a cloud of incense lest he die. The atonement was perfected only in the atmosphere of prayer, Lev. xvi. Even over the common slaughtering of animals for daily food there was the threat of death. Unthankful enjoyment of the gifts of God was punished with death, Lev. xvii. 4; and so with the eating of blood, Lev. xvii. 10, 11. Besides, not only must the offerer be typically pure, and offer only that which was typically pure, but there was the constantly repeated requirement that the animal must be without blemish and in exact accordance with the requirements of gender and age.

Eating blood was forbidden because it bore the life, the life of the flesh, Lev. xvii. 10. The fat also of beasts fit for sacrifice was appointed for sacrifice; it belonged to the Lord, Lev. iii. 17; vii. 23, 26; xvii. 6. As respects the offering for atonement particularly, we must refer to the exegesis. The special point to be marked is the distinction between this offering as the culmination of all purifications and of the series of festivals.

The typical contrast between clean and unclean, on which all the laws of purifications rest, is of great significance. See the treatise of Sommer in the synopsis of the literature. Uncleanness was the ground for all exclusions from the holy congregation, and delivering over to the unholy world without. Cleanness was the warrant of adhesion to the holy congregation. The particular means of purification was lustration, the theocratic type which developed into the prophetic idea of sprinkling with clean water, into John's baptism, and finally into Christian baptism.

The heathen having been previously circumcised might by lustration become a member of the theocratic congregation, and gradually, under the influence of this fact, the court of the Israelites was enlarged for a court of the Gentiles.*

* [If by "lustration" the author means sprinkling, that was ordained only in certain specified cases for those already within the congregation, *i. e.*, at the cleansing of the leper, Lev. xiv.; at the consecration of the Levites, Numb. viii. 7, and at the cleansing of the Israelites made unclean by touching a dead body, Numb. xix.—H. O.]

Corresponding to the classification of clean and unclean men was that of clean and unclean animals. The conceptions of the Pharisees concerning washing with unclean hands as well as the antiquated ideas of Peter, Acts x., show us how the idea of cleanness, as well as the idea of the law itself, might become materialized. It is not unimportant that the first form of uncleanness, the uncleanness of a woman in childbirth, appears as a fruit of the excess of natural life. With this excess of life correspond diseases. Among unclean animals are found, on the one side, those most full of life; on the other side, those which creep. Cleanness by cleansing in water is only negative holiness; it became positive only through sacrifice. For holiness has two sides: separation from the unholy world and consecration to the service and fellowship of the holy God. On the laws of purification see JOACHIM LANGE, *Mosaisches Licht und Recht*, p. 673 f. That all the holy observances are connected with that requiring purity of blood, and consequently of the relations of the sexes, is undeniably of great significance. Concerning the forbidden degrees of intermarriage we must refer to the exegesis and the works on this subject, especially to those of SPOENDLI and THIERSCH. We must also mention the noble codex of theocratic duties of humanity, Lev. xix. It is only in the light of these laws of humanity that the punitive laws, Lev. xx., are rightly seen. They are in the service of ideal humanity not less than the others. The theocratic sanctity of the priest, Lev. xxi., is quite another picture of life, like the sanctity of the priest after Gregory VII. and during the Middle Ages.

We must refer to the Exegesis and an abundant literature respecting the ordinances of the beautiful festivals of Israel, and respecting the special emphasis of the sanctity of the light in Jehovah's sanctuary and the prophetic and typical Jubilee of the year of Jubilee. The antithesis of the proclamation of the blessing and the curse assures us, that here we are dealing with realities which must continue though the religious interpretation of them should entirely cease. The law's estimate of the vow points to the sphere of freedom, in which everything is God's own, committed to the conscientious keeping of man.

NUMBERS.

The most important points in the first section of the book of Numbers are the following: 1. The typical significance of the Israelite army; 2. The significance of the service of the Levites with the army and in the tabernacle; 3. Rules for preserving the camp holy; 4. The offering of jealousy and the water which brought the curse, or the hindrances of married life in the holy war; 5. The vow of the Nazarite, or the significance of the self-denying warriors in the holy war; 6. The free-will offerings of the princes (chief men and rich men); 7. The care of the sanctuary; 8. Worship in the wilderness and God's guidance of the host, ch. ix.; 9. The signals of war and of peace, the trumpets.

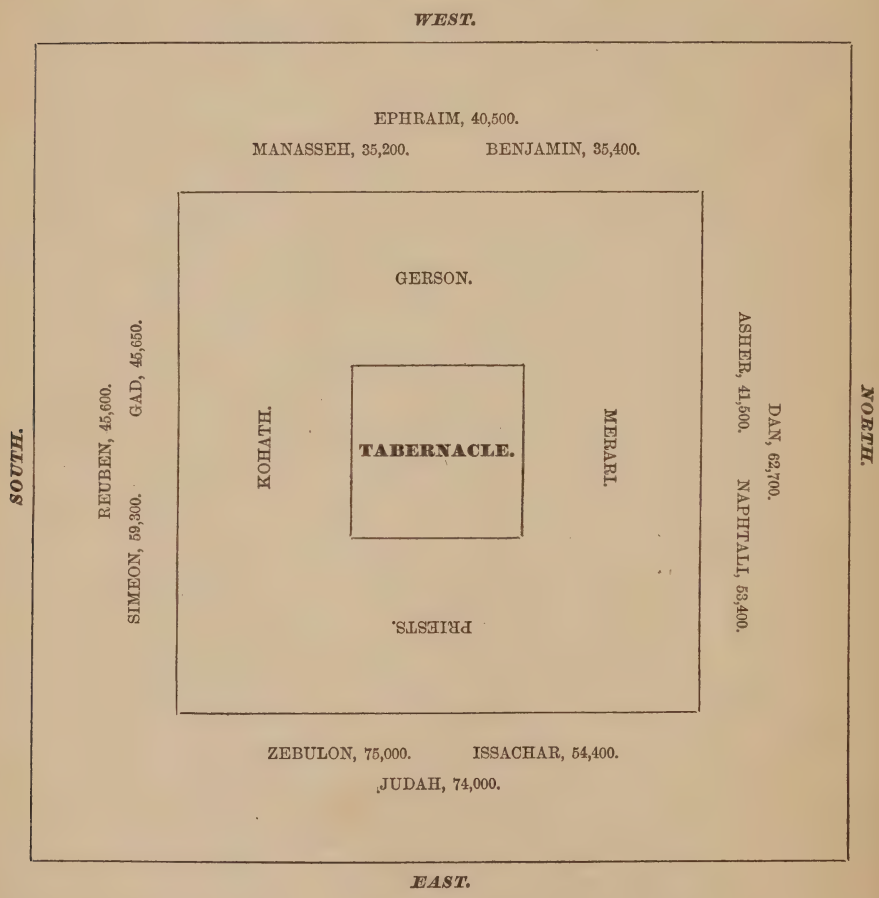
After the commencement of the march we are brought to see the sinfulness of God's host, their transgressions and punishments in their typical significance; especially the home-sickness for Egypt; the seventy elders to encourage the people as a blessing in this distress. Against this blessing stands in contrast their calamity in eating the quails. Mixed marriage on its bright side, ch. xii. Concerning the spies, the abode in Kadesh, the rebellion of Korah and his company, the significance of the mediation of Aaron and of his staff that blossomed, of the rights of the priests and Levites, the ashes of the red heifer, and the failure of Moses at the water of strife, we must refer to the Exegesis.

For our views with respect to the second departure from Kadesh, which we trust will serve to correct some errors, we must refer to the exegetical sections on the King of Arad, the passage of the brooks of Arnon, the over-estimated prophecies of Balaam, the great danger of Israel's addiction to a worship of lust, and especially the revision of the views concerning the stations of the march, ch. xxxiii.

The second census of the people illustrates the necessity and value of theocratic statistics. The daughters of Zelophehad form a station in the history of the development of the rights of women—rights which had been greatly marred by sin. The ordering of the festivals in the book of Numbers shows us that the solemn festivals are also social festivals, and that they are of great significance in the life of the people and in the state. The subordination of the authority of woman in respect to the family, to domestic offerings, to external affairs,

is of special significance for our times when woman has well-nigh freed herself. Concerning the war for vengeance on the Midianites, we must also refer to the Exegesis. The treatment of the tribes of Reuben, Gad, and the half tribe of Manasseh was a master-piece of theocratic policy, as well as a strong testimony to the great blessing of the nation's unity. The Old Testament limits and enclosure of the law by the boundaries of Canaan is also a testimony against the claims of the absolute supremacy of the law. Concerning the legal significance of the free cities, see the Exegesis. The close of this book which treats of the state significantly protects the rights of the tribes, and illustrates a doctrine of signal importance for churches, states and nationalities in strong contrast with the notion of old and new Babel that the uniformity of the world is the condition and soul of the unity of the world.

The plan of encampment will be seen by the following sketch:



This, despite severe criticism, proves itself by certain marks to be a very ancient record. Benjamin is separated from Judah, and is under the leading of Ephraim. Nothing is said of a division of the tribe of Manasseh, and its position is far from that of Reuben and Gad. Ephraim appears as one of the smaller tribes.

The abundant care for the poor in Israel has been treated at length by ZELLER, Superintendent of the School for the Poor in Beuggen, in the *Monatsblatt von Beuggen*, August, 1845, No. 8. On Kadesh see TUCH on Gen. xiv. in *Zeitschrift der deutschen morgenländischen*

Gesellschaft, 1847, p. 179 f. Also see the articles on Kadesh in HERZOG'S *Encyclopædie* and SCHENKEL'S *Bibellexicon*. The most important works on the Book of Numbers are quoted as occasion requires; G. D. KRUMMACHER; MENKEN, *Die eherne Schlange;* HENGSTENBERG, *Balaam;* RIEHM, *et al.* See also DANZ, *Universalwörterbuch*, p. 699. WINER, I., p. 202.

THEOLOGICAL LITERATURE OF THE THREE BOOKS.

See this Comm., Indexes of the Literature in Introduction to Gen. and to Matt.; HEIDEGGER, *Enchiridion*, p. 15; WALCH, *Biblioth.* iv. 437; WINER, 134 ff., 202; *Appendix*, p. 27–31; DANZ, p. 745 ff.; Suppl. p. 81; HARTWIG'S *Tabellen*, p. 29; HAGENBACH, pp. 186, 199; Works by J. J. HESS, KUINOEL, G. L. BAUER, DE WETTE, JOST, LEO, BERTHEAU, EWALD, LENGERKE and others. Later, BUNSEN'S *Bibelwerk*, DÆCHSEL'S *Bibelwerk*, BRESLAU, DUELFER. Comprehensive treatises on the three books are found in histories of Old Testament religion, of the kingdom of God and in compendiums of biblical theology. We must also include in this list the writings of JOSEPHUS, PHILO, ORIGEN, EUSEBIUS, JEROME and others which refer to this subject.

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EXODUS.

THE SECOND BOOK OF MOSES.

(וְאֵלֶּה שְׁמוֹת; Ἔξοδος: *Exodus.*)

THE PROPHETICO-MESSIANIC THEOCRACY—OR THE GENESIS, REDEMPTION AND SANCTIFICATION OF THE COVENANT PEOPLE.

FIRST DIVISION: MOSES AND PHARAOH.

THE TYPICALLY SIGNIFICANT REDEMPTION OF ISRAEL OUT OF HIS SERVITUDE IN EGYPT AS PRELIMINARY CONDITION OF AND PREPARATION FOR THE ESTABLISHMENT OF THE TYPICAL KINGDOM OF GOD (THE THEOCRACY) BY MEANS OF THE MOSAIC LEGISLATION—OR THE THEOCRATIC FOUNDATION FOR THE LEGISLATION OF ALL THE THREE BOOKS.

CHAPTERS I.—XVIII.

FIRST SECTION.

The Genesis of the Covenant People of Israel, of their Servitude, and of the Foretokens of their Redemption as one people. An analogue of the Development of Mankind as a unit, of their Corruption and the Preparation for their Salvation. The calling of Moses and his twofold Mission to his people and to Pharaoh.

CHAPS. I.—VII. 7.

A.—GROWTH AND SERVITUDE OF THE ISRAELITES IN EGYPT—AND PHARAOH'S PURPOSE TO DESTROY THEM.

CHAP. I. 1–22.*

1 Now these *are* the names of the children of Israel which [who] came into
2 Egypt; every man and his household came with Jacob: Reuben, Simeon, Levi,
3, 4 and Judah; Issachar, Zebulun, and Benjamin; Dan, and Naphtali, Gad and
5 Asher. And all the souls that came out of the loins of Jacob were seventy souls;
6 for [and] Joseph was in Egypt *already*. And Joseph died, and all his brethren,
7 and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled
8 with them. Now [And] there arose a new king over Egypt which [who] knew not
9 Joseph. And he said unto his people, Behold, the people of the children of Israel
10 *are* more and mightier than we. Come on [Come], let us deal wisely [prudently[1]] with them, lest they multiply, and it come to pass that, when there falleth

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 10. נִתְחַכְּמָה. Lange, Gesenius, Arnheim, and Philippson, translate this *überlisten*, "outwit." But the Hithp. form occurs, besides here, only in Eccl. vii. 16, and there has the signification proper to the Hithpael, *viz.*, to deem one's-

* [The Authorized Version is followed in the translation from the Hebrew, except that "Jehovah" is everywhere substituted for "the LORD." In other cases, where a change in the translation is thought to be desirable, the proposed emendation is inserted in brackets.—TR.]

out any war [when a war occurreth], they join also [they also join themselves] unto
our enemies, and fight against us, and *so* get them up [and go up] out of the
11 land. Therefore they did set [And they appointed] over them taskmasters, to
afflict them with their burdens; and they built treasure-cities [store-cities] for Pha-
12 raoh, Pithom and Raemses. But the more [lit., And as] they afflicted them the
more [lit., so] they multiplied and grew [spread]. And they were grieved because
13 of [horrified in view of] the children of Israel. And the Egyptians made the chil-
14 dren of Israel to serve with rigor. And they made their lives bitter with hard
bondage [service] in mortar and in brick, and in all manner of service in the field;
all[2] their service wherein they made them serve *was* [which they laid on them]
15 with rigor. And the king of Egypt spake to the Hebrew midwives (of
which [whom] the name of one *was* Shiphrah, and the name of the other Puah),
16 And he said, When ye do the office of a midwife to [When ye deliver] the He-
brew women, and see *them* [then look] upon the stools; if it *be* a son, then ye
17 shall kill him; but, if it *be* a daughter, then she shall live. But the midwives
feared God, and did not as the king of Egypt commanded, but [and] saved the
18 men-children alive. And the king of Egypt called for the midwives, and said unto
19 them, Why have ye done this thing, and have saved the men-children alive? And
the midwives said unto Pharaoh,[3] Because the Hebrew women *are* not as the Egyp-
tian, for they *are* lively [vigorous], and are delivered ere the midwives come in
20 unto them [before the midwife cometh in unto them, they are delivered]. There-
fore [And] God dealt well with the midwives, and the people multiplied, and waxed
21 [grew] very mighty. And it came to pass, because the midwives feared God, that
22 he made them houses [households]. And Pharaoh charged all his people, saying,
Every son that is born ye shall cast into the river, and every daughter ye shall
save alive.

self wise, to act the part of a wise man. Here, therefore, it is better to render it in nearly the same way.—תִּקְרָאנָה, a plural verb with a singular subject. Knobel, following the Samaritan version (תִּקְרָאנָן), translates *wird uns treffen*, "shall befall us." But there is no need of this assumption of a corrupt text. See EWALD, *Ausf. Gram.*, § 191 *c.*—TR.].

[2] [Ver. 14. Lange, with many others, takes אֵת here as a preposition, meaning "together with," "besides," and supplies "other" before "service." Grammatically this is perhaps easier than to take it (as we have done) as the sign of the Acc. But it requires us to supply the word on which the whole force of the clause depends.—TR.].

[3] [Ver. 19. Lange translates, unaccountably, אֶל־פַּרְעֹה as being equivalent to a genitive: *die Hebammen des Pharaoh*, "Pharaoh's midwives."—TR.].

EXEGETICAL AND CRITICAL.

Vers. 1–7. Fulfillment of the promise, Gen. xlvi. 3. Also fulfillment of the prediction of suffering for the descendants of Abraham, Gen. xv. 13.

Vers. 2–4. The names of the children are given according to the rank of the mothers. So Gen. xxxv. 23-26.

Ver. 5. The small number of seventy souls (*vid.* Gen. xlvi. 27) who entered Egypt, illustrates the wonderful increase. At the exodus 600,000 men, besides children, *etc.* *Vid.* ch. xii. 37. On the terms denoting increase, יָרְבּוּ פָּרוּ יִשְׁרְצוּ see Gen. i. 28; viii. 17.

Ver. 8. **A new king.**—וַיָּקָם has a special significance. He rose up, as a man opposed to the previous policy. The LXX. translate חָדָשׁ by ἕτερος. Josephus and others inferred the rise of a new dynasty.—**Who knew not Joseph,** *i. e.*, cared nothing for his services and the results of them, the high regard in which his people had been held.

Vers. 9, 10. "They are greater and stronger than we," says despotic fear. "Come, let us be more prudent (more cunning) than they," is the language of despotic craftiness and malice. Despotic policy adds, that in case of a war the people might join the enemy. A danger to the country might indeed grow out of the fact that the Israelites did not become Egyptianized. The power of Israelitish traditions is shown especially in the circumstance that even the descendants of Joseph, though they had an Egyptian mother, certainly became Jews. Perhaps it was dislike of Egyptian manners which led the sons of Ephraim early to migrate towards Palestine, 1 Chron. vii. 22. An honorable policy would, however, have provided means to help the Jews to secure a foreign dwelling-place.

Ver. 11. **Taskmasters.**—The organs of oppression and enslavement. "That foreigners were employed in these labors, is illustrated by a sepulchral monument, discovered in the ruins of Thebes, and copied in the Egyptological works of Rosellini and Wilkinson, which represents laborers, who are not Egyptians, as employed in making brick, and by them two Egyptians with rods, as overseers; even though these laborers may not be designed to represent Israelites, as their Jewish features would indicate" (Keil). See also Keil's reference to Aristotle and Livy,

(p. 422)* on the despotic method of enfeebling a people physically and mentally by enforced labor. **Store-cities.**—For the harvests. See Keil (p. 422) on Pithom (Gr. Πάτουμος, Egypt. Thou, Thoum), situated on the canal which connects the Nile with the Arabian gulf. Raemses, the same as Heroopolis.

Ver. 12. Horror is the appropriate designation of the feeling with which bad men see the opposite of their plans wonderfully brought about. Hengstenberg: *Sie hatten Ekel vor ihnen.* "They were disgusted at them." But this was the case before. On קוּץ see the lexicons.

Vers. 13, 14. Aggravation of the servitude. Two principal forms of service. Brickmaking for other buildings, and field labor. The bricks were hardened in the hot Egyptian sun; the field labor consisted especially in the hard work of irrigating the soil.

Vers. 15–18. Second measure. Resort to brutal violence, but still concealed under demoniacal artifice. Probably there was an organized order of midwives, and the two midwives mentioned were at their head.—**He said unto them.**—And again: **he said.** He tried to persuade them, and at last the devilish command came out—probably secret instructions like those of Herod, to kill the children in Bethlehem.—**Over the bathing-tub.** [So Lange.—Tr.]. Knobel and Keil assume a figurative designation of the vagina in the phrase הָאבְנַיִם, referring to Jer. xviii. 3. Since the child is generally born head first, there is only a moment from the time when the sex can be recognized to the use of the bathing-tub. On the various interpretations, comp. the lexicons and the *Studien und Kritiken*, 1834, S. 81 ff.,† *etc.* A heathenish way, all over the world, of killing the males and forcing the women and girls to accommodate themselves to the mode of life of the murderers.

Ver. 19. "With this answer they could deceive the king, since the Arab women bear children with extraordinary ease and rapidity. See Burckhardt, *Notes on the Bedouins and Wahabis*, I., p. 96; Tischendorf, *Reise* I., p. 108," (Keil).

Vers. 20, 21. **God built them houses.**—He blessed them with abundant prosperity. According to Keil, the expression is figurative: because they labored for the upbuilding of the families of Israel, their families also were built up by God. Their lie, which Augustine excuses on the ground that their fear of God outweighed the sinfulness of the falsehood, seems, like similar things in the life of Abraham, to be the wild utterance of a state of extreme moral exigency, and is here palliated by a real fact, the ease of parturition.

Ver. 22. Now at last open brutality follows the failure of the scheme intervening between artifice and violence. On similar occurrences in profane history, see Keil.‡ Probably also this command was paralyzed, and the deliverance of Moses by the daughter of Pharaoh might well have had the effect of nullifying the king's command; for even the worst of the heathen were often terrified by unexpected divine manifestations.

* [Aristotle, Polit. v. 9; Livy, Hist. i. 56, 59. The references to Keil conform to the translation published by the Clarks, Edinburgh. But the translations, when given here, are made directly from the original, and from a later edition than that from which the Edinburgh translation was made.—Tr.].

† [An article by Prof. Rettig. There is, however, still another article on the same subject in the same volume of this periodical, p. 641 sqq., by Redslob. The principal views on this vexed phrase are these: (1) That אַבְנַיִם, being the same word as is used (and elsewhere only used) in Jer. xviii. 3, of a potter's wheel, must denote the same thing; or, rather, the seat on which the potter sits, this being adapted to the use of a parturient woman. (2) That it means bathing-tub, the dual form being accounted for by the supposition that a cover belonged to it. (3) That it is derived from אָפַן, in the sense of *turn*, and refers to the *pudenda* of the parturient, from which the child is, as it were, turned forth, like the vessel from the potter's wheel. (4) That the word, being radically the same as אֶבֶן, and being in the dual, may be used for the *testiculi* of the male child. (5) That אַבְנַיִם, from אָפַן, may mean *kinds, sexes.* (6) That being derived from אָבַן, in the sense of to *separate* (and so a *stone* is that which is separated from a rock), it means *the two distinctions* (so Meier, *Studien und Kritiken*, 1842, p. 1050). It is obvious to remark that, in order to determine the sex of the child, the thing to be looked at is not the bathing-tub, or the stool, or any part of the mother. This consideration is almost, if not quite, conclusive against the first three interpretations. But it is perhaps useless to hope for a complete solution of the meaning of the phrase.—Tr.].

‡ [Probably a slip of the pen for Knobel. See his commentary on Exodus, p. 9, in the *Kurzgefasstes exegetisches Handbuch zum alten Testament.*—Tr.].

B.—THE BIRTH AND MIRACULOUS PRESERVATION OF MOSES. HIS ELEVATION AND FIDELITY TO THE ISRAELITES. HIS TYPICAL ACT OF DELIVERANCE AND APPARENTLY FINAL DISAPPEARANCE. GOD'S CONTINUED PURPOSE TO RELEASE ISRAEL.

CHAP. II. 1–25.

1 AND there went a man of the house of Levi, and took *to wife* a [the] daughter of
2 Levi.[1] And the woman conceived and bare a son; and when she [and she] saw him, that he *was a* goodly *child* [*was* goodly, and] she hid him three months.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 1. אֵת, disregarded by the most of the commentators, is noticed by Glaire, who remarks that it "may imply that this daughter, named Jochebed (vi. 20) was the only one of the family of Levi still living, or the only one of that house who was then marriageable." According to vi. 20, and Num. xxvi. 59, Jochebed was Levi's own daughter; she may have been

3 And when she could not longer hide him, she took for him an ark of bulrushes, and
daubed it with slime [bitumen] and with pitch, and put the child therein; and she
4 laid *it* in the flags [sedge] by the river's brink. And his sister stood afar off, to
5 wit [in order to learn] what would be done to him. And the daughter of Pharaoh
came down to wash *herself* [bathe] at the river; and her maidens walked along by
the river's side; and when she [and she] saw the ark among the flags [sedge,
6 and] she sent her maid to fetch it [maid, and she fetched it]. And when she had
opened *it* she [And she opened *it*, and] saw the child, and behold, the babe [a boy]
wept [weeping]. And she had compassion on him, and said, This *is one* of the He-
7 brews' children. Then said his sister [And his sister said] to Pharaoh's daughter,
Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the
8 child for thee? And Pharaoh's daughter said unto her, Go. And the maid went
9 and called the child's mother. And Pharaoh's daughter said unto her, Take this
child away, and nurse it for me, and I will give *thee* thy wages. And the woman
10 took the child and nursed it. And the child grew, and she brought him unto Pha-
raoh's daughter, and he became her son. And she called his name Moses: and she
11 said, Because I drew him out of the water. And it came to pass in those days when
Moses was grown [that Moses grew up], that [and] he went out unto his brethren,
and looked on their burdens; and he spied [saw] an Egyptian smiting an [a] He-
12 brew, *one* of his brethren. And he looked [turned] this way and that way, and
when he [and he] saw that *there was* no man [man, and] he slew the Egyptian
13 and hid [buried] him in the sand. And when he [And he] went out the second
day [day, and] behold, two men of the Hebrews [two Hebrew men] strove together
[were quarreling]; and he said to him that did the wrong [to the guilty one],
14 Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a
judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And
15 Moses feared, and said, Surely *this* [the] thing is known. Now when [And] Pha-
raoh heard this thing, [thing, and] he sought to slay Moses. But [And] Moses
fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down
16 [dwelt[2]] by a [the] well. Now the priest of Midian had seven daughters; and they
17 came and drew *water*, and filled the troughs to water their father's flock. And the
shepherds came and drove them away; but Moses stood up and helped them, and
18 watered their flock. And when they came to Reuel their father, he said, How *is it*
19 *that* ye are [Wherefore have ye] come so soon to-day? And they said, An Egyp-
tian delivered us out of the hand of the shepherds, and also drew *water* enough[3]
20 for [drew *water* for] us, and watered the flock. And he said unto his daughters, And
where *is* he?[4] why *is* it *that* ye have [why then have ye] left the man? call him, that
21 he may eat bread. And Moses was content [consented[5]] to dwell with the man;

an only daughter. Still it is possible that אֵת, though almost always used only before a *definite* object, is here used as in xxi. 28. "If an ox gore a man (אֶת-אִישׁ) or a woman (אֶת-אִשָּׁה)." Comp. Ewald's *Kritische Grammatik*, § 318, Note (9).—Tr.].

[2] [Ver. 15. Whether the second וַיֵּשֶׁב means "and he sat down," or "and he dwelt," is not easily determined. It seems unnatural that the word should have two meanings in the two consecutive sentences, although undoubtedly it is elsewhere freely used in both senses. If, moreover, the writer meant to say that Moses, while dwelling in Midian, once happened to be sitting by the well, and so became acquainted with Reuel's daughters, he would probably not have used the Future with the Vav consecutive, but rather the Perfect, or the Participle. Comp. Ewald, *Ausführl. Gr.*, § 341 *a*.—Tr.].

[3] [Ver. 19. וְגַם-דָּלֹה דָּלָה. Lange translates: *Auch hat er anhaltend geschöpft*, "Also he kept drawing," as if the Inf. Abs. followed, instead of preceding דָּלָה. There is no reason for assigning to the Inf. Abs. here any other than its common use, *viz.*, to emphasize the meaning of the finite verb. Nor does the rendering of the A. V., "drew water enough," quite reproduce its force. The daughters of Reuel evidently thought it would have been a remarkable occurrence if Moses had only defended them from the shepherds. But more than this: "he even *drew* for us."—Tr.].

[4] [Ver. 20. וְאַיֵּן. Kalisch renders, "Where then is he?" Correctly enough, so far as the sense is concerned; but unnecessarily deviating from the more literal rendering in the A. V., which exactly expresses the force of the original.—Tr.].

[5] [Ver. 21. וַיּוֹאֶל. Glaire insists that in all the passages where יָאַל occurs, even where it has the meaning "to be foolish," the radical meaning is "to venture." Most lexicographers assume a separate root for the signification, which it has in Niph., "to be foolish." Meier (*Wurzelwörterbuch*), however, reduces all the significations to that of "opening" or "being open," from the root חָלַל = אָזַל. But better, with Fürst, to assume two roots, and make the radical signification of this one to be "to resolve, determine." This covers all cases. *e. g.* Gen. xviii. 27, "I have resolved" *i. e.*, undertaken. Judg. i. 27, "The Canaanites determined to dwell." In cases like the one before us, and 2 Kings v. 23; Judg. xix. 6, the resolution, being the result of persuasion, is a *consent*.—Tr.].

22 and he gave Moses Zipporah his daughter. And she bare *him* a [bare a] son, and
he called his name Gershom, for he said, I have been a stranger [A sojourner have
23 I been] in a strange land. And it came to pass in process of time [lit. in those
many days], that the king of Egypt died; and the children of Israel sighed by rea-
son of the bondage [service], and they cried; and their cry[6] came up to God by rea-
24 son of the bondage [service]. And God heard their groaning, and God remembered
25 his covenant with Abraham, with Isaac, and with Jacob. And God looked upon
the children of Israel, and God had respect unto *them* [lit. knew *them*[7]].

[6] Ver. 23. שַׁוְעָתָם "cry for help"—a different root from that of the verb וַיִּזְעָק.—Tr.].

[7] [Ver. 25. Lange translates: *Und Gott sah an die Kinder Israels, und als der Gottheit war's ihm bewusst (er durchschaute sie und ihre Situation).* "And God looked on the children of Israel, and it was known by Him as the Godhead (He saw through them and their situation)." This translation seems to be suggested by the emphatic repetition of אֱלֹהִים. But better to find the emphatic word in וַיֵּדַע "God *knew* (them)," *i. e.*, had a tender regard for them—a frequent use of יָדַע Comp. Ps. cxliv. 3. Or, simply, "God knew," leaving the object indefinite, as in the Hebrew.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1. **And there went.**—הָלַךְ, according to Keil, serves to give a pictorial description. Inasmuch as the woman had already borne Miriam and Aaron, it would mislead us to take the word in this sense. The expression properly means that he had gone; he had, in these dangerous times which, to be sure, at Aaron's birth had not yet reached the climax (he was three years older than Moses) taken the step of entering the married state.—The descent of these parents from the tribe of Levi is remarked. Energetic boldness had distinguished it even in the ancestor (Gen. xlix. 5; Ex. xxxii. 26; Deut. xxxiii. 8). Although originally not without fanaticism, this boldness yet indicated the qualities needed for the future priesthood.

Ver. 2. She recognized it as a good omen, that the child was so fair (טוֹב ἀστεῖος LXX.; *vid.*, Heb. xi. 23), Josephus traces this intuition of faith, which harmonized with the maternal feeling of complacency and desire to preserve his life, to a special revelation. But this was here not needed.

Ver. 3. The means of preservation chosen by the parents is especially attributed to the daughter of Levi. It is all the more daring, since in the use of it she had, or seemed to have, from the outset, the daughter of the child-murderer in mind. The phrase תֵּבָה designates the box as a *miniature ark*, a ship of deliverance. On the paper-reed, *vid.* Winer, *Real-wörterbuch*, II., p. 411. The box, cemented and made water-tight by means of asphalt and pitch, was made fast by the same reed out of which it had been constructed. This extraordinarily useful kind of reed seems by excessive use to have become extirpated.

Ver. 4. **And his sister.**—Miriam (xv. 20). The sagacious child, certainly older than Aaron, early showed that she was qualified to become a prophetess (xv. 20) of such distinction that she could afterwards be puffed up by it.

Ver. 5. "The daughter of Pharaoh is called Θέρμουθις (Josephus *et al.*) or Μέρρις. . . . The bathing of the king's daughter in the open stream is contrary indeed to the custom of the modern Mohammedan Orient, where this is done only by women of low rank in retired places (Lane, Manners and Customs, p. 336, 5th ed.), but accords with the customs of ancient Egypt (comp. the copy of a bathing-scene of a noble Egyptian woman, with four female attendants, in Wilkinson, *Ancient Egyptians*, Vol. III., Plate 417), and besides is perhaps connected with the notion held by the ancient Egyptians concerning the sacredness of the Nile, to which even divine honors were paid (*vid.* Hengstenberg, *Egypt and the Books of Moses*, p. 113), and with the fructifying, life-preserving power of its waters." (Keil).

Ver. 6. The compassion of Pharaoh's daughter towards the beautiful child led her to adopt him; and when she did so, making him, therefore, prospectively an Egyptian, she did not need, we may suppose, to educate him "behind the king's back" [as Keil thinks.—Tr.]. We might rather assume that this event more or less neutralized the cruel edict of the king.

Ver. 9. Nor is it to be assumed that the daughter of Pharaoh had no suspicion of the Hebrew nationality of the mother. How often, in cases of such national hostilities, the feelings of individual women are those of general humanity in contradistinction to those of the great mass of fanatical women.

Ver. 10. **She brought him unto Pharaoh's daughter.**—The boy in the meantime had drunk in not only his mother's milk, but also the Hebrew spirit, and had been intrusted with the secret of his descent and deliverance. Legally and formally **he became her son**, whilst he inwardly had become the son of another mother; and though she gave him the Egyptian name, "Mousheh," *i. e.*, saved from the water (Josephus II., 9, 6), yet it was at once changed in the mind of Divine Providence into the name "Mosheh;" the one taken out became the one taking out. (Kurtz). For other explanations of the name, *vid.* Gesenius, Knobel, Keil. Thus the Egyptian princess herself had to bring up the deliverer and avenger of Israel, and, by instructing him in all the wisdom of Egypt, prepare him both negatively and positively for his vocation.

Ver. 11. **When Moses was grown.**—Had become a man. According to Acts vii. 23, and therefore according to Jewish tradition, he was then forty years old. He had remained true to his destination (Heb. xi. 24), but had also learned, like William of Orange, the Silent, to restrain himself, until finally a special occasion caused

the flame hidden in him to burst forth. An Egyptian smote **one of his brethren.**—This phrase suggests the ebullient emotion with which he now decided upon his future career.

Ver. 12. That Moses *looked this way and that way* before committing the deed, marks, on the one hand, the mature man who knew how to control his heated feeling, but, on the other hand, the man not yet mature in faith; since by this act, which was neither simple murder nor simple self-defence, and which was not sustained by a pure peace of conscience, he anticipated Divine Providence. It cannot be attributed to "a carnal thirst for achievement" [Kurtz]; but as little can it be called a pure act of faith; although the illegal deed, in which he was even strengthened by the consciousness of being an Egyptian prince (as David in his sin and fall might have been misled by feeling himself to be an oriental despot) was a display of his faith, in view of which Stephen (Acts vii.) could justly rebuke the unbelief of the Jews. *Vid.* more in Keil, p. 431.

Ver. 14. The Jew who thus spoke was a representative of the unbelieving spirit of which Stephen speaks in Acts vii.

Ver. 15. The Midianites had made a settlement not only beyond the Elanitic Gulf near Moab, but also, a nomadic branch of them, on the peninsula of Sinai. These seem to have remained more faithful to Shemitic traditions than the trading Midianites on the other side, who joined in the voluptuous worship of Baal. "Reuel" means: Friend of God. He does not seem, by virtue of his priesthood, to have had princely authority.

Ver. 16. **By the well.**—A case similar to that in which Jacob helped Rachel at the well, Gen. xxix.

Ver. 18. On the relation of the three names, Reuel, Jethro (iii. 1) and Hobab (Num. x. 29) *vid.* the commentaries and Winer. The assumption that חֹתֵן, used of Hobab, means brother-in-law, but used of Jethro ("preference," like Reuel's name of dignity "friend of God") means father-in-law, seems to be the most plausible. Jethro in years and experience is above Moses; but Hobab becomes a guide of the Hebrew caravan through the wilderness, and his descendants remain among the Israelites. *Vid.* also Judg. iv. 11 and the commentary on it.

Ver. 22. **Gershom.**—Always a sojourner. So he lived at the court of Pharaoh, so with the priest in Midian. Zipporah hardly understood him (*vid.* iv. 24). As sojourner he passed through the wilderness, and stood almost among his own people. Yet the view of Canaan from Nebo became a pledge to him of entrance to a higher fatherland.

Ver. 23. Also the successor of the child-murdering king continued the oppression. But God heard the cry of the children of Israel. He remembered his covenant, and looked into it, and saw through the case *as God.*

C.—THE CALL OF MOSES. HIS REFUSAL AND OBEDIENCE. HIS ASSOCIATION WITH AARON AND THEIR FIRST MISSION TO THE PEOPLE OF ISRAEL.

Chapters III., IV.

1 Now Moses kept [was pasturing] the flock of Jethro his father-in-law, the priest
of Midian; and he led the flock to the back side of [behind] the desert, and came
2 to the mountain of God, *even* to Horeb. And the angel of Jehovah appeared unto
him in a flame of fire out of the midst of a [the] bush; and he looked, and behold,
3 the bush burned with fire, and the bush *was* not consumed. And Moses said, I
will now turn aside [Let me turn aside] and see this great sight, why the bush is
4 not burnt. And when Jehovah saw that he turned aside to see, God called unto
him out of the midst of the bush, and said, Moses, Moses! And he said, Here *am*
5 I. And he said, Draw not nigh hither; put off thy shoes from off [from] thy feet,
6 for the place whereon thou standest *is* holy ground. Moreover [And] he said, I
am the God of thy father, the God of Abraham, the God of Isaac, and the God of
7 Jacob. And Moses hid his face, for he was afraid to look upon God. And Jehovah said, I have surely seen the affliction of my people which [who] *are* in Egypt,
and have heard their cry by reason of[1] their taskmasters; for I know their sorrows;
8 And I am come down to deliver them out of the hand of the Egyptians, and to
bring them up out of that land unto a good land, and a large, unto a land flowing

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 7. מִפְּנֵי may be rendered more literally "from before," the people being represented as followed up in their work by the taskmasters.—Tr.].

with milk and honey, unto the place of the Canaanites, and the Hittites, and the
9 Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore
behold, the cry of the children of Israel is come unto me, and I have also seen the
10 oppression wherewith the Egyptians oppress them. Come now therefore and I will
send thee unto Pharaoh, that thou mayest bring forth [and bring thou forth] my
11 people, the children of Israel, out of Egypt, And Moses said unto God, Who *am*
I, that I should go unto Pharaoh, and that I should bring forth the children of
12 Israel out of Egypt? And he said, Certainly I will be with thee, and this *shall*
be a [the] token unto thee that I have sent thee: When thou hast brought [bring-
13 est] forth the people out of Egypt, ye shall serve God upon this mountain. And
Moses said unto God, Behold, *when* I come unto the children of Israel, and shall
say unto them, The God of your fathers hath sent me unto you; and they shall say
14 to me, What is his name? What shall I say unto them? And God said unto
Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel,
15 I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou
say unto the children of Israel, Jehovah, God [the God] of your fathers, the God
of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this
is my name forever, and this *is* my memorial unto all generations [lit. to genera-
16 tion of generation]. Go and gather the elders of Israel together, and say unto
them, Jehovah, God [the God] of your fathers, the God of Abraham, of Isaac, and
of Jacob hath appeared unto me, saying, I have surely visited [looked upon] you,
17 and *seen* that [and that] which is done to you in Egypt. And I have said, I will
bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the
Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites,
18 unto a land flowing with milk and honey. And they shall [will] hearken to thy
voice; and thou shalt come, thou and the elders of Israel, unto the king of Egypt,
and ye shall say unto him, Jehovah, God [the God] of the Hebrews, hath met[2] with
us, and now let us go, we beseech thee, three days' journey into the wilderness, that
19 we may sacrifice to Jehovah our God. And I am sure [know] that the king of
20 Egypt will not let you go, no [even] not[3] by a mighty hand. And I will stretch
out my hand, and smite Egypt with all my wonders which I will do in the midst
21 thereof; and after that he will let you go. And I will give this people favor in
the sight of the Egyptians; and it shall come to pass that, when ye go, ye shall not
22 go empty. But [And] every woman shall borrow [ask] of her neighbor and of
her that sojourneth in her house jewels [articles] of silver and jewels [articles] of
gold and raiment [garments]; and ye shall put *them* upon your sons and upon your
daughters; and ye shall spoil the Egyptians.

CHAP. IV. 1 AND Moses answered and said, But, behold, they will not believe me,
nor hearken unto my voice; for they will say, Jehovah hath not appeared unto
2 thee. And Jehovah said unto him, What *is* that [this] in thine [thy] hand? And he
3 said, A rod. And he said, Cast it on the ground. And he cast it on the ground,
4 and it became a serpent; and Moses fled from before it. And Jehovah said unto
Moses, Put forth thy hand, and take it by the tail. And he put forth his hand,
5 and caught it, and it became a rod in his hand: That they may believe that Je-
hovah, God [the God] of their fathers, the God of Abraham, the God of Isaac, and
6 the God of Jacob, hath appeared unto thee. And Jehovah said furthermore unto
him, Put now thine [thy] hand into thy bosom. And he put his hand into his bo-
7 som; and when he took it out, behold, his hand *was* leprous as snow. And he said,
Put thine [thy] hand into thy bosom again. And he put his hand into his bosom
again, and plucked [took] it out of his bosom, and behold, it was turned again as

[2] [Ver. 18. נִקְרָה is taken by Rosenmüller, after some of the older versions, as = נִקְרָא, *vocatur super nos.* But, as Winer remarks, *ita tamen intolerabilis tautologia inest in verbis* אֱלֹהֵי הָעִבְרִים." The LXX. translate προσκέκληται ἡμᾶς, —which makes better sense, but is grammatically still more inadmissible, as נִקְרָה is thus made = נִקְרָא.—TR.].

[3] [Ver. 19. וְלֹא is rendered by the LXX., Vulg., Luther, and others, "unless." But this is incorrect. The more obvious translation may indeed seem to be inconsistent with the statement in the next verse, "after that he will let you go." But the difficulty is not serious. We need only to supply in thought "at first" in this verse.—TR.].

8 his *other* flesh. And it shall come to pass, if they will not believe thee, neither
[nor] hearken to the voice of the first sign, that they will believe the voice of the
9 latter sign. And it shall come to pass, if they will not believe also [even] these
two signs, neither [nor] hearken unto thy voice, that thou shalt take of the water
of the river, and pour *it* upon the dry *land;* and the water which thou takest out
10 of the river shall become blood upon the dry *land.* And Moses said unto Jehovah,
O my Lord, [O Lord], I *am* not eloquent [lit. a man of words], neither heretofore,
nor since thou hast spoken unto thy servant; but [for] I *am* slow of speech [mouth]
11 and of a slow [slow of] tongue. And Jehovah said unto him, Who hath made
man's mouth? or who maketh the [maketh] dumb, or deaf, or the seeing [or see-
12 ing], or the blind? [or blind?] Have [Do] not I, Jehovah? Now therefore go, and
13 I will be with thy mouth, and teach thee what thou shalt say. And he said, O my
14 Lord [O Lord], send, I pray thee, by the hand *of him whom* thou wilt send. And
the anger of Jehovah was kindled against Moses, and he said, *Is* not Aaron, the Le-
vite, thy brother? I know [Do I not know Aaron, thy brother, the Levite,] that he
can speak well?[4] And also, behold, he cometh forth to meet thee. and when he seeth
15 thee, he will be glad in his heart. And thou shalt speak unto him, and put words
[the words] in his mouth; and I will be with thy mouth, and with his mouth, and
16 will teach you what ye shall do. And he shall be thy spokesman [shall speak for
thee] unto the people, and he [it] shall be, *even* [*that*] he shall be to thee instead of
17 [for] a mouth, and thou shalt be to him instead of [for a] God. And thou shalt
18 take this rod in thine [thy] hand, wherewith thou shalt do signs [the signs]. And
Moses went, and returned to Jethro [Jether] his father-in-law, and said unto him,
Let me go, I pray thee,[5] and return unto my brethren which [who] *are* in Egypt,
and see whether they be [are] yet alive. And Jethro said to Moses, Go in peace.
19 And Jehovah said unto Moses in Midian, Go, return into Egypt; for all the men
20 are dead which [who] sought thy life. And Moses took his wife, and his sons, and
set them [made them ride] upon an [the] ass, and he returned to the land of Egypt.
21 And Moses took the rod of God in his hand. And Jehovah said unto Moses, When
thou goest to return into Egypt, see that thou do all those wonders before Pharaoh
which I have put in thy hand [consider all the wonders which I have put in thy
hand, and do them before Pharaoh]; but I will harden his heart that he shall [and
22 he will] not let the people go. And thou shalt say unto Pharaoh, Thus saith
23 Jehovah, Israel *is* my son, *even* my first-born. And I say [said][6] unto
thee, Let my son go that he may serve me; and if thou refuse [and thou didst
24 refuse][6] to let him go: behold, I will slay thy son, *even* thy first-born. And it came
25 to pass by the way in the inn, that Jehovah met him, and sought to kill him. Then
[And] Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it*
at his feet, and said, Surely a bloody husband [a bridegroom of blood]

[4] [Chap. IV. Ver. 14. We have ventured to follow the Vulg., Luther, Cranmer, the Geneva Version, De Wette, Glaire, and Kalisch, in this rendering; for, though grammatically the reading of the A. V. is more natural, yet it is difficult to see the force of the question, "Is not Aaron thy brother?" Fürst, Arnheim, and Murphy, try to avoid the difficulty by rendering, "Is there not Aaron, thy brother, the Levite?" *etc.* This, however, is putting in what is not in the original. Bush, following Rashi, translates, "Is not Aaron thy brother, the Levite?" and understands the question to intimate that, in consequence of Moses' reluctance to obey the divine commission, the priesthood, which otherwise would have been conferred on him, will be given to Aaron. As nothing is said about the priesthood, it is hard to see how the phrase "the Levite," at this time, before any priesthood had been established, could have been understood in this way. Knobel, translating in the same way, understands it as pointing forward to the duty of the priests to give public instruction. But the same objection lies against this, as against the previous explanation; Moses was a Levite as much as Aaron was. Lange, translating also the same way, understands the meaning to be: Aaron is a more genuine Levite than Moses. But in this case the definite article is quite out of place; and even without it such a thought would be very obscurely expressed. Keil, following Baumgarten, finds the significance of the question in the etymological meaning of לֵוִי, *viz.*, to join, associate one's-self to. This certainly has the advantage of suggesting a reason for the use of the phrase "the Levite," which on other theories seems to be superfluous. But the definite article is out of place on this hypothesis also. Besides, as the special point here is Aaron's ability to *talk*, the notion of *association* is not just the one needed to be suggested by the term, to say nothing of the subtlety of the mode of conveying either conception.—Tr.].

[5] [Ver. 18. אֵלְכָה־נָּא is not to be understood as a request, as the A. V. seems to imply, especially by the phrase, "I pray thee," which corresponds to נָא. We have exactly the same form in iii. 3, where Moses said אָסֻרָה־נָּא, "I will turn aside," or, "Let me turn aside."—Tr.].

[6] [Ver. 23. וָאֹמַר and וַתִּכְמָאֵן are most naturally to be rendered as preterites. It is very doubtful whether וַתִּמְאַן can be taken as protasis to the following clause. The translation of the A. V. and of others, seems to have been prompted by the idea that this is the opening message to Pharaoh. But the threat to kill the first-born was in reality the last one made. The declaration, ver. 21, covers all the first part of the efforts of Moses to secure the deliverance of the people. In spite of all the plagues and signs, Pharaoh "will not let the people go." Therefore (ver. 22) Moses is to make his final appearance, and threaten the death of the first-born because of Pharaoh's *past* refusal to obey.—Tr.].

26 *art* thou to me. So [And] he [*i. e.*, Jehovah] let him go [desisted from him]; then she
27 said, A bloody husband [A bridegroom of blood] *thou art*, because of the circumcision.
And Jehovah said to Aaron, Go into [to] the wilderness to meet Moses. And he went,
28 and met him in the mount of God, and kissed him. And Moses told Aaron all
the words of Jehovah who had sent him [with which he had charged him][7], and all
29 the signs which he had commanded him. And Moses and Aaron went, and gath-
30 ered together all the elders of the children of Israel. And Aaron spake all the
words which Jehovah had spoken unto Moses, and did the signs in the sight of the
31 people. And the people believed, and when they heard[8] that Jehovah had visited
the children of Israel, and that he had looked upon their affliction, then they
bowed their heads [bowed down], and worshipped.

[7] [Ver. 28. שְׁלָחַ may take a double accusative, as *e. g.* in 2 Sam. xi. 22; 1 Kings xiv. 6. As Kalisch observes, "the usual translation, *who had sent him*, is languid in the extreme."—Tr.].

[8] [Ver. 31. Knobel, following the reading ἐχάρη, of the LXX., would change וַיִּשְׁמְעוּ into וַיִּשְׂמְחוּ. There seems to be strong reason for the change. The people, according to the present text, seem to believe, before hearing. Moreover, we have, as Knobel points out, another almost unmistakable instance of the same error. The narrative in 2 Kings xx. 13 is identical with that in Isa. xxxix. 2, with the exception that the first passage has וַיִּשְׁמַע where the second has וַיִּשְׂמַח. The LXX. has here, too ἐχάρη in both cases. In reference to 2 Kings xx. 13, Keil says that "וַיִּשְׁמַע seems to be an error of transcription for וַיִּשְׂמַח," though he says of Knobel's conjecture concerning the verse before us, that it is "without ground." If we adopt the amended reading, we translate, "and they rejoiced because Jehovah had visited," *etc.*—Tr.].

EXEGETICAL AND CRITICAL.

Ver. 1. "Jethro's residence therefore was separated from Horeb by a wilderness, and is to be sought not north-east, but south-east of it. For only by this assumption can we easily account for the two-fold fact that (1) Moses, in his return from Midian to Egypt, again touches Horeb, where Aaron, coming from Egypt, meets him (iv. 27), and that (2) the Israelites, in their journey through the wilderness, nowhere come upon Midianites, and in leaving Sinai the ways of Israel and of the Midianite Hobab separate" (Keil). *Horeb* here is used in the wider sense, embracing the whole range, including Sinai, so that the two names are often identical, although Horeb, strictly so called, lay further north.—**Mountain of God.**—According to Knobel, it was a sacred place even before the call of Moses; according to Keil, not till afterwards, and is here named according to its later importance. But there must have been something which led the shepherd Moses to drive his flock so far as to this mountain, and afterwards to select Sinai as the place from which to give the law. The more general ground for the special regard in which this majestic mountain-range is held is without doubt the reverence felt for the mountains of God in general. The word הַמִּדְבָּר might be taken as=*pasture*, and the passage understood to mean that Moses, in profound meditation, forgetting himself as shepherd, drove the flock far out beyond the ordinary pasture-ground. Yet Rosenmüller observes: "On this highest region of the peninsula are to be found the most fruitful valleys, in which also fruit trees grow. Water in abundance is found in this district, and therefore it is the refuge of all the Bedouins, when the lower regions are dried up." Tradition fixes upon the Monastery of Sinai as the place of the thorn-bush and the calling of Moses.

Ver. 2. **The Angel of Jehovah.**—According to ver. 4, it is Jehovah Himself, or even God Himself, Elohim.*—**The Bush.**—Representing the poor Israelites in their low estate in contrast with the people that resemble lofty trees, Judg. ix. 15. According to Kurtz, the flame of fire is a symbol of the holiness of God; according to Keil, who observes that God's holiness is denoted by light (*e. g.* Isa. x. 17), the fire is rather, in its capacity of burning and consuming, a symbol of purifying affliction and annihilating punishment, or of the chastening and punitive justice of God. But this is certainly not the signification of the sacrificial fire on the altar of burnt-offering, the "holy" fire, or of the fiery chariot of Elijah, or of the tongues of fire over the heads of the apostles on the day of Pentecost. Fire, as an emblem of the divine life, of the life which through death destroys death, of God's jealous love and authority, has two opposite sides: it is a fire of the jealous love which visits, brings home, purifies, and rejuvenates, as well as a fire of consuming wrath and judgment. This double signification of fire manifests itself especially also in the northern mythology.

* [See a full discussion on the Angel of Jehovah in the Commentary on Genesis, p. 386 sqq., where the view is maintained that this Angel is Christ himself. This is perhaps the current opinion among Protestants. But the arguments for it, plausible as they are, are insufficient to establish it. The one fatal objection to it is that the New Testament nowhere endorses it. When we consider how the New Testament writers seem almost to go to an extreme in finding traces of Christ in the Old Testament writings and history, it is marvellous (if the theory in question is correct) that this striking feature of the self-manifestation of God in the Angel of Jehovah should not once have been used in this way. Hengstenberg indeed quotes John xii. 41, where Isaiah is said to have seen Christ. But the reference is to Isa. vi. 1, where not the Angel of Jehovah, but Jehovah himself, is said to have been seen. But, what is still more significant, when Stephen (Acts vii. 30) refers to this very appearance of the angel in the bush, he not only does not insinuate that the angel was Christ, but calls him simply "an angel of the Lord." Moreover, just afterwards he quotes Deut. xviii. 15 as Moses' prophecy of Christ, showing that he was disposed to find Christ in the Mosaic history. Other objections to the identification of the Angel of Jehovah with Christ might be urged; but they are superfluous, so long as this one remains unanswered.—Tr.]

That light has the priority over fire, Keil justly observes. While then the fire here may symbolize the Egyptian affliction in which Israel is burning, yet the presence of Jehovah in the fire signifies not something contrasted with it, meaning that he controls the fire, so that it purifies, without consuming, the Israelites; but rather the fire represents Jehovah himself in His government, and so the oppression of the Egyptians is lifted up into the light of the divine government. This holds also prophetically of all the future afflictions of the theocracy and of the Christian Church itself. The Church of God is to appear at the end of the world as the last burning thorn-bush which yet is not consumed. "The אֵשׁ אֹכְלָה is אֵל קַנָּא (Deut. iv. 24) in the midst of Israel (Deut. vi. 15)." Keil.

Vers. 3-5. **Turn aside.**—Comp. Gen. xix. 2. **—Moses, Moses.**—Comp. Gen. xxii. 11. An expression of the most earnest warning and of the deepest sense of the sacredness and danger of the moment. The address involves a two-fold element. First, Moses must not approach any nearer to Jehovah; and, secondly, he must regard the place itself on which he is standing as holy ground, on which he must not stand in his dusty shoes. The putting off of the shoes must in general have the same character as the washing of the feet, and is therefore not only a general expression of reverence for the sacred place and for the presence of God, like the taking off of the hat with us, but also a reminder of the moral dust which through one's walk in life clings to the shoes or feet, *i. e.* of the venial sins on account of which one must humble himself in the sacred moment. On the custom of taking off the shoes in the East upon entering pagodas, mosques, *etc.*, see Keil, p. 439.

Ver. 6. **Of thy father.**—The singular doubtless comprehends the three patriarchs as first existing in Abraham.* Moses, in his religion of the second revelation, everywhere refers to the first revelation, which begins with Abraham; and thus the name of Jehovah first acquires its new specific meaning. The revelation of the law presupposes the revelation of promise (Rom. iv.; Gal. iii.).—**And Moses covered his face.**—In addition to the two commands: draw not nigh, put off thy shoes, comes this act, as a voluntary expression of the heart. Vid. 1 Kings xix. 13. "Sinful man cannot endure the sight of the holy God" (Keil). Also the eye of sense is overcome by the splendor of the manifestation which is inwardly seen, somewhat as by the splendor of the sun. Vid. Rev. i.

Ver. 8. **I am come down.**—Comp. Gen. xi. 5. *A good land, i. e.* a fruitful. *A large land, i. e.* not hemmed in like the Nile Valley. *Flowing, i. e.* overflowing with milk and honey; rich, therefore, in flowers and flowery pastures. On the fruitfulness of Canaan, comp. the geographical works.—**Into the place.**—More particular description of the land. *Vid.* Gen. x. 19; xv. 18.

Ver. 11. **And Moses said unto God.**—He who once would, when as yet he ought not, now will no longer, when he ought. Both faults, the rashness and the subsequent slowness, correspond to each other. Moses has indeed "learned humility in the school of Midian" [Keil]; but this humility cannot be conceived as without a mixture of dejection, since humility of itself does not stand in the way of a bold faith, but is rather the source of it. After being forty years an unknown shepherd, he has, as he thinks, given up, with his rancor, also his hope. Moreover, he feels, no doubt, otherwise than formerly about the momentous deed which seems to have done his people no good, and himself only mischief, and which in Egypt is probably not forgotten. As in the Egyptian bondage, the old guilt of Joseph's brethren manifested itself even up to the third and fourth generation, so a shadow of that former rashness seems to manifest itself in the embarrassment of his spirit.

Ver. 12. The promise that God will go with him and give success to his mission is to be sealed by his delivering the Israelites, bringing them to Sinai, and there engaging with them in divine service, *i. e.*, as the expression in its fullness probably means, entering formally into the relation of worshipper of Jehovah. The central point of this worship consisted, it is true, afterwards in the sacrificial offerings, particularly the burnt offering, which sealed the covenant. This first and greatest sign involves all that follow, and is designed for Moses himself; with it God gives his pledge of the successful issue of the whole. It must not be overlooked that this great promise stands in close relation to the great hope which is reviving in his soul.

Ver. 13. It is very significant, that Moses, first of all, desires, in behalf of his mission, and, we may say, in behalf of his whole future religious system, to know definitely the name of God. The name, God, even in the form of El Shaddai, was too general for the new relation into which the Israelites were to enter, as a people alongside of the other nations which all had their own deities. Though he was the only God, yet it was necessary for him to have a name of specific significance for Israel; and though the name Jehovah was already known by them, still it had not yet its unique significance, as the paternal name of God first acquired its meaning in the New Testament, and the word "justification," at the Reformation. Moses, therefore, implies that he can liberate the people only in the name of God; that he must bring to them the religion of their fathers in a new phase. שֵׁם expresses not solely "the objective manifestation of the divine essence" [Keil], but rather the human apprehension of it. The objective manifestation cannot in itself be desecrated, as the name of God can be.

Ver. 14. Can it be that אהיה אשר אהיה means only "I am He who I am?" that it designates only the absoluteness of God, or God as the Eternal One? We suppose that the two אהיה's do not denote an identical form of existence, but the same existence in two different future times. From future to future I will be the same—the same in visiting and delivering the people of God, the faithful covenant-God, and, as such, radically different from the constant variation in the representations of God

* [More naturally, Moses' own father, or his ancestors in general. So Keil, Knobel, Murphy, Kalisch.—Tr.]

among the heathen. This his consciousness is the immediate form of his name; transposed to the third person, it is Jehovah. Hence also the expression: "the God of Abraham, the God of Isaac, and the God of Jacob," is equivalent in meaning. When the repetition of this name in ch. vi. is taken for another account of the same fact, it is overlooked that in that case the point was to get an assurance that the name "Jehovah" would surpass that of "Almighty God"—an assurance of which Moses, momentarily discouraged, was just then in need.*

Ver. 15. **My name forever.**—Forward into all the future, and backward into all the past (זֵכֶר).

Vers. 16-18. Moses is to execute his commission to Pharaoh not only in the name of Jehovah, but also in connection with the elders of Israel, in the name of the people. The expression "elders" denotes, it is true, primarily the heads of tribes and families, but also a simple, patriarchal, legal organization based upon that system.—**Now let us go three days' journey.**

The phrase נֵלְכָה־נָּא is diplomatically exactly suited to the situation. Strictly, they have a perfect right to go; but it is conditioned on Pharaoh's consent. Knobel says: "The delegates, therefore, were to practice deception on the king." This is a rather clumsy judgment of the psychological process. If Pharaoh granted the request, he would be seen to be in a benevolent mood, and they might gradually ask for more. If he denied it, it would be well for them not at once, by an open proposal of emancipation, to have exposed themselves to ruin, and introduced the contest with his hardness of heart, which the guiding thought of Jehovah already foresaw. Moses knew better how to deal with a despot. Accordingly he soon increases his demand, till he demands emancipation, vi. 10; vii. 16; viii. 25; ix. 1, 13; x. 3. From the outset it must, moreover, have greatly impressed the king, that the people should wish to go out to engage in an act of divine service; still more, that they should, in making their offering, desire to avoid offending the Egyptians, viii. 26. But gradually Jehovah, as the legitimate king of the people of Israel, comes out in opposition to the usurper of His rights, ix. 1 sq. Moses, to be sure, even during the hardening process, does not let his whole purpose distinctly appear; but he nevertheless gives intimations of it, when, after Pharaoh concedes to them the privilege of making an offering in the country, he stipulates for a three days' journey, and, in an obscure additional remark, hints that he then will still wait for Jehovah to give further directions.

Ver. 19. **Even not by a mighty hand.**—Although God really frees Israel by a mighty hand. Pharaoh does not, even after the ten plagues, permanently submit to Jehovah; therefore he perishes in the Red Sea.

Ver. 20. Announcement of the miracles by which Jehovah will glorify Himself.

Ver. 21. Announcement of the terror of the Egyptians, in which they will give to the Israelites, upon a modest request for a loan, the most costly vessels (Keil: "jewels"). The announcement becomes a command in xi. 2 sq. On the ancient misunderstanding of this fact, *vid.* Keil, p. 445 sq., and the references to Hengstenberg, Kurtz, Reinke; also Commentary on Genesis, p. 29. "Egypt had robbed Israel by the unwarranted and unjust exactions imposed upon him; now Israel carries off the prey of Egypt. A prelude of the victory which the people of God will always gain in the contest with the powers of the world. Comp. Zech. xiv. 14" (Keil).*

Chap. iv. 1. Four hundred years of natural development had succeeded the era of patriarchal

* [Comp. Introduction to Genesis, p. 111 sqq. From so bald a term as "He is" or "He will be" (the exact translation of יְהוָה, or rather of יִהְיֶה), one can hardly be expected to gather the precise notion intended to be conveyed. We doubt, however, whether, if we are to confine the conception to any one of those which are suggested by the sentence: "I am He who I am," we should be right in understanding, with Lange, immutability as the one. This requires the second verb to refer to a different time from the first, for which there is no warrant in the Hebrew. Quite as little ground is there for singling out the notion of *eternity* as the distinctive one belonging to the name. *Self-existence* might seem more directly suggested by the phrase; but even this is not expressed unequivocally. Certainly those are wrong who *translate* יְהוָה uniformly "the Eternal."

The word has become strictly a proper name. We might as well (and even with more correctness) always read "the supplanter" instead of "Jacob," and "the ewe" instead of "Rachel."—There can be little doubt, we think, that Von Hofmann (*Schriftbeweis* I., p. 86) has furnished the clue to the true explanation. The comparison of other passages in which there is the same seemingly pleonastic repetition of a verb as in our verse ought to serve as a guide. Especially Ex. xxxiii. 19: "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." It is true that Lange attempts to interpret this expression in accordance with his interpretation of the phrase now before us; but he stands in opposition to the other commentators and to the obvious sense of the passage, which evidently expresses the *sovereignty* of God in the exercise of his compassion. Comp. Ex. iv. 13; 2 Kings viii. 1, and perhaps Ezek. xii. 25. By this pleonastic expression, and then by the emphatic single term, "He is," is denoted *existence κατ' ἐξοχήν*; or rather, since the verb הָיָה is not used to denote existence in the abstract, so much as to serve as a copula between subject and predicate, the phrase is an elliptical one, and signifies that God is sovereign and absolute in the possession and manifestation of his attributes. Self-existence, eternity and immutability are implied, but not directly affirmed. *Personality* is perhaps still more clearly involved as one of the elements. As contrasted with Elohim (whose radical meaning is probably *power*, and does not necessarily involve personality), it contains in itself (whether we take the form אֶהְיֶה or יְהוָה), as being a verbal form including a pronominal element, an expression of personality: *I* am—*He* is. Jehovah is the *living* God, the God who reveals Himself to His people, and holds a personal relation to them.—Tr.]

* [The various explanations of this transaction are given by Hengstenberg, *Dissertations on the Pentateuch*, p. 419 sqq. Briefly they are the following: (1) That God, being the sovereign disposer of all things, had a right thus to transfer the property of the Egyptians to the Israelites. (2) That the Israelites received no more than their just due in taking these articles, in view of the oppressive treatment they had undergone. (3) That, though the Israelites in form asked for a loan, it was understood by the Egyptians as a gift, there being no expectation that the Israelites would return. (4) That the Israelites borrowed with the intention of returning, being ignorant of the Divine plan of removing them from the country so suddenly that a restoration of the borrowed articles to their proper owners would be impossible.—These explanations, unsatisfactory as they are, are as good as the case would admit, were the terms "borrow" and "lend," derived from the LXX. and reproduced in almost all the translations, the equivalents of the Hebrew words. But the simple fact is that the Israelites are said to have *asked* for the things, and the Egyptians to have *given* them. The circumstances (xii. 33 sqq.) also under which the Israelites went away makes it seem every way probable that the Egyptians never expected a restoration of the things bestowed on the Israelites.—Tr.].

revelations, and the people were no longer accustomed to prophetic voices. The more ground therefore did Moses seem to have for his anxiety lest the people would not believe him. Jehovah, moreover, does not blame him for his doubts, but gives him three marks of authentication. The symbolical nature of these miraculous signs is noticed also by Keil.

Vers. 2–5. The casting down of the shepherd's rod may signify the giving up of his previous pastoral occupation. As a seemingly impotent shepherd's rod he becomes a serpent, he excites all the hostile craft and power of the Egyptians. Pharaoh especially appears in the whole process also as a serpent-like liar. But as to the serpent, it is enough to understand by it the dark, hostile power of the Egyptians which now at first frightened him. It is true, the enemy of the woman's seed, the old serpent, constitutes the background of the Egyptian hostility; but here the symbol of the Egyptian snake kind is sufficient. When Moses, however, seizes the serpent by the tail, by its weaponless natural part, as is illustrated in the Egyptian plagues, it becomes a rod again, and now a divine rod of the shepherd of the people.

Vers. 6–8. The white leprosy is here meant. Comp. Lev. xiii. 3. "As to the significance of this sign, it is quite arbitrary, with Theodoret and others, down to Kurtz, to understand the hand to represent the people of Israel; and still more arbitrary, with Kurtz, to make the bosom represent first Egypt, and then Canaan, as the hiding-place of Israel. If the shepherd's rod symbolizes Moses' vocation, it is the hand which bears the rod, and governs. In his bosom the attendant carries the babe," *etc.* (Keil). The leprosy has been explained, now as signifying the miserable condition of the Jews, now as the contagious influence upon them of Egyptian impurity. Through the sympathy of his bosom with the leprosy of his people Moses' hand itself becomes in his bosom leprous; but through the same sympathy his hand becomes clean again. The actions of his sympathy cause him to appear as an accomplice in the guilt of Israel; and he really is not free from guilt; but the same actions have a sort of propitiatory power, which also inures to the benefit of the people. Jehovah raises the *voice* of this second, sacerdotal sign above the voice of the first.

Ver. 9. As the first miraculous sign symbolized a predominantly prophetic action, the second a sacerdotal, so the third a kingly kind. It gives him the power to turn into blood the water of the Nile, which is for Egypt a source of life, a sort of deity; *i. e.*, out of the very life-force to evoke the doom of death. Let us not forget that a whole succession of Egyptian plagues proceeds from the first one, the corruption of the Nile water.

As these miraculous signs are throughout symbolical, so, in their first application, they are probably *conditioned by a state of ecstasy*. Yet the first miracle is also literally performed before Pharaoh, and in its natural basis is allied with the Egyptian serpent charming. *Vid.* Hengst. [*Egypt and the Books of Moses*, p. 100 sqq.].

The third sign, however, is expanded in the result into the transformation of the water of the Nile into blood. This, too, has its connection with Egypt; therefore there must doubtless have been some mysterious fact involved in the second sign, inasmuch moreover as the text reports that Moses did the signs before the people, and thus authenticated his mission before them (iv. 30, 31), although indeed in iv. 17 the signs seem to be reduced to signs done with the staff.

Vers. 10–12. There were wanted no more signs, but, as Moses' modesty led him to feel, more oratorical ability. How could Moses have exercised his slow tongue in his long isolation in the desert, associating with few men, and those who could but little understand him? This difficulty Jehovah also regards. He will impart to him the divine eloquence, which from that time through the history of the whole kingdom of God remains different from that of the natural man. He ordained for him his peculiar organs, and the organic defect of a heavy tongue, as all organs and organic defects in general, and will know how to make of his tongue his divine organ, as the history of the kingdom of God has so richly proved.

Vers. 13, 14. It cannot be said (with Keil) that now the secret depth of his heart becomes open, in the sense that he will not undertake the mission. If this were the case, Jehovah would no longer deal with him. But the last sigh of his ill-humor, of his despondency, finds vent in these words, which are indeed sinful enough to excite the anger of Jehovah, and so also to make him feel as if death were about to overtake him. We are reminded here of similar utterances of Isaiah (ch. vi.), of Jeremiah, (ch. i.), of the detention of Calvin in Geneva by the adjurations of Farel, and similar scenes. The anger of Jehovah is not of a sort which leads him to break with Moses; and in the further expression of it it appears that the hesitation on account of the slow tongue is still not yet overcome.—**Is not Aaron thy brother?**—"The Levite" means probably a genuine Levite, a model of a Levite, more than Moses.* With the cautious genius a more lively talent was to be associated. Also he seems, in reference to the affairs of the Israelites, to be more prompt than Moses; for he is already on the way to look for Moses (doubtless in consequence of divine instigation). *Vid.* ver. 27, where the sense is pluperfect. Moses, then, has two things to encourage him: he is to have a spokesman, and the spokesman is already coming in the form of his own brother. For a similar mysterious connection of spirits, *vid.* Acts x.

Vers. 15, 16. The fixing of the relation between Moses and God, and between Moses and Aaron, must have entirely quieted the doubter. The relation between Moses and Aaron is to be analogous to that between God and his prophet. This assignment does not favor the notion of a literal verbal inspiration, but all the more decidedly that of a real one. It accords with the spirit of Judaistic caution, when the Targums tone down לֵאלֹהִים into לְרַב "for a master or teacher."†

* [On this point comp. under "Textual and Grammatical."—Tr.].

† [The A. V. also softens the expression by using the phrase

Ver. 17. **And this staff.**—Out of the rustic shepherd's staff was to be made a divine shepherd's staff, the symbolic organ of the divine signs. This ordinance, too, must have elevated his soul. Here there was to be no occasion to say, "O gentle staff, would I had ne'er exchanged thee for the sword!"

Ver. 18. This request for a leave of absence is truthful, but does not express the whole truth. This Jethro could not have borne. His brethren are the Israelites, and his investigating whether they are yet alive has a higher significance.

Ver. 19. **All the men are dead.**—This disclosure is introduced with eminent fitness. Among the motives which made Moses willing to undertake the mission, this assurance should not be one. He had first to form his resolution at the risk of finding them still living. Moreover, he has on account of these men at least expressed no hesitation.

Vers. 20–26. What is here related belongs to Moses' journey from Jethro's residence to the Mount Horeb, *i. e.*, from the south-eastern part of the desert.

Ver. 20. **His sons.**—Only the one, Gershom, has been named, and that because his name served to express Moses' feeling of expatriation in Midian. The other, Eliezer, is named afterwards (xviii. 3, 4). But his name is introduced here by the Vulgate (according to some MSS., by the LXX.), and by Luther. Moses went on foot by the side of those riding on asses, but bears the staff of God in his hand. "Poor as his outward appearance is, yet he has in his hand the staff before which Pharaoh's pride and all his power must bow" [Keil].

Ver. 21. On the way from Midian to Horeb, towards Egypt, Jehovah repeats and expands the first commission, as it was in accordance with Moses' disposition to become absorbed in meditations on his vocation. **All the wonders.**—כָּל־הַמֹּפְתִים. The *τέρατα*, or the terrible signs which are committed to him constitute a whole; and accordingly he is to unfold the whole series in order (on miracles *vid.* the Comm. on Matt., p. 153). And why? Because this is made necessary in order to meet the successive displays of obduracy with which Pharaoh is to resist these terrific signs. But, that he may not on this account become discouraged in his work, he is told thus early that God himself will harden the heart of Pharaoh with his judgments, for the purpose of bringing about the final glorious issue (*Vid.* the Comm. on Rom., ch. ix.). The three terms expressive of hardening, חזק, to make firm (ver. 21), קשה, to make hard (vii. 3), and כבד, to make heavy or blunt (x. 1), denote a gradual progress. The first term occurs, it is true, as the designation of the fundamental notion, when the hardening has an entirely new beginning, and a new scope (xiv. 4; xiv. 17). It is rightly brought forward as a significant circumstance by Hengstenberg, Keil, and others, that the hardening of Pharaoh's heart is ten times ascribed to God, and ten times to himself. Pharaoh's self-determination has the priority throughout. The hardening influence of God presupposes the self-obduration of the sinner. But God hardens him who thus hardens himself, by furthering the process of self-obduration through the same influences which would awaken a pious spirit. This he does as an act not merely of permission, but of judicial sovereignty. *Vid.* Keil, p. 453 sqq.

Ver. 23. **Israel is my son, my first-born.** Comp. Deut. xiv. 1, 2; Hos. xi. 1. The doctrine of the Son of God here first appears in its typical germinal form. Keil makes the choosing of Israel begin with Abraham, and excludes from it the fact of creation,* as well as the spiritual generation, so that there remains only an election of unconditional adoption and of subsequent education, or ethical creation. But the application of these abstractions to the Christology of the N. T. would perhaps be difficult. *Vid.* Com. on Rom. viii. The expression, *first-born* son, suggests the future adoption of other nations. **I will slay thy son.**—This threat looks forward to the close of the Egyptian plagues.

Ver. 24. Seemingly sudden turn of affairs. Yet it is occasioned by a previous moral inconsistency, which now for the first time is brought close to the prophet's conscience. He who is on his way to liberate the people of the circumcision, has in Midian even neglected to circumcise his second son Eliezer. The wrath of God comes upon him in an attack of mortal weakness, in a distressing deathly feeling (Ps. xc.). Probably Zipporah had opposed the circumcision of Eliezer; hence she now interposes to save her husband. She circumcises the child with a stone-knife (more sacred than a metallic knife, on account of tradition); but she is still unable to conceal her ill-humor, and lays the foreskin at his feet with the words: "A bridegroom of blood art thou to me."†

Ver. 26. Zipporah seems to be surly about the whole train of circumcisions. Probably Moses is thereby led to send her with the children back to her father to remain during the remainder of his undertaking. For not until his return to the peninsula of Sinai does his father-in-law bring his family to him.

Ver. 27. On the one hand, Moses is freed from a hindrance, which is only obscurely hinted at, by the return of Zipporah; on the other hand, a great comfort awaits him in the coming of his brother Aaron to meet him.

"instead of," whereas the Hebrew would more exactly be rendered, "He shall be a mouth to thee, and thou shalt be a God to him." We have here language similar to, and illustrated by, that in vii. 1, "See, I have made thee a God to Pharaoh; and Aaron thy brother shall be thy prophet." As the prophet (*προφήτης* one who speaks *for* another) is the spokesman (mouth) of God, so Aaron is to receive and communicate messages from Moses.—Tr.].

* [Lange's language is: "*Keil lässt die Erwählung Israels mit Abraham anfangen, und schliesst von ihr aus auf die Thatsache der Schöpfung,*" *etc.* In translating we have ignored the preposition "*auf*," which, if recognized, would require the sentence to read: "Keil . . . infers from it [the choosing of Israel] the fact of creation," *etc.* But this would certainly be a misrepresentation of Keil, even if it would convey any clear sense in itself. We conclude that "*auf*" is inserted by a typographical error.—Tr.].

† [The text and the commentary both leave it somewhat doubtful whether these words are addressed to Moses or the child; but there can be little doubt that Moses is the one. The meaning is that Moses had been well-nigh lost to her by disease. She regains him by circumcising the son; but the bloody effect excites her displeasure, and by the saying, "A bridegroom of blood art thou to me," she means that she has, as it were, regained him as a husband by the blood of her child.—Tr.].

Ver. 29. **They went.**—This is the journey from Horeb to Egypt.

Vers. 30, 31. The elders of the people, after hearing Aaron's message, and seeing his signs, believingly accept the fact of Jehovah's commission, and bow adoringly before His messengers. Thereby the people organized themselves. They accepted the vocation of being the people of Jehovah.

D.—MOSES AND AARON BEFORE PHARAOH. THE SEEMINGLY MISCHIEVOUS EFFECT OF THEIR DIVINE MESSAGE, AND THE DISCOURAGEMENT OF THE PEOPLE AND THE MESSENGERS THEMSELVES. GOD REVERSES THIS EFFECT BY SOLEMNLY PROMISING DELIVERANCE, REVEALING HIS NAME JEHOVAH, SUMMONING THE HEADS OF THE TRIBES TO UNITE WITH MOSES AND AARON, RAISING MOSES' FAITH ABOVE PHARAOH'S DEFIANCE, AND DECLARING THE GLORIOUS OBJECT AND ISSUE OF PHARAOH'S OBDURACY.

CHAPTERS V. 1—VII. 7.

1 AND afterward Moses and Aaron went in [came] and told [said unto] Pharaoh,
Thus saith Jehovah, God [the God] of Israel, Let my people go, that they may hold a
2 feast unto me in the wilderness. And Pharaoh said, Who *is* Jehovah, that I should
obey his voice to let Israel go? I know not Jehovah, neither will I [and moreover
3 I will not] let Israel go. And they said, The God of the Hebrews hath met with
[met] us: let us go, we pray thee, three days' journey into the desert, and sacrifice
unto Jehovah our God, lest he fall upon us with the pestilence, or with the sword.
4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let
5 [release] the people from their works? get you unto your burdens [tasks]. And
Pharaoh said, Behold, the people of the land now *are* many, and ye make them
6 rest from their burdens [tasks]. And Pharaoh commanded the same day the
7 taskmasters of the people, and their officers [overseers], saying, Ye shall no more
give the people straw to make brick, as heretofore; let them go and gather straw
8 for themselves. And the tale of the bricks which they did make [have been
making] heretofore, ye shall lay upon them; ye shall not diminish *aught* thereof:
for they *be* [*are*] idle; therefore they cry, saying, Let us go *and* sacrifice to our
9 God. Let there more work be laid upon the men [let the work be heavy for[2] the
men], that they may labor therein [be busied with it];[3] and let them not regard
10 vain [lying] words. And the taskmasters of the people went out, and their officers
[overseers], and they spake unto the people, saying, Thus saith Pharaoh, I will
11 not give you straw. Go ye, get you straw where ye can find it; yet [for] not aught
12 of your work shall be diminished. So [And] the people were scattered abroad
13 throughout all the land of Egypt to gather stubble instead of [for] straw. And
the taskmasters hasted [urged] *them*, saying, Fulfil your works, *your* daily tasks,
14 as when there was straw. And the officers [overseers] of the children of Israel,
which [whom] Pharaoh had set over them, were beaten, *and* demanded [were
asked], Wherefore have ye not fulfilled your task in making brick both yesterday
15 and to-day as heretofore? Then [And] the officers [overseers] of the children of
16 Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy
servants? There is no straw given unto thy servants, and they say unto us, Make
brick;[4] and, behold, thy servants *are* beaten; but the fault *is* in thine own people

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 3. This expression is the same as the one in iii. 18 (on which see the note), except that here we have נִקְרָא, instead of נִקְרֶה. But the interchange of these forms is so frequent that it is most natural to understand the two words as equivalent in sense.—TR.]

[2] [Ver. 9. Literally "upon," the work being represented as a burden imposed upon the Israelites.—TR.]

[3] [Ver. 9. Literally, "do in it," *i. e.* have enough to do in the work given.—TR.]

[4] [Ver. 16. If we retain the order of the words as they stand in the original, we get a much more forcible translation of the first part of this verse: "Straw, none is given to thy servants; and 'Brick,' they say to us, 'make ye.'" This brings out forcibly the antithesis between "straw" and "brick."—TR.]

17 [thy people are in fault]. But he said, Ye *are* idle, ye *are* idle [Idle *are* ye, idle];
18 therefore ye say, Let us go *and* do sacrifice [*and* sacrifice] to Jehovah. Go therefore now [And now go], *and* work; for [and] there shall no straw be given you;
19 yet shall ye [and ye shall] deliver the tale of bricks. And the officers [overseers] of the children of Israel did see *that* they *were* in [saw themselves in] evil *case* [trouble], after it was said, Ye shall not minish [diminish] aught from your bricks
20 of [bricks,] your daily task. And they met Moses and Aaron, who stood in the
21 way [who were standing to meet them], as they came forth from Pharaoh: And they said unto them, Jehovah look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants,
22 to put a sword in their hand to slay us. And Moses returned unto Jehovah, and said, Lord, wherefore hast thou *so* evil entreated [thou done evil to] this people? why *is* it *that* thou hast [why hast thou] sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

CHAP. VI. 1 Then [And] Jehovah said unto Moses, Now shalt thou see what I will
do to Pharaoh; for with [through][5] a strong hand shall he let them go, and with
2 [through] a strong hand shall he drive them out of his land. And God spake
3 unto Moses, and said unto him, I *am* Jehovah. And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* [as][6] God Almighty, but by[7] my name
4 Jehovah was I not known to them. And I have also [I also] established my covenant with them, to give them the land of Canaan, the land of their pilgrimage
5 [sojourn], wherein they were strangers [sojourners]. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I
6 have remembered my covenant. Wherefore say unto the children of Israel, I *am* Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid [deliver] you out of their bondage, and I will redeem you with a stretched-
7 out arm and with great judgments. And I will take you to me for a people, and I will be to you a God; and ye shall know that I *am* Jehovah your God, which
8 [who] bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land concerning the which [the land which] I did swear to give it [to give] to Abraham, to Isaac, and to Jacob; and I will give it you for
9 an heritage [a possession]: I *am* Jehovah. And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish [vexation] of spirit and
10, 11 for cruel bondage. And Jehovah spake unto Moses, saying, Go in, speak unto
12 Pharaoh, king of Egypt, that he let the children of Israel go out of his land. And Moses spake before Jehovah, saying, Behold, the children of Israel have not hearkened unto me; how then [and how] shall Pharaoh hear me, who *am* of uncircum-
13 cised lips [uncircumcised of lips]? And Jehovah spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel and unto Pharaoh king
14 of Egypt, to bring the children of Israel out of the land of Egypt. These *be* [*are*] the heads of their fathers' houses (their ancestral houses): The sons of Reuben, the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi; these *be* [*are*] the
15 families of Reuben. And the sons of Simeon; Jemuel, and Jamin, and Thad, and Jachin, and Zohar, and Shaul, the son of a [the] Canaanitish woman; these *are*
16 the families of Simeon. And these *are* the names of the sons of Levi according to their generations [genealogies]; Gershon, and Kohath, and Merari: and the years
17 of the life of Levi *were* an [a] hundred thirty and seven years. The sons of Ger-
18 shon: Libni, and Shimi, according to their families. And the sons of Kohath: Amram, and Izhar, and Hebron, and Uzziel; and the years of the life of Kohath
19 *were* an [a] hundred thirty and three years. And the sons of Merari: Mahali, and Mushi: These *are* the families of Levi according to their generations [genealo-
20 gies]. And Amram took him Jochebed his father's sister to wife; and she bare

[5] [Chap. VI. Ver. 1. *I. e.* by virtue, or in consequence, of *Jehovah's* strong hand, not Pharaoh's, as one might imagine. —TR.]

[6] [Ver. 3. Literally, "I appeared . . . in God Almighty"—a case of ב *essential*, meaning "in the capacity of." Vid. Ewald. *Ausf. Gr.* § 299, *b*; Ges. Heb. Gr. § 154, 3 *a* (γ).—TR.]

[7] [Ver. 3. The original has no preposition. Literally: "My name Jehovah, I was not known."—TR.]

him Aaron and Moses: and the years of the life of Amram *were* an [a] hundred
21 and thirty and seven years. And the sons of Izhar: Korah, and Nephez, and
22 Zichri. And the sons of Uzziel: Mishael, and Elzaphan, and Zithri [Sithri].
23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to
24 wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar. And the sons
of Korah: Assir, and Elkanah, and Abiasaph: these *are* the families of the Kor-
25 hites. And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife;
and she bare him Phinehas: these *are* the heads of the fathers of the Levites
26 according to their families. These *are* that Aaron and Moses, to whom Jehovah
said, Bring out the children of Israel from the land of Egypt according to their
27 armies [hosts]. These *are* they which [who] spake unto Pharaoh, king of Egypt,
to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.
28 And it came to pass on the day *when* Jehovah spake unto Moses in the land of
29 Egypt, That Jehovah spake unto Moses, saying, I *am* Jehovah: speak thou unto
30 Pharaoh, king of Egypt, all that I say unto thee. And Moses said before Jehovah,
Behold I *am* of uncircumcised lips [uncircumcised of lips], and how shall [will]
Pharaoh hearken unto me?

CHAP. VII. 1 And Jehovah said unto Moses, See, I have made thee a god [God] to
2 Pharaoh; and Aaron thy brother shall be thy prophet. Thou shalt speak all that
I command thee; and Aaron thy brother shall speak unto Pharaoh that he send
3 the children of Israel out of his land. And I will harden Pharaoh's heart, and
4 multiply my signs and my wonders in the land of Egypt. But Pharaoh shall
[will] not hearken unto you, that I may [and I will] lay my hand upon Egypt,
and bring forth mine armies, *and* my people [my hosts, my people], the children
5 of Israel, out of the land of Egypt by great judgments. And the Egyptians shall
know that I *am* Jehovah, when I stretch forth mine [my] hand upon Egypt, and
6 bring out the children of Israel from among them. And Moses and Aaron did as
7 [did so; as] Jehovah commanded them, so did they. And Moses *was* fourscore
years old, and Aaron fourscore and three years old, when they spake unto Pha-
raoh.

EXEGETICAL AND CRITICAL.

Ver. 1. **Afterward Moses and Aaron went.**—Their message is quite in accordance with the philosophical notions of the ancients, and especially with the Israelitish faith. Having accepted the message from Horeb, Israel became Jehovah's people, Jehovah Israel's God; and as Israel's God, He through His ambassadors meets Pharaoh, and demands that the people be released, in order to render Him service in a religious festival. The message accords with the situation. Jehovah, the God of Israel, may seem to Pharaoh chiefly the national deity of Israel; but there is an intimation in the words that He is also the Lord of Pharaoh, of Egypt, and of its worship. Under the petition for a furlough lurks the command to set free; under the recognition of the power of Pharaoh over the people, the declaration that Israel is Jehovah's free people; under the duty of celebrating a feast of Jehovah in the wilderness, the thought of separating from Egypt and of celebrating the Exodus. The words seemed like a petition which had an echo like a thunder-tone. Perhaps the instinct of the tyrant detected something of this thunder-tone. But even if not, the modest petition was enough to enrage him.

Ver. 2. **Who is Jehovah?**—As the heathen had the notion that the gods governed territorially, the Jews seemed to fall under the dominion of the Egyptian gods. They had no land, had moreover in Pharaoh's eyes no right to be called a nation; therefore, even if they had a deity, it must have been, in his opinion, an anonymous one. This seemed to him to be proved by the new name, Jehovah (which therefore could not have been of Egyptian origin). But even disregard of a known foreign deity was impiety; still more, disregard of the unknown God who, as such, was the very object towards which all his higher aspirations and conscientious compunctions pointed.* Thus his obduracy began with an act of impiety, which was at the same time inhumanity, inasmuch as he denied to the people freedom of worship. He was the prototype of all religious tyrants.

Ver. 3. **He is glorified by us.**—[This is Lange's translation of נִקְרָא עָלֵינוּ.† The cor-

* [This is putting a rather fine point on Pharaoh's wickedness. A bad man cannot, as such, be required to have aspirations towards any hitherto unknown god of whom he may chance to hear, and to have such aspirations just *because* he has never before heard of him. It is enough to say that, as a polytheist, he ought to have respected the religion of the Hebrews.—TR.]

† [See under "Textual and Grammatical." It is true that נִקְרָה would be the usual form for the meaning "has met;" but on the other hand it is certain that קָרָא sometimes is =קָרָה, and the analogy of iii. 18 points almost unmistakably to such a use. Moreover, even if this were not the case, it is hard to see how the Hebrew can be rendered: "He is glorified by us." For נִקְרָא does not mean "is glorified," and עָלֵינוּ does not mean "by us." If the verb is to be taken in its ordinary sense, the whole expression would read: "He is called upon us," *i. e.* we bear his name, though even this would be only imperfectly expressed.—TR.]

rection: "He hath met us" (קָרָה), weakens the force of a significant word. They appeal to the fact that Jehovah from of old has been their fathers' God; and also in their calling themselves Hebrews is disclosed the recollection of ancient dignities and the love of freedom growing out of it.—**Three days' journey.**—Keil says: "In Egypt offerings may be made to the gods of Egypt, but not to the God of the Hebrews." But see viii. 26. In the "three days' journey" also is expressed the hope of freedom. —**With the pestilence.**—A reference to the power of Jehovah, as able to inflict pestilence and war, and to His jealousy, as able so severely to punish the neglect of the worship due Him. Not without truth, but also not without subtleness, did they say, "lest He fall upon us;" in the background was the thought: "lest He fall upon thee." Clericus remarks that, according to the belief of the heathen, the gods punish the neglect of their worship.

Ver. 4. **Wherefore, Moses and Aaron.**—He thus declares their allegation about a message from Jehovah to be fictitious. He conceives himself to have to do only with two serfs.—**Release the people.**—And so introduce anarchy and barbarism. The same objection has been made against propositions to introduce freedom of evangelical religion.—**Get you to your burdens.**—To all the other traits of the tyrant this trait of ignorance must also be added. As he thinks that Moses and Aaron belong among the serfs, so he also thinks that servile labor is the proper employment of the people.

Ver. 5. **The people of the land** (peasants). The simple notion of countrymen can, according to the parallel passages, Jer. lii. 25 and Ezek. vii. 27, denote neither bondmen nor Egyptian countrymen as a caste, although both ideas are alluded to in the expression, a people of peasants, who as such must be kept at work, especially as there are becoming too many of them. The perfect sense, "Ye have made them rest," is to be ascribed to the fancy of the tyrant.

Ver. 6. **The same day.**—Restlessness of the persecuting spirit. The נֹגְשִׂים בָּעָם, or the "drivers over them," are the Egyptian overseers who were appointed over them; the שֹׁטְרִים, or the scribes belonging to them, were taken from the Jewish people, officers subordinate to the others, in themselves leaders of the people.

Ver. 7. "The bricks in the old monuments of Egypt, also in many pyramids, are not burnt, but only dried in the sun, as Herodotus (II. 136) mentions of a pyramid" (Keil). The bricks were made firm by means of the chopped straw, generally gathered from the stubble of the harvested fields, which was mixed with the clay. This too is confirmed by ancient monuments. Hengstenberg, *Egypt, etc.*, p. 80 sq.—**Heretofore.**—Heb.: "yesterday and the day before yesterday." The usual Hebrew method of designating past time.

Ver. 9. **Regard lying words.**—דִּבְרֵי שֶׁקֶר.—Thus he calls the words of Moses concerning Jehovah's revelation.

Ver. 10. **Even the Jewish scribes yield without opposition. They have become slavish tools of the foreign heathen despotism.**

Ver. 16. **Thy people is in fault** (*or* **sinneth**).—According to Knobel, the phrase "thy people" refers to Israel; according to Keil, to the Egyptians. The latter view is preferable; it is an indirect complaint concerning the conduct of the king himself, against whom they do not dare to make direct reproaches. "חַטַּאת is a rare feminine form for חַטָּאָה (see on Gen. xxxiii. 11) and עָם is construed as feminine, as in Judg. xviii. 7; Jer. viii. 5" (Keil).*

Ver. 21. **Ye have made our savor to be abhorred** (Heb. **to stink**) **in the eyes.**—The strong figurativeness of the expression is seen in the incongruity between odor and eyes. The meaning is: ye have brought us into ill-repute.

Ver. 22. Augustine's interpretation: *Hæc non contumaciæ verba sunt, vel indignationis sed inquisitionis et orationis*, is not a sufficient explanation of the mood in which Moses speaks. It is the mark of the genuineness of the personal relation between the believers and Jehovah, that they may give expression even to their vexation in view of Jehovah's unsearchable dealings. Expressions of this sort run through the book of Job, the Psalms, and the Prophets, and over into the New Testament, and prove that the ideal religion is not that in which souls stand related to God as selfless creatures to an absolute destiny.

Chap. VI. 1–3. Knobel finds here a new account of the call of Moses, and that, by the Elohist. A correct understanding of the connection destroys this hypothesis. Moses is in need of new encouragement. Therefore Jehovah, first, repeats His promise, by vigorous measures to compel Pharaoh to release Israel, in a stronger form (comp. iii. 19; iv. 21); and then follows the declaration that this result is pledged in the name Jehovah, that the name Jehovah, in its significance as the source of promise, surpasses even the name God Almighty. If the fathers, in the experience of His miraculous help, have become acquainted with Him as God Almighty, they are now to get a true knowledge of Him as the God of helpful covenant faithfulness. This is the reason why he recurs to the name Jehohovah. Comp. Keil, p. 467.†

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* [The opinion of Knobel, here rejected, is held also by Glaire, Arnheim, Fürst and others. The meaning, according to this, is: "Thy people (*i. e.* the Israelites) are *treated* as if guilty." The LXX. understood חַטַּאת as a verb in the second person, and rendered ἀδικήσεις τὸν λαόν σου, "thou doest wrong to thy people." Still other explanations have been resorted to; but the one given by Lange is the most natural, and is quite satisfactory.—Tr.]

† [Notice should be taken of the fact that from ver. 3 it has been inferred by many that the name Jehovah had actually (or, at least, in the opinion of the writer of this passage) never been known or used before this time; consequently that wherever the name occurs in Genesis or Ex. i.–v., it is a proof that the passage containing it was written after the time here indicated. This is an important element in the theories concerning the authorship of the Pentateuch. Certainly if we press the literal meaning of the last clause of ver. 3, it would seem to follow that the name Jehovah (Yahveh) was now for the first time made known. But, to say nothing of the fact that the name Jehovah is not only familiarly used by the author of the book of Genesis, but is also put into the mouths of the earliest patriarchs (all which might be regarded as a proleptic use of the word, or a careless anachronism), it is perhaps sufficient to reply, that such an inference from the passage before us betrays a very superficial view of the significance of the word "name," as used in the Bible, and especially in the Hebrew Scriptures. The *name* of a person was conceived as representing his *character*,

Ver. 4. Vid. the promises, Gen. xvii. 7, 8; xxvi. 3; xxxv. 11, 12.

Ver. 6. **I am Jehovah.** With this name He begins and ends (ver. 8) His promise. With the name Jehovah, then, He pledges Himself to the threefold promise: (1) To deliver the people from bondage; (2) to adopt them as His people; (3) to lead them to Canaan, their future possession.—**With a stretched-out arm.** A stronger expression than יָד חֲזָקָה. Comp. Deut. iv. 34; v. 15; vii. 19.

Ver. 9. **For vexation of spirit.** Gesenius: Impatience. Keil: Shortness of breath, *i. e.*, anguish, distress.

Vers. 10, 11. While Moses' courage quite gives way, Jehovah intensifies the language descriptive of his mission.

Ver. 12. On the other hand, Moses intensifies the expression with which he made (iv. 10) his want of eloquence an excuse for declining the commission.—**Of uncircumcised lips.** Since circumcision was symbolic of renewal or regeneration, this expression involved a new phase of thought. If he was of uncircumcised or unclean lips (Isa. vi. 5), then even Aaron's eloquence could not help him, because in that case Moses could not transmit in its purity the pure word of God. In his strict conscientiousness he sincerely assumes that there must be a moral hinderance in his manner of speaking itself.

Ver. 13. This time Jehovah answers with an express command to Moses and Aaron together, and to the children of Israel and Pharaoh together. This comprehensive command alone can beat down Moses' last feeling of hesitation.

Vers. 14–27. But as a sign that the mission of Moses is now determined, that Moses and Aaron, therefore, are constituted these prominent men of God, their genealogy is now inserted, the form of which shows that it is to be regarded as an extract from a genealogy of the twelve tribes, since the genealogy begins with Reuben, but does not go beyond Levi.

Ver. 14. בֵּית-אֲבוֹת. "Father-houses, not father-house" [Keil]. The compound form has become a simple word. See Keil, p. 469. The father-houses are the ramifications of the tribes. The tribes branch off first into families, or clans, or heads of the father-houses; these again branch off into the father-houses themselves. The Amram of ver. 20 is to be distinguished from the Amram of ver. 18. See the proof of this in Tiele, *Chronologie des A. T.;* Keil, p. 469.* The text, to be sure, does not clearly indicate the distinction. "The enumeration of only four generations—Levi, Kohath, Amram, Moses—points unmistakably to Gen. xv. 16" (Keil).

Ver. 20. **His father's sister.**—That was before the giving of the law in Lev. xviii. 12. The LXX. and Vulg. understand the word דּוֹדָה of the daughter of the father's brother. According to ch. vii. 7, Aaron was three years older than Moses; that Miriam was older than either is seen from the history.

Ver. 23. Aaron's wife was from the tribe of Judah. Vid. Num. ii. 3.

Ver. 25. רָאשֵׁי אָבוֹת. Abbreviation of רָאשֵׁי בֵית אָבוֹת ["heads of the father-houses"].

Ver. 26. **These are that Aaron and Moses.**—Thus the reason is given for inserting this piece of genealogy in this place.

Ver. 28. Resumption of the narrative interrupted at ver. 12. What is there said is here and afterward repeated more fully. **In the land of Egypt.**—This addition is not a sign of another account, but only gives emphasis to the fact that Jehovah represented Himself in the very midst of Egypt as the Lord of the country, and gave Moses, for the furtherance of his aim, a sort of divine dominion, namely, a theocratic dominion over Pharaoh.

Chap. VII. 1. What Moses at first was to be for Aaron as the inspiring Spirit of God, that he is now to be for Aaron as representative of God in His almighty miraculous sway. So far Aaron's position also is raised. It must not be overlooked that, with this word of divine revelation, Moses' growing feeling of lofty confidence and assurance of victory corresponds; it was developed in Egypt itself, and from out of his feeling of inability. "For Aaron Moses is God as the revealer, for Pharaoh as the executor, of the divine will" (Keil).

Ver. 2. **That he send.**—Keil's translation, "and so he will let go," does not accord with the following verse.

Ver. 4. **My hosts.**—Israel becomes a host of Jehovah. Vid. xiii. 18, and the book of Numbers. This is the first definite germ of the later name, God, or Jehovah, of hosts; although the name in that form chiefly refers to heavenly hosts; these under another name have been mentioned in Gen. xxxii. 2.

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his personality. When Jacob's name was changed, it was said: "Thy name shall be called no more Jacob, but Israel;" and the reason given for the change is that he has now entered into a new relation with God. Yet, notwithstanding the new appellation, the name Jacob continued to be used, and even more frequently than Israel. In the case before us, then, the statement respecting the names amounts simply to this, that God had not been *understood* in the *character* represented by the name *Jehovah*. The use of the phrase "*my* name" instead of "*the* name," itself points to the previous use of the name.—Tr.]

*[The proof, as given by Tiele, is this: "According to Num. iii. 27 sq., the Kohathites were divided (at the time of Moses) into the four branches: Amramites, Izharites, Hebronites, and Uzzielites; these together constituted 8,600 men and boys (women and girls not being reckoned). Of these the Amramites would include about one fourth, or 2,150. Moses himself, according to Ex. xviii. 3, 4, had only two sons. If, therefore, Amram, the son of Kohath, the ancestor of the Amramites, were identical with Amram, the father of Moses, then Moses must have had 2,147 brothers and brothers' sons (the brothers' daughters, the sisters and sisters' children not being reckoned). But this being quite an impossible supposition, it must be conceded that it is demonstrated that Amram the son of Kohath is not Moses' father, but that between the former and his descendant of the same name an indefinitely long list of generations has fallen out."—Tr.].

SECOND SECTION.

The miracles of Moses, or the result of the nine Egyptian Plagues, preliminary to the last. Pharaoh's alternate repentance and obduracy.

CHAPS. VII. 8—X. 29.

A.—MOSES' MIRACULOUS ROD AND THE EGYPTIAN MAGICIANS. THE FIRST PLAGUE INFLICTED WITH THE ROD: CHANGE OF THE WATER INTO BLOOD.

CHAPTER VII. 8–25.

8, 9 And Jehovah spake unto Moses and unto Aaron, saying, When Pharaoh shall
speak unto you, saying, Shew a miracle for you [yourselves]: then thou shalt say
unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become [let it
10 become] a serpent. And Moses and Aaron went in unto Pharaoh, and they did so
as Jehovah had commanded: and Aaron cast down his rod before Pharaoh, and
11 before his servants, and it became a serpent. Then [And] Pharaoh also called the
wise men and the sorcerers: now [and] the magicians of Egypt, they also did in
12 like manner with their enchantments [secret arts]. For [And] they cast down
every man his rod, and they became serpents; but Aaron's rod swallowed up their
13 rods. And he hardened Pharaoh's heart [Pharaoh's heart was hardened][1], that
14 [and] he hearkened not unto them, as Jehovah had said. And Jehovah said unto
15 Moses, Pharaoh's heart is hardened [hard][2], he refuseth to let the people go. Get
thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt
stand by the river's brink against he come [to meet him]; and the rod which was
16 turned to a serpent shalt thou take in thine [thy] hand. And thou shalt say unto
him, Jehovah, God [the God] of the Hebrews hath sent me unto thee, saying, Let
my people go, that they may serve me in the wilderness: and, behold, hitherto
17 thou wouldest not hear [hast not heard, *i. e.*, obeyed]. Thus saith Jehovah, In this
thou shalt know that I am Jehovah: behold, I will smite with the rod that *is* in
mine [my] hand upon the waters which *are* in the river, and they shall be turned
18 to blood. And the fish that *is* in the river shall die, and the river shall stink; and
19 the Egyptians shall loathe to drink [drink] the water of [from] the river. And
Jehovah spake [said] unto Moses, Say unto Aaron, Take thy rod, and stretch out
thine [thy] hand upon the waters of Egypt, upon their streams, upon their
rivers [canals],[3] upon their ponds, and upon all their pools of water, that they may
become blood; and *that* there may [and there shall] be blood throughout all the
20 land of Egypt, both in *vessels of* wood, and in *vessels of* stone. And Moses and
Aaron did so, as Jehovah commanded; and he lifted up the rod, and smote the
waters that *were* in the river, in the sight of Pharaoh, and in the sight of his ser-
21 vants; and all the waters that *were* in the river were turned to blood. And the
fish that *was* in the river died; and the river stank; and the Egyptians could not
drink of [drink] the water of [from] the river; and there was blood throughout
22 all the land of Egypt. And the magicians of Egypt did so with their enchant-
ments [secret arts]: and Pharaoh's heart was hardened, neither did he [and he did
23 not] hearken unto them; as Jehovah had said. And Pharaoh turned and went

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 13. The same form here, יְחֻזַּק, as in ver. 22, where the A. V. correctly renders it intransitively. Literally, "was firm, or strong," *i. e.*, unyielding, unimpressible.—TR.].

[2] [Ver. 14. The Hebrew has here a different word, כָּבֵד. Literally, 'heavy"—the same word which Moses used respecting his tongue, iv. 10.—TR.].

[3] [Ver. 19. יְאֹרֵיהֶם, plural of the word which is used almost exclusively of the Nile. Here probably it signifies the artificial canals leading from the Nile.—TR.].

[4] [Ver. 23. Or, according to the English idiom: "nor did he lay even this to heart."—TR.].

into his house, neither did he [and he did not] set his heart to this also [even to
24 this].[4] And all the Egyptians digged round about the river for water to drink;
25 for they could not drink of the water of the river. And seven days were fulfilled, after that Jehovah had smitten the river.

EXEGETICAL AND CRITICAL.

On the whole series of Egyptian plagues, see the Introduction. But we reckon not nine plagues (with Keil), but ten, as a complete number symbolizing the history of the visitation. Moses' miraculous rod forms the prologue to it; the destruction of Pharaoh and his host in the Red Sea, the epilogue.

1. Moses' miraculous rod in contest with the divining rods of the Egyptian wise men, vers. 8-13.

Vers. 8, 9. **Shew a miracle for yourselves.**—It is a general assumption, shared also by the Egyptians, that an ambassador of God must attest his mission by *signs*, miraculous signs. **Take thy rod.**—Aaron's rod is Moses' rod, which, however, passes over into his hand, as Moses' word into his mouth.—**A serpent.** The Hebrew is תַּנִּין. LXX. *δράκων*. According to Keil the expression is selected with reference to the Egyptian snake-charmers. He says, "Comp. Bochart, Hieroz. III., p. 162 sqq., ed. Rosenmüller; and Hengstenberg, *Egypt and the Books, etc.*, p. 100 sqq. Probably the Israelites in Egypt designated by תַּנִּין, which occurs in Deut. xxxii. 33; Ps. xci. 13, in parallelism with פֶּתֶן, the snake with which the Egyptian serpent-charmers chiefly carry on their business, the Hayeh of the Arabs." Of the so-called Psylli it is only known that they are able to put serpents into a rigid state, and in this sense to transform them into sticks. This then is the natural fact in relation and opposition to which the sign, by which Moses attested his mission, stands. The relation between the mysterious miracle of Moses and the symbolical development of it is rather difficult to define.

Ver. 11. "These sorcerers (מְכַשְּׁפִים), whom the Apostle Paul, according to the Jewish legend, names Jannes and Jambres (2 Tim. iii. 8), were not common jugglers, but חַכְמִים, wise men, . . . and חַרְטֻמִּים *ἱερογραμματεῖς*, belonging to the caste of priests, Gen. xli. 8" (Keil).

Vers. 12, 13. Verse 13 does not stand in direct relation to the close of ver. 12. The hardening of Pharaoh cannot well relate to the fact that Aaron's rod swallowed up the rods of the sorcerers, although this is probably to be understood metaphorically, but to the fact that the Egyptian sorcerers do the same thing as Aaron does. The essential difference between the acts of God and the demoniacal false miracles is not obvious to the world and the worldly tyrants.

2. The transformation of the water of the Nile into blood, vers. 14–25.

Ver. 15. **Lo, he goeth out unto the water.** To worship the Nile.

Ver. 17. "The transformation of the water into blood is, according to Joel iii. 4 [ii. 31], according to which the moon is changed into blood, to be conceived as a blood-red coloring by which it acquired the appearance of blood (2 Kings iii. 22), not as a chemical transformation into real blood. According to the reports of many travellers, the Nile water, when lowest, changes its color, becomes greenish and almost undrinkable, whereas, when rising, it becomes red, of an ochre hue, and then begins to be more wholesome. The causes of this change have not yet been properly investigated" (Keil). Two causes are alleged: the red earth in Sennaar, or, according to Ehrenberg, microscopic infusoria. Even the Rhine furnishes a feeble analogue. The heightening of the natural event into a miraculous one lies in the prediction of its sudden occurrence and in its magnitude, so that the red Nile water instead of becoming more wholesome assumes deadly or injurious properties.

Ver. 19. That blood should come into all the ramifications of the water, even to the stone and wooden vessels, is evidently the result of the previous reddening of the Nile. Kurtz exaggerates the miracle by inverting the order of the reddening of the water. His notion is refuted by Keil, p. 479.*

Ver. 22. How could the Egyptian sorcerers do the like, when the water had already been all changed to blood? Kurtz says, they took well-water. But see Keil in reply.† According to the scriptural representation of such miracles of darkness, they knew how, by means of lying tricks, to produce the appearance of having made the water. In this case it was not difficult, if they also used incantations, and the reddening of the water subsequently increased.

Ver. 25. **Seven days were fulfilled.** The duration of the plague. The beginning of the plague is by many placed in June or July, "according to which view all the plagues up to the killing of the first-born, which occurred in the night of the 14th of Abib, *i. e.*, about the middle of April, must have occurred in the course of about nine months. Yet this assumption is very insecure, and only so much is tolerably certain, that the seventh plague (of the hail) took place in February (see on ix. 31 sq.)" (Keil). Clearly, however, the natural basis of the miraculous plagues is a chain of causes and effects.

* [The point made by Keil is that, according to Kurtz's theory, the vessels of wood and of stone ought to have been mentioned immediately after the "pools of water."—Tr.].

† [The reply made by Keil (and a very pertinent one) is that if the Egyptians already had well water there would have been no need of their digging wells (ver. 24) in order to obtain drinkable water. Keil understands that the phrases in ver. 19 are not to be interpreted so strictly as to imply that absolutely all water, even what had already been taken from the Nile before the miracle, was turned into blood. Murphy and Kalisch prefer to assume that the magicians dug wells, and practiced their arts on the water drawn from them.—Tr.].

B.—THE FROGS.

CHAPS. VII. 26—VIII. 11 [in the English Bible, CHAP. VIII. 1–15].

26 [1] And Jehovah spake [said] unto Moses, Go unto Pharaoh, and say unto him,
27 [2] Thus saith Jehovah, Let my people go, that they may serve me. And if thou
28 [3] refuse to let *them* go, behold, I will smite all thy borders[1] with frogs. And the river shall bring forth frogs abundantly [swarm with frogs], which [and they] shall go up and come into thy house, and into thy bedchamber, and upon thy bed, and into the houses of thy servants, and upon thy people, and into thine
29 [4] ovens, and into thy kneading-troughs: And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.[2]

CHAP. VIII. 1 [5]. And Jehovah spake [said] unto Moses, Say unto Aaron, Stretch forth thine [thy] hand with thy rod over the streams, and over the rivers [canals], and over the ponds, and cause frogs [the frogs] to come up upon the land
2 [6] of Egypt. And Aaron stretched out his hand over the waters of Egypt, and
3 [7] the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments [secret arts], and brought up frogs [the frogs] upon
4 [8] the land of Egypt. Then [And] Pharaoh called for Moses and Aaron, and said, Intreat Jehovah, that he may take away the frogs from me and from my people; and I will let the people go, that they may do sacrifice [may sacrifice]
5 [9] unto Jehovah. And Moses said unto Pharaoh, Glory [Have thou honor] over me:[3] when [against what time] shall I intreat for thee, and for thy servants, and for thy people to destroy the frogs from thee and thy houses, *that*
6 [10] they may remain in the river only? And he said, To-morrow [Against to-
7 [11] morrow]. And he said, *Be it* according to thy word; that thou mayest know that there is none like unto Jehovah our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people;
8 [12] they shall remain in the river only. And Moses and Aaron went out from
9 [13] Pharaoh, and Moses cried unto Jehovah because of the frogs which he had brought against Pharaoh. And Jehovah did according to the word of Moses: and the frogs died out of the houses, out of the villages [courts], and out of
10 [14] the fields. And they gathered them together upon heaps [piled them up in
11 [15] heaps]: and the land stank. But when Pharaoh saw that there was respite,[4] he hardened[5] his heart, and hearkened not unto them, as Jehovah had said.

TEXTUAL AND GRAMMATICAL.

[1] [VII. 27 (VIII. 2). גְּבוּל here, as often, has a wider meaning than *border;* it is equivalent to our "territory."—TR.].

[2] [VII. 29 (VIII. 4). This sounds more pleonastic than the original, where the order of the words is reversed: "Upon thee, and upon thy people. . . . shall the frogs come up."—TR.].

[3] [VIII. 5 (9). הִתְפָּאֵר is variously rendered. Gesenius and Fürst assume a root distinct from the one the Hithp. of which means to *boast*, and render it "prescribe," "declare." "Prescribe for me when I shall intreat," *etc.* The LXX. and Vulg. give it the same meaning. Others understand the meaning to be: "Take to thyself honor; for when shall I intreat" *etc. i. e.*, I will give thee the honor of fixing the time when the plague shall cease. These two explanations yield nearly the same sense. Others have been resorted to (*e. g.*, "Give glory over me," *i. e.*, I will run the risk of a failure, by allowing thee to fix the time), but are less plausible.—TR.].

[4] [VIII. 11 (15). הַרְוָחָה has the article, and the sentence reads, "saw that the respite (literally, breathing-space) came," *i. e.*, the hoped-for respite.—TR.].

[5] [VIII. 11 (15). וְהַכְבֵּד "And he made heavy." Comp. note on vii. 14. The Inf. Abs. is used for the finite verb.

EXEGETICAL AND CRITICAL.

VII. 26 [VIII. 1] sqq. The second plague; the frogs. They come up out of the mire of the Nile when the water falls, especially from the marshes of the Nile. On the small Nile-frog called *rana Mosaica* or *Nilotica* by Seetzen, see Keil.* How did the natural event become a miracle? (1) By the announcement of the extra-

* [Keil gives no information except by referring to Seetzen. Seetzen distinguishes the *rana Nilotica* from the *rana Mosaica*, the latter being the most abundant. Frogs of this kind creep rather than jump, and are called toads by Seetzen, though they are found in water until after the inundation (which continues three months, beginning about June 25). The Egyptian name for this frog is *dofda*.—TR.].

ordinary enhancement of it to the extent of making it a plague; vid. vers. 28, 29 [viii. 3, 4]; (2) by the equally confident promise of the sudden death of the frogs. The imitation of this miracle by the sorcerers may here too have consisted in their seeming, during the continuance of the plague, to have increased it by their incantations.

VIII. 10 [14]. חֹמֶר, the largest dry measure of the Hebrews.

C.—THE GNATS.

CHAPTER VIII. 12–15 [16–19].

12 [16] And Jehovah said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice [gnats] throughout all the
13 [17] land of Egypt. And they did so; for [and] Aaron stretched out his hand with his rod, and smote the dust of the earth [land], and it became lice [gnats] in [on] man, and in [on] beast; all the dust of the land became lice [gnats]
14 [18] throughout all the land of Egypt. And the magicians did so with their enchantments [secret arts] to bring forth lice [the gnats], but they could not:
15 [19] so [and] there were lice [gnats] upon man, and upon beast. Then [And] the magicians said unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as Jehovah had said.

EXEGETICAL AND CRITICAL.

Ver. 12 [16] seq. **Gnats.** כִּנִּים or כִּנִּם. Josephus, the Rabbins, [the A. V.], and Luther render: "lice." The LXX., σκνῖφες; the Vulg., *sciniphes*. Very small, painfully stinging gnats, crawling on the skin, and even in the nose and ears. They are very abundant in Egypt. The dust marks the transition from the mire to the time of drought. The transformation of the dust into gnats is a symbolic act, like the transformation of water into blood. They come out of the dust, and fly around like the dust, too small to measure or to seize. Keil says: "The gnats come out of the eggs laid in the dust or ground by the preceding generation. . . . The miracle consists in both cases not in an immediate creation, but in the pre-announcement, and the corresponding sudden creative (?) generation and supernatural (?) increase of these animals." Out of the eggs, and at the same time supernatural—this is discordant.

Ver. 14 [18]. **The scribes.** חַרְטֻמִּים. Of the three forms of designation, מְכַשְּׁפִים sorcerers, חֲכָמִים wise men, and חַרְטֻמִּים *ἱερογραμματεῖς*, Egyptian scribes, attached to the court, interpreters of hieroglyphic writings, the chief one is here selected, making the expression of their impotence the stronger. They cannot imitate this miracle. Why not? Knobel says: Because, according to the writer's view, this was a case involving the production of creatures. Keil: Because God's omnipotence in the case of this miracle put a check upon the demoniacal forces which the sorcerers had employed. Strange that the characteristic mark of magic wonders is again continually overlooked. The agency of Satan consists in *lying* forces and signs and miracles. Satan, in all that he says (Matt. iv.) is *the liar*. If we take ver. 13 literally, we might say that Moses had already transformed all the dust of Egypt into gnats, and that hence there was no dust left for them to work miracles on. But it is more obvious to assume that in this case they found the deception harder, or rather, that they were seized with a religious terror, and now declared to Pharaoh that they could go with him no further, in order to induce him to retrace his steps. This seems to be implied in their declaration: "This is the finger of God." According to Bochart this means: *nos non cohibent Moses et Aaron, sed divina vis, utrisque major*. Keil adds: "If they had meant the God of Israel, יהוה would be used." But did they know Jehovah? And did they not also, as Egyptian priests, refer all their doings to the influence of the Godhead? According to Kurtz, by "finger" they meant an indication [Fingerzeig], a warning of the Egyptian gods themselves. Keil, on the other hand, finds in the finger of God simply an expression of creative omnipotence, as in Ps. viii. 4 [3]; Luke xi. 20; Ex. xxxi. 18. Yet the educating wisdom of God is emphasized, especially in Ex. xxxi. 18. The recognition of the fact that *God's finger* displayed itself is the prelude of the perception of His *strong hand* and His *outstretched arm*. Therefore the phrase cannot be intended to designate either the gods of Egypt, who could not possibly, in the mind of the priests, take part with Moses and Aaron, or the God of Israel according to the Egyptian notion of Him, but only the deity, as conceived by a general overpowering religious feeling.

Ver. 15 [19]. **Was hardened.** Keil's inference, "This punitive miracle, *therefore*, made on Pharaoh no impression," obliterates the antithesis which the text brings out [*viz.*, that although the magicians saw a divine hand in the miracle, *yet* Pharaoh remained obdurate].

D.—THE BLOOD-SUCKING GAD-FLY.

CHAP. VIII. 16–28 [20–32].

16 [20] AND Jehovah said unto Moses, Rise up early in the morning, and stand
before Pharaoh: lo, he cometh forth to the water; and say unto him, Thus
17 [21] saith Jehovah, Let my people go, that they may serve me. Else [For] if
thou wilt not let my people go, behold, I will send swarms *of flies* [send the
flies] upon thee, and upon thy servants, and upon thy people, and into thy
houses: and the houses of the Egyptians shall be full of swarms *of flies* [full
18 [22] of the flies], and also the ground whereon they *are*. And I will sever [separate] in that day the land of Goshen, in which my people dwell, that no
swarms *of flies* [no flies] shall be there: to the end thou mayest know that I
19 [23] *am* Jehovah in the midst of the earth [land]. And I will put a division be-
20 [24] tween my people and thy people: to-morrow shall this sign be. And Jehovah
did so; and there came a grievous swarm *of flies* [came grievous flies] into
the house of Pharaoh, and *into* his servants' houses, and into all the land of
Egypt; the land was corrupted [was like to be destroyed[1]] by reason of the
swarm *of flies* [the flies].
21 [25] And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to
22 [26] your God in the land. And Moses said, It is not meet so to do; for we shall
[should] sacrifice the abomination of the Egyptians to Jehovah our God; lo,
shall we [if we should] sacrifice the abomination of the Egyptians before their
23 [27] eyes, and will they [eyes, would they] not stone us?[2] We will go three days'
journey into the wilderness, and sacrifice to Jehovah our God, as he shall
24 [28] command us. And Pharaoh said, I will let you go, that ye may sacrifice to
Jehovah your God in the wilderness; only ye shall not go very far away:
25 [29] entreat for me. And Moses said, Behold, I go out from thee, and I will
entreat Jehovah that the swarms *of flies* may [and the flies will] depart from
Pharaoh, from his servants, and from his people, to-morrow; but [only] let
not Pharaoh deal deceitfully any more in not letting the people go to sacrifice
26 [30] to Jehovah. And Moses went out from Pharaoh and entreated Jehovah.
27 [31] And Jehovah did according to the word of Moses; and he removed the swarms
of flies [the flies] from Pharaoh, from his servants, and from his people; there
28 [32] remained not one. And Pharaoh hardened his heart at this [heart this] time
also, neither would he [and he did not] let the people go.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 20 [24]. The Hebrew is תִּשָּׁחֵת. There is no propriety in rendering the future verb here, as is commonly done, by the Preterite. Besides, from the nature of the case, the Preterite is too strong; the land was not wholly destroyed; there was a danger that it would be, and therefore Pharaoh called for Moses and Aaron in order to avert the prospective ruin of the land. The future tense expresses an action as strictly future, or as future with reference to another past event, or as customary, or as going on either at a past or present time. Here we must understand that the devastation was going on, and total ruin was impending. Hence we may render: "was being destroyed," or (as we have done) "was like to be destroyed."—TR.]

[2] [Ver. 22 [26]. The particle הֵן, commonly meaning, "behold," seems to have here, as occasionally elsewhere, the force of a conditional particle. There is no mark of interrogation in the sentence, and apparently Moses says: "Lo, we shall sacrifice . . . and they will not stone us." But the sense seems to require the last clause to be taken interrogatively.—TR.]

EXEGETICAL AND CRITICAL.

Vers. 16 [20] sqq. The gnats are followed by a worse plague, called עָרֹב. This definite phrase cannot signify "all kinds of vermin" (Luther, *πάμμυια*, Sym.). The LXX. render *κυνόμυια*, "dog-fly," by which is to be understood the larger species of flies, the blood-sucking gad-fly, as is especially to be seen in the plague of the cattle (*vid.* Hengstenberg, *Egypt, etc.*, p. 116). Raphael Hirsch: "beast of the desert."

There is no reason why the adjective כָּבֵד, ver. 20, should not be rendered literally, the heavy (grievous) dog-fly. If כָּבֵד is to convey the notion of multitude, this must also be indicated by the substantive. Moreover, the attributive "numerous" would rather weaken than strengthen the thought. Numerous flies!*—In this plague two new factors enter: (1) It is expressly noticed that the land of Goshen, *i. e.*, Israel, shall be exempt from this plague. (2) This time, without the symbolic use of Moses' rod, the visitation is announced only, and announced by Jehovah as His own act. Moses and Aaron are already sufficiently accredited as messengers of God; now their God will manifest Himself more definitely as the God of Israel, Jehovah, as He is also at the same time the God (Elohim) absolutely, and, therefore, also in the midst of Egypt.

Vers. 17, 18 [21, 22]. Notice the sententious form of the antithesis, מְשַׁלֵּחַ and מַשַּׁלֵּחַ.—[Literally: "If thou will not send my people away, I will send the flies upon thee," *etc.*—Tr.]

Ver. 19 [23]. "פְּדוּת," says Keil, "does not signify *διαστολή*, *divisio* (LXX., Vulg.), but *ransom, redemption*." At all events, however, it would be obscure to translate: "I will put a redemption between my people and thy people." We understand: *a quarantine*.†

Ver. 21 [25]. Pharaoh's first concession. He is willing to grant to the people a sacrificial festival, accompanied by cessation from labor, but not to let them go out of the land, because he forebodes the consequence of a conditional emancipation, whereas he is unwilling to relax his despotic power over them.

Ver. 22 [26]. **It is not meet** [Lange: **safe**]. De Wette translates נָכוֹן by "fitting," Keil by "established." The first expresses too little, the second too much.*—**The abomination of the Egyptians.**—Knobel says: "The Egyptians sacrificed only bulls, calves and geese (Herod. II. 45), but no cows, as being sacred to Isis (Herod. II. 41; Porphyr. *Abstin.* 2, 11); also no turtle-doves (Porphyr. 4, 7). Also no sheep and goats, at least, not generally; in the worship of Isis at Thiborna in Phocis none could be offered (Pausan. 10, 32, 9), and in Egypt those who belonged to the temple and district of Mendes offered no she-goats or he-goats, though they did offer sheep; whereas the opposite was the case in Upper Egypt (Herod. II. 42, 46). The Egyptians were greatly scandalized when sacred animals were sacrificed or eaten (Josephus, *Apion* I. 26). The Hebrews, on the other hand, sacrificed sheep, goats and rams, and cows no less, *e. g.* for peace-offerings (Lev. iii. 1), burnt-offerings (1 Sam. vi. 14), sin-offerings (Num. xix.), and others (Gen. xv. 9)." It is singular that Keil can suppose the meaning to be only that the ceremonial rules and ordinances [of the Egyptians] were so painfully minute that the Jewish method of offering sacrifices might well scandalize the Egyptians. The sacrifice of cows would of itself be to them abominable enough. The more sacred the animal was, the more abominable did the sacrifice of it seem to be. But the chief point in the matter seems to be overlooked. It was the offering in Egypt of sacrifices to Jehovah, a god foreign to the Egyptians, which must have been an abomination. Even after the Reformation many Catholic princes thought that each land could have but one religion.

Ver. 24 [28]. Pharaoh permits them to go out a little distance on condition that they will intercede for him. Moses assents, without repeating the demand for a three days' journey, but requires that Pharaoh shall not deceive him, but keep his word.

Ver. 28 [32]. The fourth hardening of the heart.

* [Lange apparently has here in mind Keil's interpretation, *schwere Menge*, "grievous multitude," a meaning borne out by x. 14; Gen. l. 9, *etc.*—Tr.]

† [Lange's translation agrees with that of A. V. Knobel conjectures that instead of פְּדוּת, we should read פְּלֻת, "separation," from the verb פָּלָה, which is used in the preceding verse. But such a noun nowhere occurs, though it would be an allowable formation. Better assume, with Gesenius, Fürst, and the most, that the noun has here a rare, though perhaps its original, meaning, that of *redemption* being derived from it.—Tr.]

* [Lange's rendering "*sicher*" is without analogy, except as "sicher" may mean "certain," "sure," which can hardly be Lange's intention here. Keil's explanation is the usual one: "*festgestellt*," defined by *statutum, rectum*, "right." The more common meaning is "fixed;" but this cannot be the force of the word here.—Tr.]

E.—THE PESTILENCE OF THE BEASTS.

Chapter IX. 1–7.

1 Then [And] Jehovah said unto Moses, Go in unto Pharaoh, and tell [speak
unto] him, Thus saith Jehovah, God [the God] of the Hebrews, Let my people go,
2 that they may serve me. For if thou refuse to let *them* go, and wilt hold them
3 still [and still hold them], Behold, the hand of Jehovah is[1] upon thy cattle which

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 3. הֹוֶיָה. This is a solitary instance of the participial form of הָיָה, though in Neh. vi. 6 and Eccl. ii. 22 the participle of the archaic and Aramaic form of the verb, הָוָה, occurs. It might be rendered: "Behold, the hand of Jehovah *will come* upon," *etc.*—Tr.]

is in the field, upon the horses, upon the asses, upon the camels, upon the oxen,
4 and upon the sheep: *there shall be* a very grievous murrain [pestilence]. And
Jehovah shall sever [will make a distinction] between the cattle of Israel and the
cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.
5 And Jehovah appointed a set time, saying, To-morrow Jehovah shall [will] do this
6 thing in the land. And Jehovah did that [this] thing on the morrow, and all the
cattle of Egypt died: but of the cattle of the children of Israel died not one.
7 And Pharaoh sent, and behold, there was not [behold, not even] one of the cattle
of the Israelites dead [was dead]. And the heart of Pharaoh was hardened [hard],
and he did not let the people go.

EXEGETICAL AND CRITICAL.

Ver. 1. Categorical demand of Jehovah as the God of the Hebrews.

Ver. 2. A more definite assumption, in view of past experience, that Pharaoh may defiantly harden himself.

Ver. 3. **A very grievous pestilence.**—The more general term דֶּבֶר is used. The pestilence is to come upon cattle of all sorts found in the field.

Ver. 4. The separation of Israel is more marked here than in viii. 18 [22].

Ver. 5. Besides the foregoing sign, this fixing of the near time for the infliction of the plague is the most miraculous circumstance, since, as Keil says, "pestilences among the cattle of Egypt are wont to occur from time to time (comp. Pruner, *Die Krankheiten des Orients*, pp. 108, 112 sq.)."

Ver. 6. **All the cattle.**—The word *all* is not to be taken absolutely, but only in opposition to the cattle of the Israelites. Comp. vers. 9 and 10.

Ver. 7. It is another characteristic of the tyrant that he cares the least for this calamity, which affects chiefly his poor subjects, though he has become convinced of the miraculous sparing of the Israelites.

F.—THE BOILS AND BLAINS.

CHAPTER IX. 8–12.

8 And Jehovah said unto Moses and unto Aaron, Take to you handfuls of ashes of
the furnace, and let Moses sprinkle it toward the heaven [toward heaven] in the
9 sight of Pharaoh. And it shall become small [fine] dust in [upon] all the land of
Egypt, and shall be a boil [become boils] breaking forth *with* blains upon man,
10 and upon beast throughout all the land of Egypt. And they took ashes of the
furnace, and stood before Pharaoh, and Moses sprinkled it up toward heaven; and
it became a boil [became boils] breaking forth *with* blains upon man, and upon
11 beast. And the magicians could not stand before Moses because of the boils; for
12 the boil was [boils were] upon the magicians, and upon all the Egyptians. And
Jehovah hardened the heart of Pharaoh, and he hearkened not unto them, as
Jehovah had spoken unto Moses.

EXEGETICAL AND CRITICAL.

Ver. 8. "That the sixth plague, that of the boils, was extraordinary only in its extent, is shown by comparing Deut. xxviii. 27, where the same disease occurs with the name 'boils [A. V. botch] of Egypt,' as a common one in Egypt" (Hengstenberg). Rosenmüller (on Deut. xxviii. 27) understands it of the elephantiasis, which is peculiar (?) to Egypt. But between diseases which chiefly work inward and boils there is a radical difference. Also "the elephantiasis does not affect cattle" [Hengstenberg]. See other interpretations in Hengstenberg, *Egypt and the Books of Moses*. His own explanation is: inflammatory pustules—not merely heat-pimples. שְׁחִין from שָׁחַן, to be hot. LXX. ἕλκη φλυκτίδες. Vulg. *ulcera et vesicæ turgentes*. Keil (following Seetzen): the so-called Nile-pox. Leyrer (in Herzog's *Real-Encyclopädie*): *Anthrax*, a black inflammatory ulcer, "whose occurrence has been frequently observed after pestilences among beasts, especially after the inflammation of the spleen among cattle."

Ver. 9. The symbolic element in the transactions is here especially prominent. The shower of ashes which Moses made before Pharaoh's eyes was only the symbolic cause of the boils

which Jehovah inflicted. Kurtz and others associate this with a propitiatory rite of the Egyptians, the sprinkling of the ashes of sacrifices, especially of human sacrifices. But here no propitiatory act is performed, but a curse inflicted; and it is a far-fetched explanation to say that the Egyptian religious purification was thus to be designated as defilement. Keil lays stress on the fact that the furnace (כִּבְשָׁן), according to Kimchi, was a smelting furnace or lime-kiln, and not a cooking-stove, and since the great buildings of the cities and pyramids came from the lime-kilns, "the sixth plague was to show the proud king that Jehovah was even able to produce ruin for him out of the workshops of his splendid buildings in which he was using the strength of the Israelites, and was so cruelly oppressing them with burdensome labors that they found themselves in Egypt as it were in a furnace heated for the melting of iron (Deut. iv. 20)." This view he would confirm by the consideration that "in the first three plagues the natural resources of the land were transformed into sources of misery." The thought might be further expanded thus: All the glories of Egypt were one after another turned into judgments: the divine Nile was changed into filthy blood and brought forth frogs and gnats; the fruitful soil produced the land-plagues, dog-flies, pestilences, boils and hail; Egypt, so much praised for its situation, was smitten with the curse of the locusts and of the desert wind which darkened the day; finally, the pride of the people was changed into grief by the infliction of death on the first-born; and, to conclude all, Jehovah sat in judgment on the Egyptian military power, Pharaoh's chariots and horsemen in the Red Sea. But with all this the boils are not shown to be a judgment upon Pharaoh's splendor. Also the alleged symbol would be not easily understood. The ashes without doubt in a pictorial and symbolic way by their color and fiery nature point to the inflammatory boils and their color. With reason, however, does Keil call attention to the fact that this plague is the first one which attacked the lives of men, and thus it constituted a premonition of death for Pharaoh in his continued resistance.

G.—THE PLAGUE OF THE HAIL.

CHAPTER IX. 13–35.

13 And Jehovah said unto Moses, Rise up early in the morning, and stand before
Pharaoh, and say unto him, Thus saith Jehovah, God [the God] of the Hebrews,
14 Let my people go, that they may serve me. For I will at [will] this time send all
my plagues upon thine [into thy] heart, and upon thy servants, and upon thy peo-
15 ple; that thou mayest know that *there is* none like me in all the earth. For now I
will stretch [I would have stretched][1] out my hand, that I may smite [and smitten] thee
and thy people with pestilence; and thou shalt be [wouldst have been] cut off from
16 the earth. And in very deed [But] for this *cause* [for this] have I raised thee up
[established thee] for to shew *in* thee [to shew thee] my power, and that my name
17 may be declared [to declare my name] throughout all the earth. As yet exaltest
thou [Thou art still exalting][2] thyself against my people, that thou wilt not let
18 them go? [not to let them go]. Behold, to-morrow about [at] this time I will cause
it to rain [I will rain] a very grievous hail, such as hath not been in Egypt since

TEXTUAL AND GRAMMATICAL.

[1] [Vers. 15, 16. The Perf. שָׁלַחְתִּי and the following Imperfects with the Vav Consecutive certainly cannot be rendered (with the A. V.) by the Future. It is simply a case of apodosis with the protasis omitted. Precisely similar is the construction in 1 Sam. xiii. 13, כִּי עַתָּה הֵכִין יְהוָה אֶת־מַמְלַכְתְּךָ, which the A. V. correctly renders: "For now would the Lord have established thy kingdom." Comp. Ewald, *Ausführl. Gr.* § 358 *a*. Our translators seem in both these verses to have followed the LXX., the Vulg., and older versions, to the neglect of the Hebrew. Especially does this appear in ver. 16, where בַּעֲבוּר הַרְאֹתְךָ is rendered: "for to show *in* thee." Literally: "in order to cause thee to see." There is no possible ambiguity in the Hebrew. God's power was to be shown *to* Pharaoh, not in him. Probably our translators were also influenced by the quotation of this verse in Rom. ix. 17, where Paul follows the LXX. In the translation of הַעֲמַדְתִּיךָ, however, the LXX. are more exact than Paul. In ver. 15 Jehovah says: "I might have smitten thee," *etc.* "But," he adds, "for this I have preserved thee (literally, caused thee to stand) in order to show thee," *etc.* The LXX. have διετηρήθης, in Rom. ix. 17 ἐξήγειρά σε.—וְאוּלָם means simply "but," "nevertheless," and not "in very deed."—TR.]

[2] [Ver. 17. There is no interrogative particle here, and no need of translating the verse as a question. It might be translated as a conditional clause: "If thou yet exalt thyself," *etc.*, ver. 18 giving the conclusion.—TR.]

19 the foundation thereof even until now. Send therefore now [And now send], *and*
gather [save] thy cattle and all that thou hast in the field; *for upon* [as for] every
man and beast which shall be found in the field, and shall not be brought [gathered]
20 home, the hail shall come down upon them, and they shall die. He that feared
the word of Jehovah among the servants of Pharaoh made his servants and his
21 cattle flee into the houses: And he that regarded not the word of Jehovah left his
22 servants and his cattle in the field. And Jehovah said unto Moses, Stretch forth
thine [thy] hand toward heaven, that there may be hail in all the land of Egypt,
upon man, and upon beast, and upon every herb of the field throughout the land
23 of Egypt. And Moses stretched forth his rod toward heaven: and Jehovah sent
thunder and hail; and the fire [and fire] ran along upon the ground [came to the
24 earth]; and Jehovah rained hail upon the land of Egypt. So there was hail, and
fire mingled with [continuous fire[3] in the midst of] the hail, very grievous, such as
there was none like it [had not been] in all the land of Egypt since it became a
25 nation. And the hail smote throughout all the land of Egypt all that *was* in the
field, both man and beast; and the hail smote every herb of the field, and brake
26 every tree of the field. Only in the land of Goshen, where the children of Israel
27 *were*, was there no hail. And Pharaoh sent, and called for Moses and Aaron, and
said unto them, I have sinned this time: Jehovah *is* righteous [is the righteous
28 one], and I and my people *are* wicked [the wicked]. Entreat Jehovah (for *it is*
enough) that there be no *more* [for it is too much that there should be][4] mighty thun-
29 derings and hail; and I will let you go, and ye shall stay no longer. And Moses
said unto him, As soon as I am gone [When I go] out of the city, I will spread abroad
my hands unto Jehovah: *and* the thunder shall cease, neither shall there be any
30 more hail; that thou mayest know how [know] that the earth *is* Jehovah's. But
as for thee and thy servants, I know that ye will [do] not yet fear Jehovah God.
31 And the flax and the barley was smitten; for the barley *was* in the ear, and the
32 flax *was* bolled [in the blossom]. But the wheat and the rye [spelt] were not smit-
33 ten; for they *were* not grown up [for they are late]. And Moses went out of the
city from Pharaoh, and spread abroad his hands unto Jehovah: and the thunders
34 and hail ceased, and the rain was not poured upon the earth. And when Pharaoh
saw that the rain and the hail and the thunders were ceased, he sinned yet more
35 [again], and hardened his heart, he and his servants. And the heart of Pharaoh
was hardened, neither would he let the children of Israel go; as Jehovah had spoken
by Moses.

[3] [Ver. 24. The Hithp. of לָקַח occurs, besides here, only in Ezek. i. 4, where it is also used of lightning, and is rendered in the A. V.: "infolding itself" (marg. "catching itself"). The idea seems to be that of different flashes of lightning coming so thickly that the one seemed to take hold of the other; or, perhaps, it is descriptive of chain-lightning. Lange, following De Wette, and others understand it to mean balls of fire. This seems hardly to be borne out by the phrase.—Tr.]

[4] [Ver. 28. Lange renders: "Pray to Jehovah, that it may be enough of God's voices of thunder." So, substantially, Murphy, Keil, Knobel, Arnheim, Herxheimer, De Wette, Fürst, Philippson, Rosenmuller, following LXX., Vulg. But it is hard to see what right we have to give the expression this turn, whereas the original simply says: "and much." If we must supply a verb, we are hardly justified in making it Jussive. And if we were, by what right can the expression: "let there be *much* of there being thunder and hail," be made to mean, "let there be *no more* thunder and hail?" For this is what "enough" is assumed to mean. But while רַב sometimes does mean "enough," that is a very different conception from "no more." If one prays: "let there be enough of thunder," the presumption is that he wants more rather than less. Furthermore, מִן with the Inf., though often employed to denote the negation of a *resul*, yet is perhaps never used elsewhere to denote an *object* negatively, and is certainly no where else used after verbs of entreaty to denote the thing deprecated. There is also no analogy for the use of מִן with the Inf. in a partitive sense, as Keil and others would here understand it. And even if מִן did have the partitive sense (though even in the multitude of instances in which it is connected with *nouns* after רַב it only once—Ezek. xliv. 6—has a partitive sense), the use of the Inf. would be pleonastic. In view of these considerations, there seems hardly to be any other way than to follow Kalisch, Glaire, and Ewald (Gram. § 217 *b*, § 285 *d*), and render: "It is too much that there should be." Literally, "much from being," or, this being the Hebrew method of expressing a comparison, "more than being." But our idiom frequently requires "more than" to be rendered by "too much for." *E. g.* Ruth i. 12, זָקַנְתִּי מִהְיוֹת לְאִישׁ, "I am old from belonging to a husband," *i. e.* "older than to belong to," or rather, "too old to belong to." So here: "it is much from [more than] there being thunder," *etc.* That is, "it is too much that there be." A still more apposite case is to be found in 1 Kings xii. 28, רַב לָכֶם מֵעֲלוֹת יְרוּשָׁלִַם, "it is much to you from going up to Jerusalem," *i. e.* (as Luther, A. V., and Keil render it), "it is too much for you to go up." A still more indisputable analogy is found in Is. xlix. 6, נָקֵל מִהְיוֹתְךָ לִי עֶבֶד, "It is light from thy being a servant," *i. e.* "It is too light a thing that thou shouldest be a servant." So Ezek. viii. 17. With this construction we get a clear and appropriate sense without forcing the original.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 13. *The Seventh Plague.* Hail and Thunder-storms.—**Rise up early in the morning.**—Even in reference to the forms of politeness there seems to be an intentional letting down. According to viii. 16 [20] Moses was to avail himself of that time in the morning when Pharaoh was going to the Nile. This consideration here disappears. The demand is more imperative; the threat more fearful.

Ver. 14. This time all the plagues are to be directed, in a concentrated form, primarily to the heart of Pharaoh, to his own personal interests, affecting first himself, then his servants, then his people, beginning at the top, and going down. "From the plural מַגֵּפוֹת it appears that this threat relates not merely to the seventh plague, the hail, but to all the remaining ones" (Keil). It appears also that now Pharaoh's obduracy is to be regarded as quite determined. This is still more evident from the two following verses (see Comm. on Rom. ix.). From this time forward, therefore, ensue Jehovah's acts of hardening Pharaoh's heart in the narrower sense of the term.—**That there is none like me.**—Comp. ver. 16. The exodus of the Israelites from Egypt, following the last act of divine judgment upon Egypt, may be designated as the specific date of the victory of monotheism over the heathen gods, or of the theocratic faith over the heathen religions.

Ver. 15. **For now I would have stretched out my hand.**—If Pharaoh's person and surroundings alone had been in question, Jehovah would have already destroyed him with the pestilence. We do not, with Keil, render: If I had stretched out my hand ... thou wouldest have been destroyed; for this would present a tautological sentence, obscuring the connection and fundamental thought. Jehovah's declaration means: Thou, considered by thyself alone, art already doomed to condemnation; but I establish thee, as it were, anew, in order to judge thee more completely and to glorify my name in thee. *Vid.* Comm. on Rom. ix. This is the gift of divine forbearance which the godless enjoy on account of the pious.—הֶעֱמַדְתִּיךָ accordingly does not mean merely *cause to stand;* and Paul, quite in accordance with the sense of the text, chose a stronger expression, whereas the LXX. had weakened it, employing *διετηρήθης*. The first spread of the news of Jehovah's victory is recorded in ch. xv. 14.

Ver. 17. A fine antithesis, analogous to that of ch. viii. 17 [21]. The form of the thought likewise intimates that man, by the change of his disposition, may become different, and that then Jehovah may, as it were, present Himself to him as a different being.—**Exalting thyself.**—Properly, setting thyself up as a dam, מִסְתּוֹלֵל. Israel, as the people of the future, is like a stream whose current the hostile powers of the world, like dams and dykes, are checking. First, it breaks through the power of Pharaoh with theocratic impetuosity amidst psalms of triumph. Something like this was true of the Reformation; in the highest sense, it was true of Apostolic Christianity; and it was no mere play of the fancy, when the great Egyptian plagues were associated with the great Christian martyrdoms.

Ver. 19. **And now send.**—Had Pharaoh done so, he would at the last moment have acknowledged Jehovah's power. But the word, which he himself without doubt disregarded, served to warn and preserve other God-fearing Egyptians.

Ver. 22. **Stretch forth thy hand toward heaven.**—Still another symbolic form, and that of the finest appropriateness. Here the outstretched hand is more important than the symbolic rod, though the latter serves for a sign this time also.

Ver. 23. Sublime description of the hail and thunder-storm, like Ps. xviii. and xxix.; Job xxxvii. and xxxviii. "Thunder-storms are not frequent in Lower and Central Egypt, yet occasionally occur between December and April, and in connection with them hail sometimes falls, but seldom in considerable quantity. Comp. Hengstenberg, *Egypt, etc.*, p. 121 sq." (Keil.) In Egypt the cattle are driven to the pastures from January to April. *Vid.* Hengstenberg, *l. c.*, p. 123, where he quotes from Niebuhr and others.

Ver. 25. בָּרָד in ver. 25, like the preceding "balls of fire" (for lightning), harmonizes with the hyperbolic style of the description.

Vers. 26, 27. In such a heavy storm the exceptional condition of Goshen must have been the more striking. Now even Pharaoh has recognized in the thunder the *voice* of Jehovah. The first declaration, that Jehovah is *righteous*, comes, remarkably enough, from his mouth. His repentance, however, soon shows itself to be a mere *attritio*, a transitory, slavish terror. The *contritio* is wanting; this was at once seen by Moses. The same is indicated in the characteristic utterance: I have sinned *this time.*

Vers. 31, 32. This specification gives a clue to the season of the year. It was towards the end of January. *Vid.* Hengstenberg, p. 124, and Keil, p. 492. The barley was an important article of food for men and cattle, although spelt and wheat furnished finer bread. The flax furnished the light linen which the hot climate made a necessity; "according to Herodotus II. 81, 105, a very important product of Egypt" (Keil).

H.—THE LOCUSTS.

CHAP. X. 1–20.

1 AND Jehovah said unto Moses, Go in unto Pharaoh; for I have hardened his
heart and the heart of his servants, that I might shew [may do] these my signs
2 before him [in the midst of them]; And that thou mayest tell in the ears of thy
son and of thy son's son, what things I have wrought in Egypt [what I have done
with the Egyptians][1], and my signs which I have done among them; that ye may
3 know how [may know] that I *am* Jehovah. And Moses and Aaron came [went]
in unto Pharaoh, and said unto him, Thus saith Jehovah, God [the God] of the
Hebrews, How long wilt thou refuse to humble thyself before me? let my people
4 go, that they may serve me. Else [For] if thou refuse to let my people go, behold,
5 to-morrow will I bring the [bring] locusts into thy coast [borders]: And they shall
cover the face of the earth, that [so that] one cannot [shall not] be able to see the
earth: and they shall eat the residue of that which is escaped, which remaineth [is
left] unto you from the hail, and shall eat every tree which groweth for you out of
6 the field; And they shall fill thy houses, and the houses of all thy servants, and
the houses of all the Egyptians, which [as] neither thy fathers, nor thy fathers'
fathers have seen, since the day that they were upon the earth unto this day. And
7 he turned himself [turned], and went out from Pharaoh. And Pharaoh's servants
said unto him; How long shall this man be a snare unto us? Let the men go, that
they may serve Jehovah their God: knowest thou not yet that Egypt is destroyed?
8 And Moses and Aaron were brought again [back] unto Pharaoh: and he said unto
them, Go, serve Jehovah, your God: *but* who *are* they that shall go [are going]?
9 And Moses said, We will go with our young and with our old; with our sons and with
our daughters, with our flocks and with our herds will we go; for we *must hold* [we
10 have] a feast unto [of] Jehovah. And he said unto them, Let [May] Jehovah be
so with you, as I will let you go and your little ones! Look *to it* [See]; for evil *is*
11 before you. Not so: go now, ye *that are* men [ye men], and serve Jehovah; for
that ye did desire [that is what ye are seeking]. And they were driven out from Pha-
12 raoh's presence. And Jehovah said unto Moses, Stretch out thine [thy] hand over
the land of Egypt for the locusts, that they may come up upon the land of Egypt,
13 and eat every herb of the land, *even* all that the hail hath left. And Moses
stretched forth his rod over the land of Egypt, and Jehovah brought [drove] an
east wind upon the land all that day and all *that* [the] night: *and* when it was
14 morning the east wind brought the locusts. And the locusts went [came] up over
[upon] all the land of Egypt, and rested in all the coasts [borders] of Egypt; very
grievous *were they:* before them there were no such locusts as they, neither after
15 them shall be such. For [And] they covered the face of the whole earth [land],
so that [and] the land was darkened; and they did eat every herb of the land, and
all the fruit of the trees which the hail had left: and there remained not any green
thing in the trees, or in the herbs of the field, through [in] all the land of Egypt.
16 Then [And] Pharaoh called for Moses and Aaron in haste; and he said, I have

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 2. That מִצְרַיִם here means "Egyptians," and not "Egypt," is evident from the plural pronoun which follows. And the whole phrase הִתְעַלַּלְתִּי בְּמִצְרַיִם is poorly reproduced in the A. V. This verb in the Hithpael is *always* followed by בְּ with the name of a *person*. The meaning of it is, "to do one's pleasure with." Except here, and 1 Sam. vi. 6, the phrase is used in a bad sense, *e. g.*, 1 Sam. xxxi. 4, "lest these uncircumcised come and thrust me through, and *abuse me*." Comp. Judg. xix. 25. Here, therefore, the meaning is, "how I did my pleasure with the Egyptians."—TR.].

17 sinned against Jehovah your God, and against you. Now therefore [And now]
forgive, I pray thee, my sin only this once, and entreat Jehovah your God that he
18 may take away from me this death only. And he went out from Pharaoh, and
19 entreated Jehovah. And Jehovah turned a mighty [very] strong west wind, which
[and] took away the locusts, and cast [thrust] them into the Red Sea: there re-
20 mained not one locust in all the coasts [borders] of Egypt. But Jehovah hard-
ened Pharaoh's heart, so that he would not [and he did not] let the children of
Israel go.

EXEGETICAL AND CRITICAL.

Ver. 1. **I have hardened his heart.**—According to shallow rationalistic views, this betrays a low state of intelligence; viewed from the ethical relations of life, it indicates a very high one. Pharaoh's acts of self-hardening preceded this; but after the seventh one, his sentence was determined; the following plagues, therefore, must complete his obduracy. Moses *must* know this beforehand, in order that he may not be discouraged respecting his mission. But that, under divine revelation, he *can* foreknow it, is characteristic of the man who, being eminent in religious conscientiousness, has a wonderfully profound insight into the justice and judgments of God. The general prediction of ch. vii. 3-5 is now for the first time completely fulfilled; hence it is here repeated.

Ver. 2. **That thou mayest tell.**—"How Israel related these miraculous signs to children and children's children, is shown in Ps. lxxviii. and cv." (Keil).

Ver. 3. **To humble thyself.**—Jehovah speaks now in a severer tone. After so many apparent failures, this is a proof that Moses has his confidence and his word from God. Analogous is the heathen legend of the Sibyl who, for the prophetical books twice reduced in number, kept asking the same price.

Ver. 4. The antithesis is sharp. Similar forms in ix. 17 and viii. 17 [21]. It is not merely the antithesis between a divine and a human action; the almighty personality of Jehovah confronts the defiant personality of Pharaoh. The assurance with which the locusts are predicted for the *morrow* marks the miracle, as also afterwards the sudden removal of them at Moses' intercession.

Ver. 5. **The face** [lit. **eye**] **of the land.**—"This phraseology, peculiar to the Pentateuch, and occurring elsewhere only ver. 15 and Num. xxii. 5, 11, rests on the ancient and genuinely poetic conception, that the earth with its floral ornamentation looks upon man" (Keil).

Ver. 6. **Fill thy houses.**—*Vid.* Joel ii. 9. On locusts finding their way into houses, *vid.* the quotations in Keil.

Ver. 7. **Pharaoh's servants.**—The courtiers begin to tremble. But they are governed by no noble motive to intercede for Israel, but by the fear that by resistance Egypt may go to ruin.—**A snare.**—In whose fatal toils they are becoming entangled to their destruction.

Ver. 8. For the first time Pharaoh enters upon negotiations before the plague; yet without consistency.—**Who are they?** (lit. **who and who**) מִי וָמִי. Immediately the timorous policy of the tyrant withdraws more than half of the concession.

Ver. 9. To make a festival are needed not only the whole assembly, old and young, but also the cattle and possessions in general, on account of the offerings. Pharaoh suspects that freedom also is involved in the plan. According to Keil, the women, who are seemingly omitted, are designed to be included in the "we." They are also included in the phrase "young and old."

Ver. 10. The thought, "Jehovah be with you on your journey," is transformed by Pharaoh into mockery: As little as I will let you go with your children, so little shall ye go on your journey, so little shall Jehovah be with you. Inasmuch as he has been obliged to refer the preceding experiences to Jehovah, his audacity here passes over into blasphemy.

Ver. 11. **Go now, ye men.**—הַגְּבָרִים. The expression forms an antithesis to the הָאֲנָשִׁים, in the use of which the servants proposed the release of the Israelites in general. But that he is not even willing to let only the men go is shown by the fact that the messengers of God were at once driven out. The expression "ye men," "ye heroes," may involve a scornful allusion to the power with which they have risen up against him. Also in the form לְכוּ נָא the irony (according to Keil) is continued.—**They were driven out.**—As we should say, they were turned out of doors. "The restriction of the right of departure to the men was pure caprice, inasmuch as according to Herodotus II. 60 the Egyptians also had religious festivals in which the women were accustomed to go out with the men" (Keil).

Ver. 12. **Stretch out thy hand.**—According to ver. 13, with the rod in it. Was it in order that they might *rise up* like a hostile military force? More probably the idea is that they are to rise up in the distance like clouds carried by the wind. With the wind, brought by it, locusts are wont to come. *Vid.* the citations in Keil.

Ver. 13. **And Jehovah drove.**—Jehovah Himself is the real performer of miracles. When He seems in His government to follow Moses' suggestion, while, on the other hand, the action of Moses is only a symbolical one resting on prophetic foresight, this all signifies that God's dominion in nature answers to God's dominion in His kingdom, therefore, also, in the mind of Moses. It is a pre-established harmony, in which the outward things of nature are made serviceable to the inward necessities of the spiritual life. *Vid.* Matt. xxviii. 18.—**An east wind,** רוּחַ־קָדִים. "Not νότος (LXX.), south wind, as even *Bochart* (*Hierozoicon* III., p. 287)

thought. For although the swarms of locusts come to Egypt generally from Ethiopia or Libya, yet they are sometimes brought by the east wind from Arabia, as has been observed, among others, by Denon, quoted by Hengstenberg, *Egypt, etc.*, p. 125" (Keil).

Vers. 13–15. Further miraculous features: (*a*) that the locusts come from so far (the wind blew twenty-four hours); (*b*) that they cover the whole land, whereas they generally attack only particular regions. Among the various forms of the preludes of the final judgment, (blood, fire, war, pestilence, darkness), the plagues of locusts are also especially prominent. According to Joel, the fundamental significance of them is the incessant destruction of the flesh on all sides.*

* [This is obscure. It is true that the invasion of the locusts is described by Joel as the precursor of "the day of Jehovah" (i. 15; ii. 1); but where or in what sense he represents them as *destroying the flesh*, it is impossible to see. Certainly if the literal language of Joel is referred to, there is nothing of the sort. And no more is there any indication that Joel means to intimate that locusts symbolize the destruction of the flesh. Lange moreover leaves us in doubt whether he uses the word "flesh" in the literal or figurative sense.—TR.].

Vers. 16, 17. **And Pharaoh called in haste.**—This is his second confession of sin, more distinct than the first, ix. 27. For the third time he implores Moses' intercession; viii. 24 (28), ix. 28, and here. His penitence, however, again exhibits the character of an insincere submission, *attritio;* he begs Moses' forgiveness, but wishes him to intercede with God to avert this death, this deadly ruin, which he sees in the plague of locusts. He condemns himself, however, for what follows, inasmuch as he asks for exemption only this once.

Ver. 18. Moses' intercession has a twofold significance: It is, first, an expression of divine forbearance; secondly, the attestation of the miracle displayed in the plague of locusts.

Ver. 19. The east wind is changed to a west wind, or, more probably, to a northwest wind. "That the locusts perish in the sea is variously attested. *Gregatim sublatæ vento in maria aut stagna decidunt*, says Pliny" (Keil). For Pharaoh the help may have been ominous, as he himself afterwards with his host was to perish, like the locusts, in the Red Sea.

I.—THE DARKNESS.

CHAP. X. 21–29.

21 AND Jehovah said unto Moses, Stretch out thine [thy] hand toward heaven,
that there may be darkness over the land of Egypt, even darkness *which* may be
22 felt. And Moses stretched forth his hand toward heaven; and there was a thick
23 darkness in all the land of Egypt three days. They saw not one another,
neither rose any from his place for three days: but all the children of Israel had
24 light in their dwellings. And Pharaoh called unto Moses, and said, Go ye, serve
Jehovah; only let your flocks and your herds be stayed [kept back]; let your
25 little ones also [also your little ones shall] go with you. And Moses said, Thou
must give us also [Thou shalt also put into our hands] sacrifices and burnt-offer-
26 ings, that we may sacrifice unto Jehovah our God. Our cattle also shall go with
us; there shall not an [a] hoof be left behind; for thereof [from them] must we
[shall we] take to serve Jehovah our God; and we know not with what we must
27 serve Jehovah until we come thither. But Jehovah hardened Pharaoh's heart,
28 and he would not let them go. And Pharaoh said unto him, Get thee from me,
take heed to thyself, see my face no more; for in *that* [the] day thou seest my face
29 thou shalt die. And Moses said, Thou hast spoken well; I will see thy face again
no more.

EXEGETICAL AND CRITICAL.

Vers. 21–23. The natural phenomenon underlying this miraculous infliction of Egyptian darkness is generally taken to be the Chamsin, the scorching hot south wind (in Italy the Sirocco, in Switzerland the Föhn), "referred to apparently by the LXX., where they render חֲשֵׁךְ־אֲפֵלָה by *σκότος καὶ γνόφος, καὶ θύελλα.* This wind, which in Egypt is accustomed to blow before and after the vernal equinox, and generally lasts two or three days, usually rises very suddenly and fills the air with such a mass of fine dust and coarser sand, that the sun ceases to shine, the sky is covered with a thick veil, and the obscuration becomes so nocturnal that the darkness of the thickest fog of our late autumn

or winter days is not to be compared with it (*vid.* Schubert's *Reise*, II., p. 409)." (Keil). See further citations in Keil. Hengstenberg interprets the darkness in Egypt as the image of the divine anger, the light in Goshen as image of the divine grace. But the preceding plagues also were at least signs of the divine anger. The judgment of darkness doubtless expresses more specifically the fact, that the wisdom of Egypt has become transformed into a spiritual night, in which the night of death soon to follow is pre-announced, whereas the light in Goshen in contrast with it may signify the dawn of a higher wisdom which finally brings freedom. The miraculousness of it consisted, first, in its following the symbolic action and prediction of Moses; secondly, in its intensity and the exceptional condition of Goshen.—**In their dwellings.**—Keil correctly refers this, in opposition to Kurtz, to the country; whereas the latter understands that the Egyptians were even unable to illumine their houses. But one might as readily infer that the Israelites obtained light only by artificial means.—**Darkness which may be felt.**—Beautiful hyperbolic expression; yet the dust brought by the tornado could indeed be felt by the hand.

Ver. 24. Pharaoh, frightened, makes a new concession, but again with a shrewd reservation. The concession consists, strictly speaking, of two parts, and the reservation is very furtively inserted between the two.—**Go ye,** he says at first, this time not only the strong men; and at last, as if with the intention of entrapping Moses by the excitement of his emotions: **Also your little ones shall go with you.**—Nevertheless all their cattle were to be left in the hands of the Egyptians as a pledge of their return. "יצו, *sistatur*, be stopped, kept in certain places under the charge of the Egyptians as a pledge of your return" (Keil).

Ver. 25. Moses invalidates Pharaoh's demand by reference to the religious duty of his people. They must make an offering, must therefore have their cattle with them. But, together with the claims of religious feeling, those of justice are also insisted on, in the utterance which has even become parabolical: "There shall not a hoof be left behind." This bold utterance, on the other hand, is softened by the declaration that they did not know what offerings (and how many) they would have to bring to Jehovah.

Ver. 28. The negotiation becomes more and more unequivocal. The one intention has struggled with the other in carefully chosen terms up to the point of decision. The tyrant's defiance now flames up, and Moses, with a calm consciousness of superiority, tinged with irony, assents to the decree that he shall not again, on penalty of death, appear before Pharaoh. It is an indirect announcement of the last plague. But its first consequence will be that Pharaoh must take back his threat, xii. 31.

THIRD SECTION.

Announcement of the last or tenth plague, the immediate miraculous interposition of God. The commands respecting the indemnification of the Israelites, and the Passover, as the festival preliminary to their deliverance. The midnight of terror and of the festival of deliverance. The release and the exodus. The legal consequences of the liberation: the Passover, the consecration of the first-born, the feast of unleavened bread. Chaps. XI. 1—XIII. 16.

A.—ANNOUNCEMENT OF THE LAST PLAGUE.

Chapter XI. 1–10.

1 And Jehovah said unto Moses, Yet will I bring one plague *more* [One more
plague will I bring] upon Pharaoh and upon Egypt; afterwards he will let you go
hence: when he shall let *you* go, he shall [will] surely thrust you out hence alto-
2 gether. Speak now in the ears of the people, and let every man borrow [ask] of
his neighbor, and every woman of her neighbor, jewels [articles] of silver, and
3 jewels [articles] of gold. And Jehovah gave the people favor in the sight of the
Egyptians. Moreover the man Moses *was* very great in the land of Egypt,
4 in the sight of Pharaoh's servants, and in the sight of the people. And Moses
said, Thus saith Jehovah, About [At] midnight will I go out into the midst of
5 Egypt: And all the first-born in the land of Egypt shall die, from the first-born
of Pharaoh that sitteth upon his throne, even [throne], unto the first-born of the
6 maid-servant that *is* behind the mill; and all the first-born of beasts. And there
shall be a great cry throughout [in] all the land of Egypt, such as there was none
like it [the like of which hath not been], nor shall be like it [nor shall be] any

7 more. But against any of the children of Israel shall not a dog move [sharpen]
his tongue, against man or beast; that ye may know how [know] that Jehovah
8 doth put a difference [doth distinguish] between the Egyptians and Israel. And
all these thy servants shall come down unto me, and bow down themselves [bow
down] unto me, saying, Get thee out, and all the people that follow thee: and after
that I will go out. And he went out from Pharaoh in a great [burning] anger.
9 And Jehovah said unto Moses, Pharaoh shall [will] not hearken unto you; that
10 my wonders may be multiplied in the land of Egypt. And Moses and Aaron did
all these wonders before Pharaoh; and Jehovah hardened Pharaoh's heart, so that
he would not [and he did not] let the children of Israel go out of his land.

EXEGETICAL AND CRITICAL.

Ver. 1. **And Jehovah said.**—According to Keil, Jehovah's address to Moses here reported was made before the interview with Pharaoh recorded in x. 24-29, but is given here by the narrator because it explains Moses' confident answer in x. 29. But we cannot suppose that Moses would have preannounced the tenth plague before Pharaoh's obduracy in reference to the ninth had showed itself. Also, it is clear from ver. 8 that the announcement made in vers. 4-8 immediately follows Moses' declaration in x. 29. The difference between this announcement and the former ones consists in the fact that this last one is made immediately after Pharaoh's obdurate answer. By a sort of attraction other particulars are added to this central part of the section: Vers. 9 and 10 as a recollection which the theocratic spirit loves to repeat. Vers. 1–3, however, are put before vers. 4-8, evidently from pragmatic considerations; in historical order they form the immediate consequence of what is there related. Only the matter of the silver and gold articles seems to have been often talked of: the idea is advanced as early as iii. 21.

Ver. 8. **That follow thee.**—Here for the first time the thought appears, that the people are to form a military host.—**In a burning anger.**—Patience is exhausted, and the prophet's anger breaking forth is a foretoken of judgment.

Vers. 9, 10. What Jehovah has predicted (iv. 21; vii. 3) has thus far all been fulfilled. The pause before the last thunder-bolt has intervened, and occasions a review.

Vers. 4, 5. **At midnight.**—The day is not fixed, only the dreadful hour of the night. Keil correctly observes, in opposition to Baumgarten, that the institution of the feast of the Passover does not come till after the announcement of the last plague, and in accordance with this direction at least nine* days, according to xii. 3, must have preceded the Passover. Also the indefinitely protracted expectation of the stroke must have heightened the fear in Egypt, and made the stroke the more effectual. At midnight **will I go out.**—The servant with his symbolic action retires; Jehovah will Himself step forth from His hidden throne, and march through the whole of hostile Egypt in judicial majesty. The judgment will be so severe that even Moses with his rod must reverently retire, all the more, as in this last scene there is to be made manifest on Israel's part also a relative complicity in guilt, which can be expiated only by the blood of the paschal lamb. Moses must here retire on account also of the infliction of death on the first-born children of Egypt.—**The maid-servant that is behind the mill.**—From the king's son down to the lowest female slave. A still stronger expression is used for the latter extreme in xii. 29.*—**All the first-born.**—The first-born are the natural heads, representatives, priests, and chief sufferers, of families; and to the first-born as priests correspond the first-born of beasts as offerings (*vid.* xiii. 2). Here, it is true, the offering spoken of is the curse-offering, חֵרֶם. According to Keil, the beasts also are mentioned because Pharaoh was going to keep back the men and the cattle of the Israelites. But this judgment goes so deep that the first-born Israelitish children must likewise be atoned for; therefore also faultless lambs must be offered. The first-born among lambs cannot have been meant.

Ver. 7. **Not a dog sharpen his tongue.**—A proverbial expression, signifying that not the slightest trouble could be experienced. Hence, too, not even the cattle of the Jews were to suffer the least disturbance (*vid.* Judith xi. 19). The proverbial expression may seem strange in this connection; but the thought readily occurs, that the Egyptians, in this great calamity which they had to experience on account of the Israelites, might come against them with revengeful purpose. But even this will so little be the case that rather all of Pharaoh's servants will fall at Moses' feet and beg him to go out together with his people.

* [Probably a misprint for "four," *i. e.*, the four days intervening between the 10th and the 14th of the month. Murphy agrees with Baumgarten that the midnight here spoken of is the one following the announcement of the plague, which, therefore, according to xii. 6, 29, must have taken place on the 14th. This of course requires us to assume that the injunction of xii. 1–3 preceded this announcement. In itself considered, however, there is certainly no more difficulty in this than in the view held by Keil respecting xi. 1–3, *viz.*, that chronologically it belongs before x. 24-29.—Tr.].

* [Where prisoners are substituted for grinders. But, as Keil remarks, according to Judg. xvi. 21; Isa. xlvii. 2, it was not uncommon to employ prisoners as grinders.—Tr.].

B.—THE DIVINE ORDINANCE OF THE PASSOVER.

Chapter XII. 1–20.

1, 2 And Jehovah spake unto Moses and Aaron in the land of Egypt, saying, This
month *shall be* unto you the beginning of months; it *shall be* the first month of the
3 year to you. Speak ye unto all the congregation of Israel, saying, In [On] the
tenth *day* of this month they shall take to them every man a lamb, according to
4 the house of *their* fathers [according to households], a lamb for a house: And if
the household be too little for the [a] lamb, let him and his neighbor next unto
his house take *it* according to the number of the souls; every man according to his
5 eating, shall [shall ye] make your count for the lamb. Your lamb shall be [ye
shall have a lamb] without blemish, a male of the first year [one year old]: ye shall
6 take *it* out [take *it*] from the sheep, or from the goats. And ye shall keep it up
[keep it] until the fourteenth day of the same [this] month: and the whole assem-
7 bly of the congregation of Israel shall kill it in the evening. And they shall take
of the blood, and strike [put] *it* on the two side-posts and on the upper door-post
8 [the lintel] of the houses wherein they shall eat it. And they shall eat the flesh
in that night roast [roasted] with fire, and unleavened bread; *and* [bread]: with
9 bitter *herbs* they shall eat it. Eat not [nothing] of it raw, nor sodden at all
[boiled] with water, but roast [roasted] *with* fire; his [its] head with his [its] legs,
10 and with the purtenance [inwards] thereof. And ye shall let nothing of it remain
until the morning; and that which remaineth of it until the morning ye shall burn
11 with fire. And thus shall ye eat it: *with* your loins girded, your shoes on your
feet, and your staff in your hand; and ye shall eat it in haste[1]: it *is* the Lord's
12 passover [a passover unto Jehovah]. For [And] I will pass through the land of
Egypt this night, and will smite all the first-born in the land of Egypt, both man
and beast; and against all the gods of Egypt I will execute judgment: I *am* Je-
13 hovah. And the blood shall be to you for a token [sign] upon the houses where
ye *are:* and when I see the blood, I will pass over you, and the plague shall not be
upon you to destroy *you* [there shall be no destroying plague upon you], when I
14 smite the land of Egypt. And this day shall be unto you for a memorial; and ye
shall keep [celebrate] it a feast to Jehovah; throughout your generations ye shall
keep it a feast by an ordinance forever [celebrate it as a perpetual ordinance].
15 Seven days shall ye eat unleavened bread; even [yea, on] the first day ye shall
put away leaven out of your houses; for whosoever eateth leavened bread from the
16 first day until the seventh day, that soul shall be cut off from Israel. And in the
first day *there shall be* a holy convocation, and in the seventh day there shall be a
holy convocation to you [on the first day ye shall have a holy convocation, and on
the seventh day a holy convocation]; no manner of work [no work] shall be done
in them; save [only] *that* which every man must eat [is eaten by every man], that
17 only may be done of you. And ye shall observe *the feast of* unleavened bread;
for in [on] this self-same day have I brought your armies [hosts] out of the land
of Egypt; therefore shall ye [and ye shall] observe this day in [throughout] your

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 11. בְּחִפָּזוֹן. Lange translates: *in Flucht-bereitschaft*, "in readiness for flight," condemning De Wette's rendering, *Eilfertigkeit*, "haste," "precipitation." But in the only other two passages where the word occurs, Lange's translation is hardly admissible. Deut. xvi. 3, "Thou camest forth out of the land of Egypt in haste, בְּחִפָּזוֹן." It could not be said, "Thou camest forth in readiness for flight." So Isa. lii. 12, "Ye shall not go out with haste (בְּחִפָּזוֹן), nor go by flight." Here the word also denotes anxious haste. The verb חָפַז likewise everywhere conveys the notion of hurriedness, or anxiety connected with haste.—Tr.].

18 generations by [as] an ordinance forever. In the first *month*, on the fourteenth day
of the month at even, ye shall eat unleavened bread, until the one and twentieth
19 day of the month at even. Seven days shall there be no leaven found in your
houses: for whosoever eateth that which is leavened, even [leavened], that soul
shall be cut off from the congregation of Israel, whether he be a stranger [sojourner]
20 or born in the land. Ye shall eat nothing leavened; in all your habitations shall
ye eat unleavened bread.

EXEGETICAL AND CRITICAL.

Ver. 1 sqq. Institution of the Passover. As Christendom reckons its years according to the salvation in Christ, so the Israelites were to reckon the months of the year from the first month of their redemption. The first month, in which the redemption took place, Abib (month of green ears) or Nisan, was to become the first month of their year. Hereby likewise the feast of the Passover was to be made the foundation of all the Jewish feasts, and the Passover sacrifice the foundation of all the various kinds of offering. The feast, however, becomes a double one. The Passover, as the feast of redemption, lasts, together with the day of preparation, only *one* night; the feast of unleavened bread (including the Passover) seven days. Since the feast of the great day of atonement also coalesces with the feast of tabernacles which follows close upon it, it would seem that the feast of Pentecost also, as the feast of ingathering, requires to be coupled with something. The institution of the feast of the Passover, connected with the announcement of the destruction of the first-born of Egypt, is narrated in vers. 1–14; in 15–20 the institution of the feast of unleavened bread. The two feasts, however, are so thoroughly blended into one, that the whole feast may be called either the Passover, or the feast of unleavened bread. The festival as a whole signifies separation from the corruption of Egypt, this being a symbol of the corruption of the world. The foundation of the whole consists in the divine act of redemption celebrated by the Passover. The result consists in the act of the Israelites, the removal of the leaven, which denotes community with Egyptian principles (*Vid.* Comm. on Matthew, pp. 245, 289). We have here, therefore, a typical purification based on a typical redemption.

Vers. 1, 2. **In the land of Egypt.**—It is a mark of the dominion of Jehovah in the midst of His enemies, that He established the Jewish community in the land of Egypt, as also the Christian community in the midst of Judaism, and the Evangelical community under the dominion of the Papacy. To the triumphant assurance in regard to the place corresponds the triumphant assurance in regard to the time: the Passover, as a typical festival of redemption, was celebrated before the typical redemption itself; the Lord's Supper before the real redemption; and in the constant repetition of its celebration it points forward to the final redemption which is to take place when the Lord comes. Keil calls attention to this legislation in the land of Egypt, as the first, in distinction from the legislation on Mt. Sinai and the fields of Moab. —**The beginning of months.**—It does not definitely follow from this ordinance that the Jews before had a different beginning of the year; but this is probable, inasmuch as the Egyptians had a different one. *Vid.* Keil, Vol. II., p. 10. Nisan nearly corresponds to our April.

Ver. 3. **Unto all the congregation of Israel.**—As heretofore, through the elders.—**A lamb.**—A lamb or kid.—**According to households.**—The companies were not to be formed arbitrarily, but were to be formed according to families. *Vid.* ver. 21.—**On the tenth day of this month.**—*Vid.* ver. 6.

Ver. 4. Of course more than two families might unite, if some of them were childless. Also perhaps the gaps in smaller families might be filled by members from excessively large ones. Later tradition fixed upon ten as the normal number of participants.

Ver. 5. Quality of the lamb: without blemish, male, one year old. For divergent opinions, see Keil, Vol. II., p. 11.* That the lamb, as free from blemish, was designed to represent the moral integrity of the offerer (Keil), is a very doubtful proposition, since moral integrity needs no expiatory blood; it might, with more propriety, be taken to represent theocratic integrity. Also the requirement that the lamb be a male can hardly [as Keil assumes] have exclusive reference to the first-born sons [for whom the lambs were substituted]. The requirement of one year as the age probably is connected with the necessity that the lamb be weaned; furthermore, it was for a meal which was to suffice for an ordinary family. The first-born of beasts which were sacrificed on other occasions than at the Passover needed only to

* [The age of the lamb is expressed in Hebrew by the phrase: "son of a year." The Rabbinical interpretation is that this means a year old or less, and in practice it has been applied to lambs from the age of eight days to that of one year. Apparently our translators had that interpretation in mind in rendering: "of the first year." But notwithstanding the wide currency of this view (adopted even by Rosenmüller, Baumgarten, Murphy and other modern commentators), it seems to be almost stupidly incorrect, as Knobel very clearly shows. Murphy says: "The phrase 'son of a year' means of any age from a month to a full year," and refers to Gen. vii. 6, 11. But why "from a *month?*" Why not "eight days" as well? Why not one day, or one second, from the time of birth? Isaac, we are told in Gen. xxi. 4, was circumcised when he was the "son of eight days." How old was he? In Lev. xxvii. 6 we read: "If it be from the son of a month unto the son of five years," where the A. V. reads correctly "a month old," and "five years old." It would be a singular way of fixing two limits, if both expressions are so indeterminate as the Rabbinical interpretation would make them. If the "son of a year" may be as young as eight days, and the "son of a month" may be twenty-nine days old, what is the use of the phrase "son of a month" at all? Or what is the sense of using the latter phrase as the early limit? Why not say simply: "If it be the son of five years?" which, according to the Rabbinical interpretation, ought to cover the whole period.—Tr.]

be eight days old. As the lamb was of more value than the kid, it is natural that for this occasion it became more and more predominantly used.

Ver. 6. **Ye shall keep it.**—Does this mean simply: ye shall keep it in store? Probably it is intimated that the lamb was designed either to represent the persons, or to be held in custody for them. Why did this keeping of the animal last from the 10th to the 14th of Nisan? "Which regulation, however, Jonathan and Raschi regarded as applicable only to the passover slain in Egypt" (Keil). According to Hofmann, the four days refer to the four generations spent by the Israelites in Egypt. In that case the whole analogy would lie in the number four. If the 10th day of Nisan was near the day of the command, and Moses foresaw that the last plague would not come till after four days, it was natural for him not to leave so important a preparation to the last day; the four days, moreover, were by the ordinance itself devoted entirely to wholesome suspense and preparation; in another form Fagius refers to this when he says: "*ut occasionem haberent inter se colloquendi et disputandi*," *etc. Vid.* Keil.—**The whole assembly of the congregation of Israel.**—Although every head of a family killed his lamb, yet the individual acts were a common act of the people in the view of the author of the rite. Israel was the household enlarged; the separate household was the community in miniature. Hence later the lambs were slain in the court.—**In the evening** (literally "between the two evenings"). This regulation, which distinguishes two evenings in one day, is explained in three ways: (1) between sunset and dark (Aben-Ezra, the Karaites and Samaritans, Keil and others); (2) just before and just after sunset (Kimchi, Raschi, Hitzig); (3) between the decline of the day and sunset (Josephus, the Mishna, and the practice of the Jews). Without doubt this is the correct explanation; in favor of it may be adduced xvi. 12; Deut. xvi. 6; John xiii. 2. According to this passage, preparation for the Passover was begun before the sun was fully set. Considerable time was needed for the removal of the leaven and the killing of the lamb. According to the Jewish conception of the day as reckoned from 6 A. M. to 6 P. M., there was in fact a double evening: first, the decline of the day of twelve hours; secondly, the night-time, beginning at 6 P. M., which, according to Gen. i. 5 and Matt. xxviii. 1, was always evening in the wider sense—the evening of the day of twenty-four hours—which preceded the morning, the day in the narrower sense.*

Ver. 7. **Take of the blood.**—The two door-posts, as well as the lintel of the door, denote the whole door; the threshold is excepted because the atoning blood should not be trodden under foot. "The door," says Keil, "through which one goes into the house, stands for the house itself; as is shown by the frequent expression: 'in thy gates,' for 'in thy cities,' ch. xx. 10, *etc.*" It is here assumed that every house or tent had a door properly so called. "Expiation was made for the house, and it was consecrated as an altar" (Keil). This is a confused conception. It was the *household* that was atoned for; the building did thus indeed become a sort of sanctuary; but in what sense was it to be an altar? For here all kinds of offerings were united in one central offering: the חֵרֶם, or the slaughter of the Egyptian first-born; the expiatory offering, or the blood sprinkled by the hyssop-branch on the door-posts (Lev. xiv. 49; Num. xix. 18), which, therefore, as such represent the several parts of the altar; the thank-offering, or the Passover-meal; the burnt-offering, or the burning of the parts left over. Because the door-posts themselves stand for the altar, the smearing of them was afterwards given up, and, instead, the lamb was killed in the court; and this change must have been made as soon as there was a court.

Ver. 8. **On that night.**—The one following the 14th of Nisan. Why only on the same night? Otherwise it would not have been a festive meal. Why roasted? The fire (itself symbolically significant) concentrates the strength of the meat; by boiling a part of it passes into the water. The *unleavened bread* has a two-fold significance. When eaten at the Passover, it denotes separation from the leaven of Egypt (Matt. xvi. 6, 12; 2 Cor. v. 8); as a feast by itself, the feast of unleavened bread, called bread of affliction, denotes remembrance of the afflictions which were connected with the flight from Egypt (Deut. xvi. 3). This is overlooked, when it is inferred from ver. 17 that the ordinance of the feast of unleavened bread was made at a later time (as Keil does, II., p. 20).—**With bitter herbs.**—מְרֹרִים, πικρίδες (LXX.), *lactucæ agrestes* (Vulg.), the wild lettuce, the endive, *etc. Vid.* Keil II., p. 15, Knobel, p. 99. "According to Russell," says Knobel, "there are endives in Syria from the beginning of the winter months to the end of March; then comes lettuce in April and May." According to Keil, "the bitter herbs are not called accompaniments of the meal, but are represented as the principal part of the meal, here and in Num. ix. 11." For

* [Ginsburg in Alexander's Kitto's Cyclopædia, *Art.* Passover, has shown that the second of the three views about "the two evenings" was not held by Kimchi and Raschi (otherwise called Jarchi), but that they agreed with the great mass of Jewish commentators in adopting the third view. The phrase itself is so vague that from it alone the meaning cannot with certainty be gathered. Most modern Christian commentators, it should be said, adopt the first view. Deut. xvi. 6, where the time for sacrificing the Passover is fixed "at the going down of the sun," is quoted as favoring that view, while Lange quotes it on the other side. Whatever may have been the exact meaning of the phrase originally, it is probable that the very early Jewish practice corresponded with the Rabbinical interpretation. The transactions recorded in 1 Kings xviii. indicate this. There we read (ver. 26) that the prophets of Baal called on Baal from morning till noon, and afterwards (ver. 29) from mid-day "until the time of the offering of the evening sacrifice" (more exactly, "until towards the time"). According to Ex. xxix. 39 the evening sacrifice also was offered "between the two evenings." If the meaning were "from mid-day till sunset," there would seem to be no reason why it should not have been so expressed. Besides, it is intrinsically improbable that the howlings of the false prophets continued through the whole day. Especially is it difficult, if not impossible, to find time enough in the evening of that day for the events which are narrated to have followed, viz. Elijah's prayer, the consumption of the burnt-offering, the slaying of the false prophets, the return from the Kishon, the prayer for rain, the servant's going seven times to look, Elijah's going to Jezreel.—Tr.]

עַל, he says, does not mean *along with, together with*, but retains its fundamental meaning, *upon, over*. In this way the following strange symbolic meaning is deduced: "The bitter herbs are to call to mind the bitterness of life experienced by Israel in Egypt, and this bitterness is to be overcome by the sweet flesh of the lamb." If only the bitter herbs did not taste pleasant! If only the lamb did not form a meal of thank-offering, and in this meal were not the chief thing! May not the lamb, according to the usual custom, have *lain upon* a setting of bitter herbs? In the passage before us only the unleavened bread is said to be put upon the bitter herbs. The modification of the arrangement in Num. ix. 11 is unimportant. It is a strange notion that the bitter herbs and the sweet bread formed "the basis of the Passover-meal" (Keil). In that case the "sweet" bread ought to have made the "sweet" flesh of the lamb superfluous. Moreover, the opposite of sweet is not bitter, but sour. According to Knobel, the bitter herbs correspond to the frankincense which used to accompany many offerings of grain, inasmuch as they had, for the most part, a pleasant odor. But frankincense has a special reference to prayer. If the bitter herbs are to be interpreted as symbolic, we may understand that they supplement the negative significance of the unleavened bread by something positive, as being health-giving, vitalizing, consecratory herbs.

Ver. 9. **Its head with its legs.** ["From the head to the thighs," is Lange's translation.] "*I. e.*, as Raschi correctly explains, whole, not cut in pieces, so that the head and legs are not separated from the animal, no bone of him is broken (ver. 46), and the inward parts together with the (nobler?) entrails, these of course first cleansed, are roasted in and with the body."* The *unity* of the lamb was to remain intact; on which point comp. Bähr, *Symbolik des Mosaischen Cultus* II., p. 635, Keil, and others.† The symbolic significance of the lamb thus tended towards the notion of personality and inviolability, that on which rested also the fact and continuance of the unity of the family which partook of it.

Ver. 10. **Let nothing of it remain.** "But what nevertheless does remain till morning is to be burnt with fire" (Keil). But was any of it allowed to remain till morning? *Vid.* my hypothesis, *Life of Christ*, Vol. IV., p. 262.‡

Ver. 11. **And thus.** The preparation for the journey is here at once real and symbolic. The readiness to start is expressed by three marks: the loins girded (tucked up); the travelling shoes on the feet; the walking-stick in the hand. That even the O. T. ritual was no rigid ordinance is proved by the remarkable fact that at the time of Christ they ate the passover lying on couches.—**In haste.** ["In readiness for flight," Lange.] A meal could hardly have been taken in "anxious flight" (Keil), or in "anxious haste" (Knobel).* —**It is Jehovah's Passover.** Not the Passover unto Jehovah, as Keil takes it, referring to xx. 10, xxxii. 5. For the Passover designates Jehovah's own going through, going by, *passing over* (sparing), as symbolically represented and appropriated by the Passover festival. The feast, it is true, is celebrated to Jehovah; but it celebrates Jehovah's act, and in the place where the rite is first instituted, it cannot appear as already instituted.† The LXX. say: *πάσχα ἐστὶ κυρίῳ*. The Vulg. "*est enim Phase* (*id est transitus*) *domini*. On the meaning of פֶּסַח *vid.* the lexicons, and Keil II., p. 17. The *pesach* is primarily the divine act of "passing over;" next the lamb with the killing of which this exemption is connected; finally, the whole eight days' festival, including that of unleavened bread (Deut. xvi. 1–6), as, on the other hand, the latter feast also included that of the Passover. That this first Passover was really a sacrificial feast, Keil proves, in opposition to Hofmann, II., p. 17. Comp. Hofmann's *Schriftbeweis* II., p. 271.‡

Vers. 12, 13. Explanation of the Passover. **And I.** The counterpart and prototype of the Passover festival are historic facts. First, Jehovah, as judge, passes through all Egypt. Secondly, He visits upon the young life in the land a plague whose miraculousness consists especially in the fact that the first-born fall, the

* [This sentence is marked as a quotation by Lange, but the source, as very often in the German original, is not indicated; and in this case I have not been able to trace it out.—Tr.].

† [Bähr, *l. c.* says on this point: "This had no other object than that all who received a part of that one intact lamb, *i. e.*, who ate of it, should regard themselves as a unit and a whole, as a community, just like those who eat the New Testament Passover, the body of Christ (1 Cor. v. 7), of which the Apostle, in 1 Cor. x. 17, says, 'For we being many are one bread and one body; for we are all partakers of that one bread.'"—Tr.].

‡ [The hypothesis is that the remains of the paschal lamb, if there were any, were burnt up the same night, and therefore were not allowed to remain till the next day. But this seems to conflict with the plain language of the verse.—Tr.].

* [Why not in "anxious haste?" A man can surely eat in haste as well as do anything else in haste. That there was to be a "readiness for flight" is sufficiently indicated by the precept concerning the girdles, sandals, and staves. *Vid.* under "Textual and Grammatical."—Tr.].

† [We have let the A. V. reading stand: nevertheless it is by no means so clear that Keil is not right. He certainly is supported not only by many of the best versions and commentators, but by the Hebrew, which literally rendered can read only, "It is a Passover to Jehovah," or "It is a Passover of Jehovah." The latter differs from Lange's translation as making "Passover" indefinite, whereas "Jehovah's Passover" is equivalent to "*the* Passover of Jehovah." Furthermore, the subject of the sentence naturally, if not necessarily, refers to the *lamb;* but the lamb cannot be called Jehovah's passing over. The last point made in opposition to Keil is not just, inasmuch as Keil does not render (as Lange makes him) "*the* Passover unto Jehovah," but distinctly leaves the noun indefinite, so that there is no implication that it was an already existent institution.—Tr.].

‡ [Hofmann takes זֶבַח in xii. 27 in the general sense of *slaughter*, instead of the ceremonial sense of *sacrifice*, and argues that, as the lamb was killed in order to be eaten, it was in no proper sense an *offering* to Jehovah, although the killing and eating of it was divinely commanded. He distinguishes also between the original ordinance and the later celebration of it. Keil, on the contrary, lays stress on the fact that זֶבַח and זִבְחֵי everywhere, except Prov. xvii. 1, and 1 Sam. xxviii. 24, denote *sacrifice* in the narrow ceremonial sense, and that the Passover in Num. ix. 7 is called קָרְבַּן, *offering*. Knobel likewise says, "Without doubt the Passover was a sort of offering." But he contends that it was not (as Keil and others hold) a sin-offering, for the reasons: (1) that the O. T. gives no indication of such a character; (2) that the mode of observing the rite differed from that belonging to the sin-offering, particularly in that the lamb was eaten, whereas none of the animal constituting the sin-offering was eaten; and (3) that it was a joyous festival, whereas everything connected with the sin-offering was solemn. He classes it, therefore, rather with the burnt-offering. But the latter was not eaten, and had (though not exclusively, yet partially) an expiatory character. *Vid.* Lev. i. 4.—Tr.].

infliction beginning with the house of Pharaoh. The result is that all the gods of Egypt are judged by Jehovah. What does that mean? Keil says: the gods of Egypt were spiritual powers, *δαιμόνια*. Pseudo-Jonathan: idols. Knobel compares Num. xxxiii. 4, and says: "We are to think especially of the death of the first-born beasts, since the Egyptians worshipped beasts as gods," (!) *etc.* The essential thing in the subjective notion of gods are the religious conceptions and traditions of the heathen, in so far as they, as real powers, inhere in national ideals and sympathies. Legends in point, *vid.* in Knobel, p. 100. Thirdly, Jehovah spares the first-born of the Israelites.—**The blood shall be to you for a sign.** The expression is of psychological importance, even for the notion of atonement. It does not read: it shall be to *me* for a sign. The Israelites were to have in the blood the sacramental sign that by the offering of blood the guilt of Israel in connection with Egypt was expiated, in that Jehovah had seen the same blood. This looking on the blood which warded off the pestilence reminds us of the looking up to the brazen serpent, and of the believer's contemplation of the perfect atonement on the cross. Keil says, "In the meal the *sacrificium* becomes a *sacramentum*."

Ver. 14. The solemn sanction of the Passover.—**As an ordinance for ever.** The institution of the Passover continues still in its completed form in the new institution of the Lord's Supper.

Ver. 15. The solemn institution of the seven days' feast of unleavened bread. It was contemporaneous with the Passover; not afterwards appended to it, for this is not implied by ver. 17. (See above on ver. 8). The real motive was the uniform removal of the Egyptian leaven, a symbol of entire separation from everything Egyptian. Hence the clearing away of the leaven had to be done on the first day, even before the incoming of the 15th of Nisan, on the evening of the 14th. *Vid.* ver. 18. Hence also every one who during this time ate anything leavened was to be punished with death. He showed symbolically that he wished to side with Egypt, not with Israel. The explanation, "The unleavened bread is the symbol of the new life, cleansed from the leaven of sin," (Keil), is founded on the fundamentally false assumption, revived again especially by Hengstenberg, that the leaven is in itself a symbol of the sinful life. If this were the case, the Israelites would have had to eat unleavened bread all the time, and certainly would not have been commanded on the day of Pentecost to put leavened bread on the altar (Lev. xxiii. 17). The leaven is symbol only of transmission and fellowship, hence, in some cases, of the old or of the corrupt life. "Leaven of the Egyptian character," says Keil himself, II., p. 21.

Ver. 16. **On the first day.** This is the day following the holy night, the second half of the 15th of Nisan. Like the seventh day it is appointed a festival, but to be observed less rigidly than the Sabbath. According to Lev. xxiii. 7, the only employments forbidden are the regular labors of one's vocation or service, and food may be prepared according to the necessities of the day; this was not allowed on the Sabbath.

Ver. 17. **For on this self-same day.** Strictly speaking then, the days of unleavened bread began with the beginning of the 15th of Nisan, and in commemoration of the exodus itself, whereas the Passover was devoted to the commemoration of the preceding dreadful night of judgment and deliverance, the real adoption or birth of God's people Israel.

Ver. 18. **On the fourteenth day of the month.** This is the feast of unleavened bread in the wider sense, including the Passover. The Passover, according to the very idea of it, could not be celebrated with leavened bread, *i. e.*, in connection with any thing Egyptian, for it represented a separation, in principle, from what was Egyptian.

Ver. 19. Also the foreigner, who wishes to live among the Israelites, must submit to this ordinance, even though he has continued to be a foreigner, *i. e.*, has not been circumcised. The one born in the land is the Israelite himself, so called either in anticipation of his destined place of settlement, or in the wider sense of nationality. Keil approves Leclerc's interpretation: *quia oriundi erant ex Isaaco et Jacobo*, ["because they were to take their origin from Isaac and Jacob."]

Ver. 20. **Eat nothing leavened.** Again and again is this most sacred symbolic ceremony enjoined, for it symbolizes the consecration of God's people, a consecration based on their redemption.

C.—THE INSTITUTION OF THE FIRST PASSOVER. THE LAST PLAGUE. THE RELEASE AND THE PREPARATION FOR DEPARTURE.

Chapter XII. 21–36.

21 Then [And] Moses called for all the elders of Israel, and said unto them, Draw [Go] out,[1] and take you a lamb [take you lambs] according to your families, and

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 21. "Draw out," as the rendering of מִשְׁכוּ, is acquiesced in by Lange, De Wette, Wordsworth, Murphy, and Canon Cook (in the Speaker's Commentary), and is defended by Kalisch and Bush. The latter, in a note on Judg. iv. 6, affirms that מָשַׁךְ never means "to approach." He assigns to it there the meaning "to draft," or "enlist," *sc.* soldiers for his army—a meaning which certainly is no where else (therefore not "frequently," as Bush says) to be found. That מָשַׁךְ

22 kill the passover. And ye shall [And] take a bunch of hyssop, and dip it in the
blood that *is* in the basin, and strike the lintel and the two side posts [two posts]
with the blood that *is* in the basin; and none of you shall go out at the door of his
23 house until the morning. For [And] Jehovah will pass through to smite the
Egyptians; and when he seeth the blood upon the lintel and on the two side posts
[two posts], Jehovah will pass over the door, and will not suffer the destroyer to
24 come in unto [come into] your houses to smite *you*. And ye shall observe this thing
25 for [as] an ordinance to [for] thee and to [for] thy sons for ever. And it shall
come to pass, when ye be [are] come to the land which Jehovah will give you, ac-
26 cording as he hath promised, that ye shall keep this service. And it shall come to
27 pass, when your children shall say unto you, What mean ye by this service? That
ye shall say, It *is* the sacrifice of Jehovah's passover [the passover of Jehovah], who
passed over the houses of the children of Israel in Egypt, when he smote the
Egyptians, and delivered our houses. And the people bowed the head [bowed
28 down] and worshipped. And the children of Israel went away [went], and did
29 [did so;] as Jehovah had commanded Moses and Aaron, so did they. And it
came to pass that at midnight [at midnight that] Jehovah smote all the
first-born in the land of Egypt, from the first-born of Pharaoh that sat
on his throne unto the first-born of the captive that *was* in the dungeon;
30 and all the first-born of cattle. And Pharaoh rose up in the night, he, and
all his servants, and all the Egyptians; and there was a great cry in Egypt;
31 for *there was* not a house where *there was* not one dead. And he called for Moses
and Aaron by night, and said, Rise up, *and* get you forth from among my people,
32 both ye and the children of Israel; and go, serve Jehovah, as ye have said. Also
take your flocks and your herds, as ye have said, and be gone; and bless me also.
33 And the Egyptians were urgent upon the people, that they might send them out
34 of the land in haste; for they said, We *be* [*are*] all dead *men*. And the people
took their dough before it was leavened, their kneading troughs being bound up in
35 their clothes upon their shoulders. And the children of Israel did according to the
word of Moses; and they borrowed [asked] of the Egyptians jewels [articles] of
36 silver, and jewels [articles] of gold, and raiment. And Jehovah gave the people fa-
vor in the sight of the Egyptians, so that [and] they lent unto them *such things as
they required* [they gave unto them]: and they spoiled [despoiled] the Egyptians.

may be used intransitively, Bush does not deny; and indeed in Judg. xx. 37 he himself follows the rendering "drew themselves along," and explains it as descriptive of a mass of men "stretching themselves out in a long train and rapidly urging their way to the city." This certainly is not far from the meaning which he denies to the word. What significance could be attached to the phrase "draw out," as here used of the paschal lamb, is not clear. Not "draw out," in the sense of "pull out,"—a meaning which the word has in such cases as that of Jeremiah, who was *drawn up* with cords out of the dungeon, Jer. xxxviii. 13. Not "draw out" in the sense of "draw by lot;" for the word no where has this meaning, and the lambs were not drawn by lot. It could mean only "take"—a meaning which, though assigned to it here by Kalisch, the word no where else has, and which, if it had it, would be the same as that of the following word. There is therefore little doubt that we are to understand the word, with the LXX., Vulg., Gesenius, Fürst, Bunsen, Arnheim, Alford, Keil, Knobel, and others, as used intransitively.—TR.]

EXEGETICAL AND CRITICAL.

The narrative evidently transports us to the 14th day of Nisan, the days of preparation being passed over.

Ver. 21. For this reason we do not translate מִשְׁכוּ intransitively, "go hence," *etc.* The paschal lambs have been for four days in a special enclosure; now they are to be drawn out, seized and slaughtered. Hence also the injunction proceeds at once to the further directions concerning the transaction.

Ver. 22. **A bunch of hyssop.**—A handful, says Maimonides. Hyssop "designates probably not the plant which we call hyssop, not the *hyssopus officinalis*, it being doubtful whether this is found in Syria and Arabia (*vid.* Ritter, *Erdkunde*, XVII., p. 686), but a species of the *origanum* similar to the hyssop" (Keil).—**That is in the basin**—*i. e.*, in which the blood was caught. **None of you shall go out.**—They are protected only in the house, behind the propitiatory blood.

Ver. 23. **The destroyer to come in.**—Comp. the ὀλοθρεύων of Heb. xi. 28 with 2 Sam. xxiv. 16; Isa. xxxvii. 36. So Keil and others, whereas Knobel and others take מַשְׁחִית as abstract=*destruction*. Knobel's reasons (p. 105) are easily refuted; *e. g.*, though Jehovah Himself goes through Egypt, yet it does not thence follow that He might not make use of an angel of judgment in the judicial inflictions (to be understood symbolically, *vid.* Ps. lxxviii. 49); He Himself, however, distinguishes between His people and the Egyptians.

Vers. 24–26. The establishment of the Passover festival is again enjoined, and at the same time there is connected with it an injunction to instruct children concerning it. The Israelitish child will not unthinkingly practice a dead worship; he will ask: What does it mean? And the

Israelitish fathers must not suppress the questions of the growing mind, but answer them, and thus begin the spiritualizing of the paschal rite.

Ver. 27. **Worshipped.**—Expression of faith, allegiance, joy, and gratitude.

Ver. 28. Brief reference to the festive meal of faith in contrast with the dreadful judgment now beginning. **At midnight.**—According to Keil, we have no occasion here to look for any natural force as underlying the punishment, but to regard it as a purely supernatural operation of divine omnipotence, inasmuch as here the pestilence is not named, as in 2 Sam. xxiv. 15. Also (he says) Jehovah administers the last plague without Moses' mediation. But here too Moses' prophetic prediction has a place; and also the teleological design of the facts. And this was the main feature of all these punitive miracles, provided we do not conceive Moses' rod as having itself wrought them. According to Knobel, the miracle consisted in the pestilence "which from the oldest time to the present day has had its chief seat in Egypt." He gives a series of examples, p. 106. Also statements concerning the season in which the pestilence is accustomed to appear in Egypt: December, February, March. "It is most destructive from March to May." "Quite in accordance with the facts, the series of plagues ends with the pestilence, which generally lasts till the Nile inundation." "The pestilence spares many regions, *e.g.*, the deserts (Pruner, p. 419)." On the death of the cattle: "According to Hartmann (*Erdbeschreibung von Afrika*, I., p. 68), the dogs in Cairo almost constantly have the pestilence; and when it rages among them, it ceases to prevail among men." According to Knobel, the occurrence was expanded by legendary tradition into a miracle. But miraculous are: (1) The prediction of the fact, its object, and its results; (2) the sudden spread of the plague over the younger generation, the first-born, especially the first-born of the king, being singled out; (3) the fact that both beasts and men suffered; (4) the liberation of Israel. That the religious expression of this great event has its peculiarity, that it makes generalizations, and leaves out subordinate features in accordance with its idealizing tendency and symbolic design—on this point one must shape his views by means of a thorough hermeneutical apprehension of the religious style. Even Keil cannot quite adopt the assumption of Cornelius a Lapide, that in many houses grandfathers, fathers, sons, and wives, in case they were all first-born, were killed. But literally understood, the narrative warrants this. But the perfect realization of the object aimed at lifts the event above the character of a legend.

Vers. 30, 31. The great lamentation which in the night of terror resounds through Egypt becomes the immediate motive for releasing Israel. **And he called for Moses.**—We need not, with Calvin, lay any stress on the fact that Pharaoh, x. 28, had commanded the men not to show themselves again to him, as if a humiliating inconsistency of the tyrant with himself were not characteristic, and as if in the history of despotism it were not a frequent feature. This crushing humiliation Pharaoh could not escape. Moses and Aaron had to receive the permission from his own mouth. And we cannot call it mere permission. He drives him out by a mandate which bears unmistakable marks of excitement. **Serve Jehovah, as ye have said.**—These words involve the promise of complete liberation, and at the same time the intention to require the Israelites to return. **As ye have said**—he repeats—and finally he even begs for their intercession: "bless me also." According to Keil, every thing, even the request for their blessing, looks to a manifest and quite unconditional dismissal and emancipation. But this thought is expressed more positively in the behavior of the Egyptians, who were the most terrified."

Ver. 33. At all events the Israelites had a right to understand the dismission as an emancipation, although formally this right was not complete until Pharaoh hostilely pursued them. Keil refers to xiv. 4, 5. The report brought to the king, that the people had fled, seems, however, to imply that in the mind of the Egyptians there had been no thought of unconditional emancipation, but only of an unconditional furlough. And when Pharaoh was disposed violently to take back even this promise, that was a new instance of hardness of heart, the last and the fatal one. **We are all dead men:** as it were, already dead. Expression of the greatest consternation.

Ver. 34. **And the people took their dough,** before it was leavened. That is (according to Keil): "The Israelites intended to leaven the dough, because the command to eat unleavened bread for seven days had not yet been made known to them." But the text evidently means to say just the opposite of this: they carried, in accordance with the command, dough which was entirely free from leaven. They had already put enough for seven days into the baking-pans, and carried these on their shoulders, wrapped up in their outer garments, or rather in wrapping cloths, such as might be used for mantles or wallets.

Vers. 35, 36. *Vid.* iii. 21 and Comm. on Genesis, p. 83.

D.—THE EXODUS FROM EGYPT. LEGAL ENACTMENTS CONSEQUENT ON LIBERATION.

Chapter XII. 37—XIII. 16.

37 And the children of Israel journeyed from Rameses to Succoth, about six hun-
38 dred thousand on foot, *that were* men [the men] beside [besides] children. And a mixed multitude went up also with them; and flocks, and herds, *even* very much

39 cattle. And they baked unleavened cakes of the dough which they brought forth
out of Egypt, for it was not leavened; because they were thrust out of Egypt, and
40 could not tarry, neither had they prepared for themselves any victual. Now the
sojourning [dwelling, *i. e.* time of dwelling] of the children of Israel, who dwelt
41 [which they dwelt] in Egypt, *was* four hundred and thirty years. And it came to
pass at the end of the [end of] four hundred and thirty years, even [on] the self-
same day it came to pass, that all the hosts of Jehovah went out from the land of
42 Egypt. It *is* a night to be much observed [of solemnities] unto Jehovah for bring-
ing them out from the land of Egypt: this *is* that night of Jehovah to be observed
of [night of solemnities unto Jehovah for] all the children of Israel in [through-
43 out] their generations. And Jehovah said unto Moses and Aaron, This *is* the
44 ordinance of the Passover: There shall no stranger [foreigner] eat thereof: But
every man's servant [every servant] that is bought for money, when thou hast cir-
45 cumcised him, then shall he eat thereof. A foreigner [stranger] and an [a] hired
46 servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry
forth aught of the flesh abroad out of the house; neither shall ye break a bone
47, 48 thereof. All the congregation of Israel shall keep [sacrifice] it. And when a
stranger [sojourner] shall sojourn with thee, and will keep the [sacrifice a] passover
to Jehovah, let all his males be circumcised, and then let him come near and
keep [sacrifice] it: and he shall be as one that is born in the land: for [but] no
49 uncircumcised person shall eat thereof. One law shall be to [shall there be for] him
50 that is home-born, and unto [for] the stranger that sojourneth among you. Thus
did all the children of Israel]; as Jehovah commanded Moses, so did they.
51 And it came to pass the self-same day, *that* Jehovah did bring the children of
Israel out of the land of Egypt by their armies [according to their hosts].

CHAP. XIII. 1, 2 And Jehovah spake unto Moses, saying, Sanctify unto me all the
[every] first-born, whatsoever openeth the [any] womb among the children of
3 Israel, *both* of man and of beast: it *is* mine. And Moses said unto the people,
Remember this day, in which ye came out from Egypt, out of the house of bondage:
for by strength of hand Jehovah brought you out from this *place* [thence]: there
4 shall no leavened bread be eaten. This day came [come] ye out in the month
5 Abib. And it shall be, when Jehovah shall bring thee into the land of the Ca-
naanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites,
which he sware unto thy fathers to give thee, a land flowing with milk and honey,
6 that thou shalt keep this service in this month. Seven days thou shalt eat unlea-
7 vened bread; and in the seventh day *shall* be a feast to Jehovah. Unleavened
bread shall be eaten seven [the seven] days; and there shall no leavened bread be
seen with thee, neither shall there be leaven seen with thee in all thy quarters
8 [borders]. And thou shalt show [tell] thy son in that day, saying, *This is done*
[It is] because of that *which* Jehovah did unto me when I came forth out of Egypt.
9 And it shall be for a sign unto thee upon thine [thy] hand, and for a memorial
between thine eyes, that Jehovah's law may be in thy mouth: for with a strong
10 hand hath Jehovah brought thee out of Egypt. Thou shalt therefore [And thou
11 shalt] keep this ordinance in his [its] season from year to year. And it shall be,
when Jehovah shall bring thee into the land of the Canaanites, as he sware unto
12 thee and to thy fathers, and shall give it thee, That thou shalt set apart unto Jeho-
vah all that openeth the matrix [womb], and every firstling that cometh [every
first-born] of a beast [of beasts] which thou hast; the males *shall be* Jehovah's.
13 And every firstling [first-born] of an ass thou shalt redeem with a lamb; and if
thou wilt not redeem it, then thou shalt break his neck: and all the first-born of
14 man among thy children shalt thou redeem. And it shall be, when thy son asketh
thee in time to come, saying, What *is* this? that thou shalt say unto him, By
strength of hand Jehovah brought us out from Egypt, from the house of bondage:
15 And it came to pass, when Pharaoh would hardly let us go, that Jehovah slew all
the first-born in the land of Egypt, both the first-born of man and the first-born of
beast: therefore I sacrifice to Jehovah all that openeth the matrix [womb], being
16 [the] males; but all the first-born of my children I redeem. And it shall be for
a token upon thine [thy] hand, and for frontlets between thine eyes; for by strength
of hand Jehovah brought us forth out of Egypt.

EXEGETICAL AND CRITICAL.

Ver. 37. **And the children of Israel journeyed.**—On the journey see the Introduction, Keil II., p. 26, the literature above quoted, and Keil II., p. 28, *Note*, Knobel, p. 111 sq.—**About 600,000 on foot.**—"רַגְלִי, as in Num. xi. 21, the infantry of an army, is added, because they went out as a warlike host (ver. 41), and in the number given only the men able to bear arms, those over twenty years of age, are reckoned; הַגְּבָרִים is added because of the following לְבַד טָף: 'besides the little ones.' טַף is used here in the wider significance of the dependent part of the family, including wife and children, as in Gen. xlvii. 12; Num. xxxii. 16, 24, and often, those who did not travel on foot, but on beasts of burden or in wagons" (Keil). On the round number, as well as the increase of Israel in Egypt, comp. Knobel, p. 121, Keil, *l. c.*, and the Introduction. On the fruitfulness of the land of Goshen, see Keil II., p. 29. Kurtz and Bertheau have suggested as an explanation of the great number, that we may assume that the seventy Israelites who emigrated to Egypt had several thousand men-servants and maid-servants. Keil insists that only the posterity of the seventy souls is spoken of. But compare the antithesis in Gen. xxxii. 10: "*one* staff" and "two bands." In Israel the faith constituted the nationality, as well as the nationality the faith, as is shown by so many examples (Rahab, Ruth, the Gibeonites, *etc.*), and Israel had in its religion a great attractive power.

Ver. 38. **And a mixed multitude.**—עֵרֶב רַב. Vulg.: *vulgus promiscuum;* Luther: *viel Pöbelvolk*, "a great rabble."—"In typical fulfillment of the promise, Gen. xii. 3, without doubt stimulated by the signs and wonders of the Lord in Egypt (comp. ix. 20; x. 7; xi. 3) to seek their salvation with Israel, a great multitude of mixed people joined themselves to the departing Israelites; and, according to the governing idea of the Jewish commonwealth, they could not be repelled, although these people afterwards became a snare to them. *Vid.* Num. xi. 4, where they are called אַסַפְסֻף, medley" (Keil). Literally, a collection. Comp. Deut. xxix. 11.

Ver. 39. *Vid.* ver. 34. It does not mean that they had no time to leaven their dough, but that they had no time to prepare themselves other provisions besides. The deliverance came upon them like a storm; they were even thrust out of Egypt.

Ver. 40. *Vid.* the Introduction, Keil II., p. 30, Knobel, p. 121.

Ver. 41. **On the self-same day.**—Knobel says very strangely, that the meaning is that Jacob entered Egypt on the same day, the 14th of Abib. Keil understands the day before designated, vers. 11–14. We assume that "day" here denotes "time" in the more general sense.

Ver. 42. Keil renders: night of preservation. Knobel: a festival. Both ideas are involved in שִׁמֻּר, and evidently the text aims to express the antithesis indicated in our translation [Lange renders: *festliche Wacht*, "festive vigil."—Tr.]

Vers. 43–45. **The ordinance of the Passover.**—חֻקָּה, *i. q.* חֹק, law, statute. As Israel now begins to become a people and a popular congregation, the main features of their legal constitution are at once defined. It all starts with the Passover as the religious communion of the people, for which now circumcision is prescribed as a prerequisite. As circumcision constitutes the incipient boundary-line and separation between Israel and the life of secular people, so the paschal communion is the characteristic feature of the completed separation. First, the congregation is instituted; then follows the preliminary institution of the priesthood in the sanctification of the first-born; then the first trace of the fixed line of distinction, in the ordinance of the feast of unleavened bread; then the first provision for the permanent sacrificial service, in Jehovah's claiming for Himself the first-born of beasts, xiii. 12, while a distinction is at the same time made between clean and unclean beasts, ver. 13; and finally the intimation is made that the *natural* sacerdotal duty of the first-born shall be redeemed and transferred to a *positive* priesthood. The circumstance that Israel thereby came into a new relation to foreigners, "that a crowd of strangers joined themselves to the departing Israelites" (Keil), can only be regarded as one of the occasions for that fixing of the first features of the law which was here quite in place.—**No stranger.**—What is said of the בֶּן־נֵכָר, or non-Israelite, in general, is more particularly said of the sojourner (תּוֹשָׁב) and of the hireling, day-laborer (שָׂכִיר). The latter, if not an Israelite, is a גֵּר who resides a longer or shorter time among the Israelites. Yet the exclusion is not absolute, except as regards the uncircumcised; every servant, on the other hand, who submits to circumcision (for no one could be circumcised by force, although circumcision was within the option of all) assumes the privileges and obligations of the communion. Thus, therefore, the distinction of classes, as related to the communion of the people of God, is here excluded.

Ver. 46. **In one house shall it be eaten.**—A new enforcement of the law that the communion, as such, must be maintained. The significance of the words: "Thou shalt not carry forth aught of the flesh abroad," the mediæval Church had little conception of.*

Vers. 50, 51. The next to the last verse declares that this became a fixed custom in Israel; and the last one recurs again to the identity of the festive day with the day of the deliverance of Israel from Egypt.

Ch. XIII., ver. 1. **Sanctify unto me every first-born.**—"The sanctification of the first-born is closely connected with the Passover. The Passover effects (?) the exemption of the first-born of Israel, and the exemption has as its aim their sanctification" (Keil). But the thing meant is sanctification in the narrower

* [The reference is to the Corpus-Christi festival, characterized by the public processions which are held in honor of the host.—Tr.]

sense, the preparation of the sacerdotal order and of the offerings; for the general sanctification comprised the whole people. Here we have to do with sanctification for the specific service of Jehovah. It is assumed that the first-born are representatives and sureties of the whole race, and that therefore, without the intervention of grace and forbearance, the first-born of Israel also would have been slain. Accordingly, the phrase: "it is mine," refers certainly not only to the fact that Jehovah created the first-born, as Kurtz maintains, but still more to the right of possession which this gracious favor establishes. Keil denies this. It refers, he says, according to Num. iii. 13; viii. 17, to the fact that Jehovah, on the day when he slew the first-born of Egypt, sanctified the first-born of Israel, and therefore spared them. An ultra-Calvinistic disposition of things, which seems to ground the exemption on Jehovah's caprice. While the sanctification cannot be dissociated from the exemption, as little can the exemption be dissociated from the creation. The election of Israel is indeed the prerequisite of the exemption of the Israelitish first-born; but this exemption again, as an act of grace, is a condition of the special sanctification of the first-born.

Ver. 3. **Remember this day.** "In vers. 3–10, the ordinance respecting the seven days' feast of unleavened bread (xii. 15–20), is made known by Moses to the people on the day of the exodus at the station Succoth" (Keil). We have already above (on xii. 8) pointed out the incorrectness of this view. It is all the more incorrect, if, with Keil and others, we find in the leaven a symbol of sinfulness. The leaven which the Jews had heretofore had was connected with the leaven of Egypt, and was thus fitted to serve as a symbol of the fact that they were connected with the sinfulness of Egypt, and that this connection must be broken off. If now they had not been driven out so hastily, they would have had time to produce for themselves a pure and specifically Jewish leaven, and this perhaps seemed the more desirable thing, as the unleavened bread was not very palatable. But for this there was no time. With this understanding of the case, we render the last clause of ver. 3, "so that nothing leavened was eaten." [This translation, however, is hardly possible.—TR.]. —**The house of servants.** Servants of private persons they were not, it is true, but all Egypt was made for them by Pharaoh one house of slaves.

Vers. 4, 5. The urgency in the enforcement of this feast is doubtless owing to the fact that there was no pleasure in eating the unleavened bread. Hence the festival is represented as chiefly a service rendered to God. The meals accompanying thank-offerings preserved the equilibrium.

Ver. 6. **On the seventh day.** In the line of the feast-days the seventh day is specially mentioned as the festive termination; on it work ceased, and the people assembled together.

Ver. 9. **For a sign upon thy hand.** According to Spencer, allusion is made to the heathen custom of branding marks on the forehead or hand of soldiers and slaves. Keil, referring to Deut. vi. 8 and xi. 18, assumes that we are probably to understand bracelets or frontlets. But in the passages quoted a much more general inculcation of Moses' words is meant. Inasmuch as the Jews were to observe several great festivals, it is not to be assumed that they were to be required to wear the signs only on the feast of unleavened bread; all the less, as the day was so definitely fixed. We therefore regard the expression both here and in Deuteronomy as symbolic, but suggested by a proverbial phrase borrowed from the nations of antiquity. Our language has a similar proverbial, but less elegant, expression. That the Pharisaic Jews afterwards actually made themselves such phylacteries grew out of their slavery to the letter of the law. See more in detail in Keil, II. p. 37.

Ver. 12. **Every first-born of beasts.** First, the text recurs to the common statute respecting the first-born of men and beasts; hence: "all that openeth the womb." According to Keil, the term הַעֲבִיר, to set apart, offer, is used to point a contrast to the Canaanitish custom of consecrating the first-born to Moloch; he quotes Lev. xviii. 21. But the verb seems to express a more original and general separation of what is offered from what is not offered; or it means to let depart.—**The males.** With this matter, therefore, the female first-born have nothing to do. The first-born son is the head of the young house, the heir of the old house. As the heir of the old house he also assumes its guilt; as the head of the young house he must represent it. More particular specifications concerning the first-born male clean beast are given in xxii. 29 (30), Deut. xv. 21.

Ver. 13. The germ of the distinction between clean and unclean beasts. The substitution of a sheep or kid for the ass is a proof that the unclean beast signifies not the evil, but the profane, that which is not fitted to serve as a religious symbol.

Ver. 14. **When thy son asketh thee.** Even in the theocracy the ceremonial worship is to be not a dumb one, repressing, or even suppressing, questions and instruction, but is to be spiritualized by questions and instruction.

Ver. 15. **All the first-born of my children.** Keil opposes the view, very prevalent of old, that the sanctification of the first-born is to be derived from the destination of the first-born to be priests. But he afterwards (II., p. 36) himself brings forwards reasons which refute his own view, founded on that of Outram and Vitringa, especially by citing Num. iii. Nothing can be clearer than Num. iii. 12.*

Ver. 16. Also in reference to the phylacteries we hold to the symbolical interpretation of the Caraites in opposition to the literal one of the Talmudists; so Keil II., p. 37.

* [Keil says: "In what way they were to consecrate their life to the Lord depended on the Lord's direction, which prescribed that they should perform the non-sacerdotal labors connected with the sanctuary, and so be the priests' servants in the sacred service. Yet even this service was afterwards transferred to the Levites (Num. iii.); but in place of it the people were required to redeem their first-born sons from the service which was incumbent on them, and which had been transferred to the Levites who were substituted for them, *i. e.*, to ransom them by the payment to the priests of five shekels of silver for every person, Num. iii. 47; xviii. 16." Num. iii. 12, above referred to as confuting Keil's view, says simply that the *Levites* were substitut d for the first-born, but does not say that the first-born were originally destined to be *priests*. Lange's statement, therefore, seems to be unwarranted.—TR.].

FOURTH SECTION.

Direction of the Exodus. The Pursuit. The Distress. The Red Sea. The Song of Triumph.

CHAPTERS XIII. 17—XV. 21.

A.—DIRECTION OF THE MARCH. THE DISTRESS. PASSAGE THROUGH THE RED SEA. JUDGMENT AND DELIVERANCE.

CHAP. XIII. 17—XIV. 31.

17 And it came to pass, when Pharaoh had let the people go, that God led them
not *through* [*by*] the way of the land of the Philistines, although [for][1] that *was*
near; for God said, Lest peradventure the [Lest the] people repent, when they
18 see war, and they return to Egypt: But God led the people about *through* [*by*]
the way of the wilderness of the Red Sea. And the children of Israel went up har-
19 nessed [armed] out of the land of Egypt. And Moses took the bones of Joseph
with him; for he had straitly [strictly] sworn the children of Israel, saying, God
20 will surely visit you, and ye shall carry up my bones away hence with you. And
they took their journey [they journeyed] from Succoth, and encamped in Etham in
21 [on] the edge of the wilderness. And Jehovah went before them by day in a pil-
lar of a cloud [of cloud], to lead them the way; and by night in a pillar of fire,
22 to give them light; to go by day and night. He took not away the pillar of the
cloud [of cloud] by day, nor the pillar of fire by night, *from* before the people.

CHAP. XIV. 1, 2 AND Jehovah spake unto Moses, saying, Speak unto the children
of Israel, that they turn [turn back] and encamp before Pi-hahiroth, between Mig-
dol and the sea, over against [before] Baal-zephon; before [over against] it shall
3 ye encamp by the sea. For [And] Pharaoh will say of the children of Israel, They
4 *are* entangled [bewildered] in the land, the wilderness hath shut them in. And I
will harden Pharaoh's heart, that he shall [and he will] follow after them, and I
will be honored [get me honor] upon Pharaoh, and upon all his host; that [and]
5 the Egyptians may [shall] know that I *am* Jehovah. And they did so. And it
was told the king of Egypt that the people fled: and the heart of Pharaoh and of
his servants was turned against the people, and they said, Why have we done this
[What is this that we have done], that we have let Israel go from serving us?
6, 7 And he made ready his chariot, and took his people with him. And he took
8 six hundred chosen chariots, and all the chariots of Egypt, and captains over every
9 one [all] of them. And Jehovah hardened the heart of Pharaoh king of Egypt,
and he pursued after the children of Israel, and the children of Israel went out with
an [a] high hand. But [And] the Egyptians pursued after them, all the horses
and chariots [chariot-horses] of Pharaoh, and his horsemen, and his army, and

TEXTUAL AND GRAMMATICAL.

[1] [XIII. 17. "For that was near." A. V., Murphy, Kalisch, Gesenius, Glaire, Alford retain the rendering "although" for כִּי in this sentence. But such a meaning for כִּי cannot be well substantiated. Ps. xlix. 10, adduced by Fürst, is certainly not an instance of such use. Ps. cxvi. 10 is more plausible. The A. V. rendering: "I believed, therefore [כִּי] have I spoken," is incorrect. But it is not necessary, with some, to translate: "I believed, although I speak." The particle here probably has the meaning "when." In Ps. xlix. 19, adduced by Gesenius (Thesaurus), it means "because," the apodosis following in ver. 20. The same may be said of Gen. viii. 21; Job xv. 27-29; Zech. viii. 6. The rendering "when" suffices in Jer. iv. 30; xxx. 11; xlix. 16; l. 11; li. 53; Mic. vii. 8; Ps. xxvii. 10; xxi. 12. The rendering "for" suffices in Hos. xiii. 15; Nah. i. 10; Deut. xviii. 14; xxix. 19; Jer. xlvi. 23; Ps. lxxi. 10; 1 Chron. xxviii. 5. The rendering "whereas," or "while," may be adopted in Mal. i. 4; Eccl. iv. 14. Probably these comprise all the passages in which the meaning "though" can with any plausibility be maintained. כִּי can be assumed to have the meaning "although" only as being equivalent to גַּם כִּי, "even when." Even though this should be assumed sometimes to occur, still the case before us is not of that sort. The true explanation of such constructions is to assume a slight ellipsis in the expression: "God led them not by the way of the land of the Philistines, [as might have been expected], seeing that was near." Or: "for that was near [and return to Egypt in case of danger would be more readily resorted to]."—TR.]

10 overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. And
when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold,
the Egyptians [Egypt] marched after them; and they were sore afraid: and the
11 children of Israel cried out unto Jehovah. And they said unto Moses, Because
[Is it because] *there were* no graves in Egypt, hast thou [that thou hast] taken us
away to die in the wilderness? wherefore hast thou dealt thus with [what is this
12 that thou hast done to] us, to carry [in bringing] us forth out of Egypt? *Is* not
this the word that we did tell [spake unto] thee in Egypt, saying, Let us alone,
that we may serve the Egyptians? For *it had been* [is] better for us to serve the
13 Egyptians than that we should die in the wilderness. And Moses said unto the
people, Fear ye not, stand still, and see the salvation of Jehovah, which he will shew
to [work for] you to-day: for the Egyptians whom ye have seen to-day, ye shall
14 see them again no more forever. Jehovah shall fight for you, and ye shall hold
15 your peace. And Jehovah said unto Moses, Wherefore criest thou unto me? speak
16 unto the children of Israel, that they go forward: But [And] lift thou up thy rod,
and stretch out thine [thy] hand over the sea, and divide it: and the children of
17 Israel shall go on dry *ground* through the midst of the sea. And I, behold, I will
harden the hearts of the Egyptians, and they shall follow them: and I will get me
honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horse-
18 men. And the Egyptians shall know that I *am* Jehovah, when I have gotten [get]
19 me honor upon Pharaoh, upon his chariots, and upon his horsemen. And the an-
gel of God, which [who] went before the camp of Israel, removed and went behind
them; and the pillar of the cloud [of cloud] went [removed] from before their face
20 [before them], and stood behind them: And it came between the camp of the
Egyptians and the camp of Israel; and it was a cloud and darkness *to them* [and
darkness], but it gave light by night *to these* [it lightened the night]:[2] so that [and]
21 the one came not near the other all the night. And Moses stretched out his hand
over the sea; and Jehovah caused the sea to go *back* [flow] by a strong east wind
all that night, and made the sea dry *land* [bare *ground*],[3] and the waters were di-
22 vided. And the children of Israel went into the midst of the sea upon the dry
ground: and the waters *were* a wall unto them on their right hand, and on their
23 left. And the Egyptians pursued, and went in after them to the midst of the sea,
24 *even* all Pharaoh's horses, his chariots, and his horsemen. And it came to pass that
in the morning watch Jehovah looked unto [looked down at] the host of the
Egyptians through [in] the pillar of fire and of the cloud [of cloud], and troubled
25 the host of the Egyptians, And took off [turned aside] their chariot wheels, that they
drave them [and made them drive] heavily: so that [and] the Egyptians said, Let
us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians.
26 And Jehovah said unto Moses, Stretch out thine [thy] hand over the sea, that the
waters may come again [back] upon the Egyptians, upon their chariots, and upon
27 their horsemen. And Moses stretched forth his hand over the sea, and the sea re-
turned to his strength [to its course] when the morning appeared; and the
Egyptians fled against it; and Jehovah overthrew [shook] the Egyptians in [into]
28 the midst of the sea. And the waters returned, and covered the chariots, and the
horsemen *and* [of][4] all the host of Pharaoh that came into the sea after them;

[2] [XIV. 20. וַיְהִי הֶעָנָן וְהַחֹשֶׁךְ וַיָּאֶר אֶת־הַלָּיְלָה. The construction is difficult. The only literal rendering is: "And it was (*or*, became) the cloud and the darkness, and it illumined the night." The difficulty is gotten over by Knobel and Ewald by altering וְהַחֹשֶׁךְ into וַיְהִי חֹשֶׁךְ, reading: "And it came to pass as to the cloud, that it made darkness."

But even with this conjectural change, it is no less necessary to assume an ellipsis of "to the one" and "to the other," or "on the one side" and "on the other," as is done by A. V. and the great majority of versions and commentators. The article may be explained as pointing back to xiii. 21: "And it was the cloud and the darkness which have been already described." Or it is even possible to take מַלְאַךְ (ver. 19) as the subject of the verb: "And he became the cloud and darkness; but he illumined the night."—Tr.]

[3] [XIV. 21. The Hebrew word here used, חָרָבָה, is different from the one rendered "dry ground" in the next verse; and there is a clear distinction in the meaning, as is quite apparent from a comparison of Gen. viii. 13, where it is said, that on the first day of the first month the ground was חָרָב, with ver. 14, where it is said, that on the twenty-seventh day of the second month the earth was יָבֵשׁ. The first means: free from water, drained; the second means: free from moisture, dry. The distinction is generally clear, though sometimes not exactly observed.—Tr.]

[4] [XIV. 28. The preposition לְ certainly cannot here be rendered "and;" but it may have a sort of resumptive force, equivalent to "even," "namely," "in short."—Tr.]

29 there remained not so much as one of them [of them not even one]. But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a
30 wall unto them on their right hand, and on their left. Thus [And] Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians
31 dead upon the sea shore. And Israel saw that [the] great work which Jehovah did upon the Egyptians, and the people feared Jehovah, and believed in Jehovah and his servant Moses.

EXEGETICAL AND CRITICAL.

Chap. xiii. 17. **Not by the way of the land of the Philistines.** Decidedly wise, theocratic policy on the part of Moses, rightly ascribed to God. The people, disheartened by servitude, could not at once maintain a conflict with the warlike Philistines, without being driven back to Egypt. They must first acquire in the wilderness the qualities of heroes. And that, according to Goethe, was accomplished in a few years! On the exodus, comp. Introduction; Keil, II. p. 42; Knobel, p. 131.

Ver. 18. **Led the people about.** It is a question whether the round-about way spoken of has reference simply to the absolutely direct route through the Philistine country, or to another more direct one which they had already begun to take, but which they were to give up. According to xiv. 2, the latter is to be assumed. Moreover, reference is made not only to the small distance to the Red Sea, but to the whole distance through the wilderness along the Red Sea, first southward along the Gulf of Suez, then along the Elanitic Gulf northwards, (see Knobel, p. 131). For we have here to do with an introductory and summary account. It was natural that nothing but the prophetic divine word of Moses should have the control of the march, inasmuch as the people would have rushed impetuously towards the old caravan road of their fathers. Moses himself was further influenced by his former journey to Sinai and the revelation there made to him. "From Raemses to the head of the Gulf would be a distance of some 35 miles, which might easily have been passed over by the Israelites in three days" (Robinson I., 80). The deviation from the direct way must, however, be taken into consideration, even though it may have added little to the distance. On the three routes from Cairo to Suez, see Robinson, p. 73.—**Of the Red Sea.** See the Lexicons, Travels, Knobel, p. 131, *sqq.**—**Especially as the children of Israel went up armed for battle.** So we understand the force of the ו before חֲמֻשִׁים. A march in order of battle would have looked like a challenge to the Philistines. Moreover, חָמַשׁ signifies, among other things, to provoke to anger.†

Ver. 19. **The bones of Joseph.** Another testimony to the tenacity with which the Israelites retained moral impressions and old traditions. The vow, 480 years old, and the oath which sealed it, were still fresh. *Vid.* Gen. i. 25. On the fruitfulness of the land of Goshen, see Robinson, p. 76. "From the Land of Goshen to the Red Sea the direct and only route was along the valley of the ancient canal" (*Ibid.* p. 79).

Ver. 20. **From Succoth.** Inasmuch as they had already, according to chap. xii. 37, gone from Raemses to Succoth in battle array, Succoth (Tent-town, or Booths) would seem to designate not the first gathering-place of the people (Keil), but the point at which the first instinctive movement towards the Philistine border was checked by the oracle of Moses, and by the appearance of the pillar of fire and of smoke. While they at first wished to go from Succoth (say, by the northern extremity of the Bitter Lakes, or even farther on), directly to Palestine, they now had to go along on the west side of the Bitter Lakes towards the Red Sea. Thus they come from Succoth to Etham. "Etham lay at the end of the wilderness, which in Num. xxxiii. 8 is called the wilderness of Etham; but in Ex. xv. 22, the wilderness of Shur, that is, where Egypt ends and the desert of Arabia begins" (Keil). "Etham is to be looked for either on the isthmus of Arbek, in the region of the later Serapeum, or the south end of the Bitter Lakes. Against the first view (that of Stickel, Kurtz, Knobel), and for the second, a decisive consideration is the distance, which, although Seetzen went from Suez to Arbek in eight hours, yet according to the statement of the French scholar, Du Bois Aymé, amounts to 60,000 metres (16 hours, about 37 miles), a distance such that the people of Israel could not in one day have traveled from Etham to Hahiroth. We must therefore look for Etham at the south end of the basin of the Bitter Lakes, whither Israel may have come in two days from Abu Keisheib, and then on the third day have reached the plain of Suez between Ajrud and the sea" (Keil). Abu Keisheib is Heroopolis near Raemses; Ajrud is thought to be identical with Pi-Hahiroth. *Vid.* Num. xxxiii. 5 *sq.**

* [Knobel after a learned discussion comes to the conclusion that the Hebrew name for the Red Sea, יַם־סוּף (literally "sea of sedge") was probably derived from some town on the sea, named from the abundance of sedge growing near it. He takes this view in preference to the one which derives the name of the sea directly from the sedge, for the reason that the sedge is not a *general* feature of the sea, and from the uniform omission of the article before סוּף.—Tr.].

† [It is hardly possible to translate the simple conjunction ו by "especially as." If any such connection of thought had been intended כִּי would more probably have been used. Besides, such a statement would be almost contradictory of that in the preceding verse. The fact that they were armed, would make them less likely to be afraid of war than if they were unarmed. The remark that חָמַשׁ signifies, among other things, to provoke to anger, has little force in this connection, for the reasons: (1) that it is doubtful whether that is its etymological significance; (2) that, even if this were its etymological significance, it is a meaning nowhere found in actual use; (3) that this meaning cannot possibly have any application here, since the participle is passive, and we should have to translate, "went up provoked to anger."—Tr.].

* [Notice may here be taken of a theory of the Exodus propounded by Brugsch at the International Congress of

Ver. 21. **And Jehovah went before them.** According to Keil this first took place at Etham; but it is to be observed that the decisive movement began at Succoth. Keil says indeed that in verse 17 it reads that Elohim [God] led them, not till here that *Jehovah* went before them. But Jehovah and Elohim are not two different Gods. Jehovah, as Elohim, knew the Philistines well, and knew that Israel must avoid a contest with them. God, as Jehovah, was the miracle-working leader of His people.—**By day in a pillar of cloud.**—"This sign of the divine presence and guidance has a natural analogue in the caravan fire, *viz.* small iron vessels or stoves containing a wood fire, which, fastened on the tops of long poles, are carried as way-marks before caravans, and according to Curtius (*de gestis Alex. mag.* V. 2, 7), in trackless regions, are also carried before armies on the march, the smoke indicating to the soldiers the direction by day, the flame, by night. Comp. Harmar, *Observations* II., p. 278, Pococke, *Description of the East*, II., p. 33. Still more analogous is the custom (mentioned by Curtius III. 3, 9) of the ancient Persians, who carried before the marching army on silver altars a fire *quem ipsi sacrum et æternum vocant*. Yet one must not identify the cloudy and fiery pillar of the Israelitish exodus with such caravan or army fires, and regard it as only a mythical conception or embellishment of this natural fact" (Keil). He opposes Köster's view, that the cloud was produced by an ordinary caravan fire, and became a symbol of the divine presence, thus setting aside also Knobel's theory (Comm., p. 134) of a legend which was derived from this usage. Here too Keil is concerned about supernaturalism in the abstract, and about something purely outward, so that we do not need here to move in the sphere of faith, of vision, of symbol, and of mystery. The internal world is left out of consideration, while the inspired letter has to serve as evidence for the miraculous appearance. According to him the phenomenon was a cloud which inclosed a fire, and which, when the Israelites were on the march, assumed the form of motion ["a dark pillar of smoke rising towards heaven," Keil], but, when the tabernacle rested, "perhaps more the form of a round ball of cloud." It was the same fire, he says further, in which the Lord revealed Himself to Moses out of the bush (iii. 2), and afterwards descended upon Sinai amidst thunder and lightning. He calls it the symbol of the divine fiery jealousy. Even the Prophets and Psalms are made to share in this literalness (Is. iv. 5 sq.; xlix. 10; Ps. xci. 5 sq.; cxxi. 6). A sort of solution is cited from Sartorius in his Meditations, to the effect that God, by special action on the earthly element, formed out of its sphere and atmosphere a body, which He then assumed and permeated, in order in it to reveal His real presence. But is not that Indian mythology as much as is the modern theological doctrine of the κένωσις? We leave the mystery in its uniqueness suspended between this world and the other, only observing that the problem will have to be solved, how, in later times, the smoke of the offering which rose up from the tabernacle was related to the pillar of cloud. Likewise the question arises: What was the relation between the light of the perpetual lamp, or the late expiring and early kindling fire of the burnt-offering, and the pillar of fire? *Vid.* Ex. xxix. 39; Num. xxviii. 4. The burnt-offering derives its name from the notion of rising; comp. especially Judg. xiii. 20. The ark, as the central object in the tabernacle, which generally preceded the host, retired in decisive moments behind the host, according to Josh. iv. 11; so the pillar of cloud here, xiv. 19. Rationalism finds nothing but a popular legend in the religious and symbolic contemplation of the guidance of the living God; literalism seeks to paint the letters with fantastic, golden arabesques. Assumption (ascension) of a cloud in the form of a ball whose interior consists of fire!

XIV. 2. **Turn back and encamp before Pi-hahiroth.***—In Num. xxxiii. 8 Hahiroth; *Pi* is the Egyptian article. This camping-place is identified by many with the place named Ajrud or Agirud, "now a fortress with a well two hundred and fifty feet deep, which, however, contains such bitter water that camels can hardly drink it, on the pilgrims' road from Cairo to Mecca, four hours' distance northwest

Orientalists in London, Sept. 1874, also published at Alexandria in French ("*La Sortie des Hebreux d'Egypte et les monuments Egyptiens*"). The theory is stated and criticised by Dr. J. P. Thompson in the *Bibliotheca Sacra* for Jan. 1875. In brief it is as follows: Rameses he identifies with Zan, the Zoan of the Scriptures, situated near the mouth of the Tanitic branch of the Nile. Succoth is identified with Thukut, a place mentioned on the Egyptian monuments as lying to the right of the Pelusiac branch of the Nile. Etham is found in the place known by the Egyptians as Khatam, east of Lake Menzaleh. Migdol is identified with the town called Magdolos by the Greeks, a fortress on the edge of the desert, not far from the Mediterranean. Thus Brugsch holds that the line of the journey lay much farther north than is commonly assumed. And the sea which the Israelites crossed was, according to him, not the Red Sea, but Lake Serbonis, between which and the Mediterranean the Israelites marched in their flight from Pharaoh, and in which the latter with his host was destroyed. The principal objections to this theory are stated by Dr. Thompson: (1) In order to reach their *rendezvous*, the Israelites, according to Brugsch, must have travelled nearly twenty miles north, crossing the Pelusiac branch of the Nile; and then on the next day must have recrossed it—a great improbability. (2) It would have been a blunder in strategy for Moses to have led the people into the treacherous Serbonian bog. (3) The sacred narrative plainly declares that the Israelites were commanded not to go by the way towards the Philistine country (Ex. xiii. 17), whereas this way led directly towards it. (4) The Scriptures declare that it was by the way of the *Red Sea* that the Israelites were to go (Ex. xiii. 18), and that it was the Red Sea through which they passed (Ex. xv. 4).—Tr.].

* [The significance of the term שׁוּב, used here and in Num. xxxiii. 7, is generally overlooked or unwarrantably modified by the commentators. Knobel (on ch. v. 22 and here) argues that it means here only to *turn*; but the passages he adduces (among them one, Ps. xxxv. 11 (P-alm xxxv. 13?), in which the word does not occur at all) are none of them in point. The word uniformly means to *turn back, return*, especially when physical motion is intended. If merely *turning aside* had been meant, סוּר or פָּנָה would have been used. The use of this word is conclusive against the hypothesis, that Etham lay on the west of the Bitter Lakes. Ewald (*Hist. of the People of Israel*, II. p. 68) argues that the use of it also disproves the more current view of Robinson and others, that it lay south of the basin of these lakes. Possibly, however, this is not necessary; for Etham, being in the "edge of the wilderness," may have been just east of the line of the Gulf or canal (as Robinson suggests); and if Pi-hahiroth is to be found in the present Ajrud, the people may, indeed, in going from Etham thither, have had to turn "back." Still there is no conclusive evidence that Etham may not have been north or north-east of the Bitter Lakes, and that, instead of passing down on the east side of the basin, they turned back, and went along the west side. So, among others, Canon Cook (in the Speaker's Commentary).—Tr.]

of Suez, comp. Niebuhr, *Reise* I., p. 216; Burckhardt, *Syria*, p. 626, and Robinson, *Researches* I., p. 68. From Ajrud there stretches out a plain, ten miles long and as many broad, towards the sea west of Suez, and from the foot of the Atakah to the arm of the sea north of Suez (Robinson I., p. 65). This plain very probably served the Israelites as a camping-place, so that they encamped before, *i. e.* east of Ajrud towards the sea. In the neighborhood of Hahiroth (Ajrud) must be sought also the other places, of which thus far no trace has been discovered" (Keil). On Migdol and Baal-zephon, *vid.* Keil II., p. 43. Since the names *Migdol* and *Baal-zephon* are without doubt designed to mark the line of travel, it is natural to assume that they indicate the *whence* and the *whither* of the route. According to Robinson (I., p. 64) a rocky defile called Muntula leads to the region of Ajrud (Pihahiroth) on the left, and Suez on the right, on the Red Sea. Strauss (*Sinai und Golgotha*, p. 122) called the defile Muktala, and identifies Baal-zephon with Suez. The question about the passage of the Israelites through the Red Sea is obscured by theological bias in both directions. It is regarded as a natural event, raised by legendary tradition into a miracle, by Knobel, p. 135 sq., where the historical remarks on the Red Sea and the analogies of the passage are very noteworthy. Karl von Raumer, on the contrary (*Palästina*, p. 478, under the head, *Zug der Israeliten aus Egypten nach Kanaan*), regards as rationalistic even the view of Niebuhr, Robinson and others, that the passage took place at Suez or north of Suez, quoting the opinion of Wilson and other Americans (p. 480). He adopts the view of Schubert, Wilson and others, that the Israelites marched south of Suez by Bessantin to the Red Sea. Robinson's remark, that the hypothesis that the Israelites passed over from the plain of Bede (Wady Tawarik) is overthrown by the circumstance that there the sea is twelve miles wide, and that the people did not have but two hours for the passage, Von Raumer overthrows by means of a dictum of Luther's concerning the miraculous power of God. Von Raumer also will not hear to any natural event as the substratum of the miracle. "The Holy Scriptures," he says, "know nothing of a N. N. E. wind, but say that an east wind divided the waters, that they stood up on the right and the left like walls; there is nothing said about an ebb, hence the duration of the ebb is not to be taken into account." He seems even to be embarrassed by the fact that there *is* an alternation of ebb and flood in the Red Sea; and in places where others also, in individual cases, at the ebb-tide have ridden through, he holds that the passage could not have take place, *e. g.* where Napoleon in 1799 crossed the ford near Suez, and thus endangered his life (Robinson I., p. 85). Even the co-operation of the wind, he holds, can be taken into account only in the interest of the magnified miracle, although it is designated not only in ver. 21 as the cause of the drying of the sea, but the like fact is also referred to in Moses' song of praise (xv. 8; comp. Ps. cvi. 9 and other passages). Hence, too, he holds, the east wind must not be understood as being, more exactly, a north-east wind.* Similar biblical passages are given by Knobel, p. 139. The objection that north of Suez there is not water enough to have overwhelmed Pharaoh's host, is removed by the observation of Stickel and Kurtz, that, according to travellers, the Gulf of Suez formerly extended much farther north than now, and in course of time through the blowing in of sand has become shorter, and hence also more shallow (Knobel, p. 140). Also Strauss (*Sinai und Golgotha*, p. 123) regards the hypothesis that the passage took place as far south as below the mountain Atakah, where the sea is nearly twelve miles wide, as inadmissible, although he insists, on the other hand, that natural forces are insufficient to explain the event. While the subject has been very carefully examined in this aspect, two principal factors of the miracle have been too little regarded: (1) the assurance and foresight of the prophet that in the moment of the greatest need a miracle of deliverance would be performed; (2) the miraculously intensified natural phenomenon, corresponding to the *harmonia præstabilita* between the kingdom of God and the kingdom of nature, such that an extraordinary ebb, by the aid of a continuous night-storm which blew against the current, laid bare the whole ford for the entire passage of all the people of Israel with their flocks, and that an equally violent wind from the opposite direction might have made the flood, hitherto restrained, a high tide, which must have buried Pharaoh. He who in all this sees only a natural occurrence will of course even press the letter of the symbolic expression, that the water stood up *on both sides* like a wall.†

Ver. 3. **For Pharaoh will say.**—We must here remember the law regulating the writing of theocratic history, according to which, as the record of religious history, it puts foremost the divine purpose, and passes over the human motives and calculations, by means of which this purpose was effected, yet without leaving, in the spirit of an abstract supernaturalism, such motives out of the account. Here, accordingly, Moses cannot from the first have had the intention, in marching to the Red Sea, of alluring Pharaoh to the extreme of obduracy, and thereby into destruction. But he may well have anticipated that Pharaoh, pursuing him on the highway around the sea, might be quite as dangerous to him as a collision with the Philistines. As one long acquainted with the Red Sea, he saw only a single means of deliverance, *viz.*, the taking advantage of the ebb for his people, who then by means of the returning flood could get

* [Hengstenberg also, *History of the Kingdom of God*, II. p. 292, while agreeing with Robinson, against Wilson, Von Raumer, *etc.*, in regard to the place of the passage, rejects the theory of an ebb tide, aided by a northeast wind, asserting that קָדִים never denotes anything but an east wind.—Tr.]

† [This seems at first sight almost self-contradictory. Those who see in the events described only natural occurrences would seem to be just those who, disbelieving in anything supernatural, would *not* press, or would reject, the Biblical statement, that the water stood up as a wall on both sides. But probably Lange means that the literal, prosaic cast of mind which could not discern the supernatural element in the apparently natural phenomena, would also be unable to discern in the Biblical style the poetico-symbolic element, and so, whether accepting the Biblical statements or not, would understand them only in their most literal, prosaic sense.—Tr.].

a long distance ahead of Pharaoh, in case he should follow them. So far human calculation could reach; but it received a splendid transformation through the Spirit of revelation, who disclosed to the prophet, together with the certainty of deliverance, the ultimate object of this form of deliverance, *viz.*, the final judgment on Pharaoh, which was yet to be inflicted.—**They are bewildered in the land.**—The round-about way from Etham to the sea might seem like an uncertain marching hither and thither. —**The wilderness hath shut them in.**—They cannot go through, and are held fast. The section vers. 1–4 is a comprehensive summary.

Ver. 5. **That the people fled.**—This statement probably preceded Pharaoh's judgment, that the people wished to flee, but were arrested. So much seemed to be proved, that they were not thinking only of a three days' journey in the wilderness in order to hold a festival.—**The heart of Pharaoh . . . was turned.**—Pharaoh may have been stirred up alike by the thought of a fleeing host, and by that of one wandering about helplessly. For they seemed to be no longer a people of God protected by God's servants, but smitten at the outset, and doomed to slavery. But the king and his courtiers needed to use an imposing military force in order to bring them back, seeing they were at least concentrated and armed. All the more, inasmuch as his pledge, their right, and the consciousness of perjury, determined the tyrant to assume the appearance of carrying on war against them. Whatever distinction may in other cases be made between camping-places and days' journeys, the three stations, Succoth, Etham and Pi-hahiroth, doubtless designate both, that there may be also no doubt concerning Pharaoh's injustice.* Useless trouble has been taken to determine when Pharaoh received the news, and pursued after the Israelites; also where he received the news, whether in Tanis or elsewhere. According to Num. xxxiii. 7 they pitched in Pihahiroth; but this was probably not limited to an encampment for a night. Here then after three days' journey they were to celebrate a feast of Jehovah in the wilderness in a much higher sense than they could before have imagined.

Vers. 6, 7. **And he made ready his chariot.**—The grotesque preparations made by heathen powers are described in detail, as if with a sort of irony. So the arming of Goliath, 1 Sam. xvii., comp. also 2 Chron. xxxii.; Dan. iv. and v. Knobel, in a droll manner, puts together Pharaoh's army, from the several narratives of the Elohist and the Jehovist—שְׁלִישִׁים, "Three men." "On the Assyrian chariots one and two persons are represented, but sometimes three (Layard, Nineveh, Fig. 19, 51)" [Knobel].

Ver. 8. **And Jehovah hardened.**—Not a repetition of ver. 4. There we have the summary pre-announcement, here the history itself. Over against Pharaoh's obduracy (which here also is represented as effected by Jehovah, because occasioned by Israel's seemingly bewildered flight, because Jehovah by the appearance of the impotence of Israel brought this judgment of blindness upon him) is raised the high hand of Jehovah; the divine sovereignty, which Pharaoh, to his own destruction, failed to recognize, has decided in favor of Israel's deliverance.

Vers. 10–12. **The children of Israel lifted up their eyes.**—Their condition seemed to be desperate. On the east, the sea; on the south, the mountains; on the north-west, the host of Pharaoh. True, they cried unto the Lord; but the reproaches which they heap upon Moses show that the confidence of genuine prayer is wanting, or at least is disappearing.—**No graves in Egypt.**—As Egypt was so rich in sepulchral monuments and worship of the dead, this expression has a certain piquancy; it also expresses the thought that they saw death before their eyes.—**Is not this the word?**—Here he has the foretoken of all similar experiences which he is to encounter in leading the people. The exaggeration of their recollection of a doubt formerly expressed reaches the pitch of falsehood.

Vers. 13, 14. Over against the despondent people Moses appears in all the heroic courage of his confidence.

Ver. 15. **Wherefore criest thou unto me?**—The Israelites cried to Jehovah, and Jehovah did not hear them. Moses outwardly was silent; but Jehovah heard how he inwardly cried to Him. The confidence, therefore, which he displayed to the people was founded on a fervent inward struggle of spirit. While therefore Jehovah's word is no reproof, there is something of a contrast in what follows: Speak unto the children of Israel, *etc.* That is: No further continuance of the spiritual struggle; forward into the Red Sea!

Ver. 16. **And lift thou up thy rod.**—The miraculous rod is for the present still the banner of the people. It marks the foresight of Moses, his confidence, and the sacramental union of the divine help with this sign. Or shall we take this also literally: "while Moses *divides* the water with his rod" (Keil)?

Ver. 17. **I will harden the hearts of the Egyptians.**—The obduracy which spread from Pharaoh over the whole host was brought on by the strong fascination of overtaking a fugitive people and by the miraculous condition of things on the sea.—**I will get me honor.**—God's miraculous sway was to become manifest as His just judgment.

Ver. 19. **The angel of God.**—He is the angel of *Elohim* for the Egyptian heathen. The invisible movement of the angel was recognized in the visible motion of the pillar of cloud.

Ver. 20. **Darkness, but it lightened the night.**—What the pillar of cloud at other times was alternately, it was this time simultaneously: darkness for the one, light for the other. The direction of the smoke under the north-east wind is not sufficient to explain the symbolically highly-significant phenomenon. That which gives light to the believers constitutes nocturnal darkness for the unbelievers;

* [*I. e.* Pharaoh must be supposed to have set out within the three days through which the furlough extended. But this is an unsafe and inconclusive mode of reasoning. Moreover, Pharaoh may in any case have begun to make his preparations for pursuit before the three days had expired, even though it may have been longer than that before he actually pursued the fugitives.—Tr.].

and that is the irremovable barrier between the two. The Egyptians are unable for the whole night to find the Israelites; all night long the east wind blows, and dries the sea, and in the same night the passage of the Israelites through the sea began, and was finished in the morning.

Ver. 21. **East wind.**—The east wind, קָדִים, under which term the south-east and north-east wind may be included, inasmuch as the Hebrew language has developed special terms only for the four cardinal points. The notion that a simple east wind could have divided the waters to the right and left, as Von Raumer and Keil hold, implies that the wind itself was a simple product of miraculous power. A mere natural east wind would have driven the water which remained against the Israelites. And this all the more, the more the wind operated, as Keil says, "with omnipotent power;" but, apart from that, it would, merely as an opposite wind, alone have made it almost impossible for the Israelites to proceed. The notion of such a wind enables us to hold fast the literal assertion that the water stood up on the north side also like a wall, although in regard to the phrase "like a wall" religious poetry and symbolism must be allowed to have a word. Keil's quotations from Tischendorf and Schubert point to the natural substratum of the miracle. See also Knobel, p. 149. "How wide the gulf was in the places made bare, cannot be exactly determined. At the narrowest place above Suez it is now only two-thirds of a mile wide, or according to Niebuhr 3450 [German] feet, but was probably formerly wider, and is also at present wider farther up, opposite Tell Kolzum (Robinson, p. 81 and 71). The place where the Israelites crossed must have been wider, since otherwise the Egyptian army with more than six hundred chariots and many horsemen could not have been overtaken and destroyed by the return of the water" (Keil). According to Tischendorf (*Reise* I., p. 183), it is the north-east wind which still serves to increase the ebb-tide. When a strong north-west wind drives the floods southward, one can cross the gulf; but if the wind changes to the south-east, it drives the water northward, so that it then rises to a height of from six to nine feet (see Schubert, *Reise* II., p. 269; Döbel, *Wanderungen* II., p. 12; Knobel, p. 149).

Vers. 24, 25. **Out of the pillar of cloud and fire.**—Without this addition, we should have to understand the effect to be purely supernatural. But since it is said: *out of the pillar of cloud and fire*, this must in some way have been made by Jehovah a token of terror to the Egyptians. It may be conjectured that, instead of cloudy darkness, the pillar of fire, when the further shore was reached, appeared to the Egyptians as a lofty body of light, and brought confusion into the Egyptian ranks, especially by its movement. So Keil. Josephus (*Ant.* II. 16, 3) and Rosenmüller understand thunder and lightning to be meant, according to Ps. lxxvii. 18. Keil regards a thunder-shower as something too slight in comparison with the fiery glance of Jehovah. But compare Ps. xviii. and Ps. xxix. Here, however, only the pillar of smoke and fire is spoken of. Fear now arises with the confusion, and with the fear new confusion, as so often happened in the history of the enemies of Israel. Comp. Judg. vii. 21 sqq.; 1 Sam. xiv. 20; 2 Kings iii. 20 sqq.

Ver. 26. **Stretch out thy hand.**—Again the prophetico-symbolic action, with an opposite result. And again is the wind in league with Israel, this time to destroy the Egyptians. *Vid.* Ch. xv. 10. That can only mean that the wind, in accordance with God's sovereign control, changed to the south, in order miraculously to increase the flood now released. According to Keil, the wind now blew from the west. But if the east wind made a dry path for the Jews, without reference to the ebb, we should expect that the west wind would have made a path for the Egyptians. According to Keil, we are also to assume that the host perished "to the last man." But generally in this sphere of dynamic relations the important point is not that of absolute universality, but that of thorough effectiveness.

On the traces of the passage through the Red Sea in heathen legends and secular history, especially in Diodorus of Sicily (III. 39), in Justinus (xxxvi. 2), in Artapanus, quoted by Eusebius, see the monograph of K. H. Sack, "*Die Lieder in den historischen Büchern des Alten Testaments*," p. 51.*

* ["Diodorus of Sicily, who had been in Egypt shortly before the birth of Christ, tells of a saying prevalent among the Ichthyophagi, a people on the east of the Arabian Gulf, to the effect that the whole gulf once became dry, and that there then followed a violent flood. Justinus, the Roman historian, who drew from an older source, relates that the Egyptians pursued Moses and the Israelites, but were forced to return by a violent thunder-shower. Eusebius, the Christian Church historian, in his *Preparatio Evangelica* ix. 27, quotes from Artapanus, a Greek writer, who flourished some time before the birth of Christ, who reports that the priests at Memphis had a saying about Moses being acquainted with the ebbs and floods, and that the priests at Heliopolis had one about Moses miraculously smiting the waters with his rod, and the consequent destruction of the Egyptians." Sack, *l. c.*—Tr.]

B.—THE SONG OF TRIUMPH.

Chapter XV. 1–21.*

1 Then sang Moses and the children of Israel this song unto Jehovah, and said:

I will sing unto Jehovah, for he is highly exalted;[1]
The horse and his rider hath he thrown into the sea.
2 My strength and my song is Jah, and he hath become my salvation.
He is my God, and I will glorify him,
My father's God, and I will exalt him.
3 Jehovah is a man of war, Jehovah is his name.
4 Pharaoh's chariots and his host hath he cast into the sea;
And his choicest captains were plunged into the Red Sea.
5 The floods cover[2] them, they went down into the depths like a stone.
6 Thy right hand, Jehovah, glorious in strength,
Thy right hand, Jehovah, dasheth[3] enemies in pieces.
7 And in the greatness of thy majesty thou overthrowest thy foes;
Thou sendest out thy wrath, it consumeth them as stubble.
8 And with the blast of thy nostrils the waters were heaped up;
Fixed like a dam were the waters,
The floods were congealed in the heart of the sea.
9 Said the enemy: I will pursue, overtake, divide spoil;
My lust shall be sated with them;
I will draw my sword, my hand shall destroy them.
10 Thou blewest with thy breath, the sea covered them;
They sank like lead into the mighty waters.
11 Who is like unto thee, Jehovah, among the gods?
Who is like unto thee, glorious in holiness,
Fearful in praises, doing wonders?
12 Thou stretchedst out thy right hand, the earth swalloweth them.
13 Thou leddest forth in thy mercy the people that thou hast redeemed;
Thou guidedst them by thy power unto thy holy habitation.
14 Peoples heard, they tremble;
Anguish took hold of the inhabitants of Philistia.
15 Then the chiefs of Edom were dismayed;
The mighty ones of Moab—trembling taketh hold of them;
All the inhabitants of Canaan melted away.
16 Fear and dread fall upon them;
By the greatness of thine arm they are still as a stone;

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 1. There seems to be no warrant for the rendering of the A. V.: "He hath triumphed gloriously." גָּאֹה, in the other three passages (Job viii. 11; x. 16; Ezek. xlvii. 5) in which it is used, has clearly the meaning "rise," "grow large." The adjective גֵּאֶה means "high," or "high-minded," "proud." The renderings of the LXX. and Vulg., are better than that of the A. V., *viz.*, *ἐνδόξως γὰρ ἐνδόξασται*, and "*gloriose enim magnificatus est.*"—Tr.].

[2] [Ver. 5. יְכַסִּימוּ is a peculiar form, מוֹ for מוֹ (only here), and יְכַסְיוּ for יְכַסּוּ, as not unfrequently in pause. The A. V. here as in several cases afterwards in this chapter, quite neglects the alternation of tenses. The Imperfect is best rendered by our present.—Tr.].

[3] [Ver. 6. Here too the force and life of the original require the present tense; the statement is general rather than specific. אוֹיֵב, being without the article, may be understood collectively.—Tr.].

* [For convenience sake the translation of this song is given without indicating in what particulars it differs from that of the A. V.—Tr.].

Till thy people pass over, Jehovah,
Till the people pass over whom thou hast purchased.
17 Thou shalt bring them in, and plant them in the mountain of thine inheritance,
The place which thou hast made for thy dwelling, Jehovah,
The sanctuary, Lord, which thy hands have established.
18 Jehovah shall reign for ever and ever.

19 For the horse [horses] of Pharaoh went in with his chariots and with his horsemen into the sea, and Jehovah brought again [back] the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.
20 And Miriam the prophetess, the sister of Aaron, took a [the] timbrel in her
21 hand; and all the women went out after her with timbrels and with dances. And Miriam answered [responded to] them, Sing ye to Jehovah, for he hath triumphed gloriously [is highly exalted]; the horse and his rider hath he thrown into the sea.

EXEGETICAL AND CRITICAL.

A list of treatises on this theme is given by Knobel, p. 152. To it may be added the exhaustive monograph of K. H. Sack, *Die Lieder in den historischen Büchern des Alten Testaments*, p. 41–64.

The passage through the Red Sea, as a fundamental fact of the typical kingdom of God, reaches in its relations through all the Holy Scriptures, referring backwards to the deluge, and forwards to Christian baptism, and finally to the last judgment; and so the echoes of this song of Moses extend through all the Scriptures. Preliminary to it are the poetic passages of Genesis and the blessing of Jacob; following it, after some epic passages, comes the parting song of Moses with his blessings, Deut. xxxii., xxxiii. Two grand companion-pieces, following this, Deborah's song of triumph, and David's song of deliverance (2 Sam. xxii.; Ps. xviii.), introduce the poetry of the Psalms, in which the key-note, struck by Moses' song, is heard again. Comp. Ps. lxxvii., lxxviii., cv., cvi., cxiv. Finally mention is made again of the song of Moses at the close of the New Testament; its notes resound forward as the typical song of triumph of the people of God even into the next world, Rev. xv. 3.

As to the historical originality of the song in this place, three opinions may be specified. According to the older view, represented especially by Kurtz and Sack, the song is wholly Mosaic. According to the modern, critical view, represented especially by Knobel (Bunsen regards the song of Moses and Miriam as including vers. 1–3; V. 2, p. 147), the song belongs to a later period. He says that, according to ver. 17, it cannot have originated before the times of David and Solomon, for which view he adduces also the phrase שָׁלִישׁ, ver. 4; but adds that in its *peculiarity* it certainly belongs to an old period. This statement involves a rather distinct contradiction. Bleek (*Introd.* I. p. 303) assumes that the song in its original form was genuinely Mosaic, *i. e.*, "that a genuinely Mosaic song lies at the foundation, but later, as used by the people, received some addition, or was in general somewhat worked over." This assumption does not contradict in principle the spirit of biblical theology; for the collection of the Psalms shows that within the sphere of revelation such reconstructions have taken place. *Vid.* Ps. xiv.; Ps. liii. Yet as to the facts in the case before us, we need to look more carefully. Even ver. 13, considered as a triumphant prophetic anticipation, may be regarded as original. The holy dwelling-place stands in Moses' mind all complete, after the further shore of the Red Sea has been happily reached; whilst the scholastic spirit cannot see the holy dwelling-place till the tabernacle or even the temple is a finished fact. But letting this verse pass, without challenge, as an interpolation, and even also the second half of ver. 17, which as a whole seems even to contain contradictory elements, yet the following verses correspond excellently to the occasion. For fear of the Philistines the circuitous way through the Sinaitic desert was commanded; consequently it would accord with psychological laws that the Philistines next to the Egyptians should be first in the thoughts of the people. With this is connected the second thought. The direction now taken would bring them into collision with Edom and Moab, and finally with Canaan: to this fact corresponds the joyous presentiment that Jehovah, by this great fact, has prepared the way for the deliverance of His people to the end. It is characteristic that the scholastic spirit throws into the scale the questionable use of an archæological term (שָׁלִישׁ), in opposition to the internal leading features of the song, which every way suits the Mosaic period. Thus, here nothing is said of Jehovah's righteousness, but the idea of His holiness here for the first time comes distinctly out, ver. 11. This accords with the demands of internal biblical sequence: first, the El-elyon [Most High God] of the primeval times and of Melchizedek; then the El-shaddai [God Almighty], the miracle-working God of Abraham; then Jehovah the Holy One in the age of Moses. Also the prayer in ver. 16 and, in part, ver. 17 [rendered by Lange jussively, "Let fear . . . fall," *etc.*], prove that Israel was still on the journey.

Analysis of the Song.—"The song may be divided into three strophes increasing successively in length, of which each one begins with the praise of Jehovah and ends with a description of the overthrow of the Egyptian host, vers. 2-5, 6-10, and 11-18" (Keil). Knobel, however, makes

the first strophe consist of vers. 1-3 (Jehovah as the lofty hero); the second, vers. 4-11 (as the highest God); the third, vers. 12-18 (as the King of Israel). Sack divides still differently. The festive, subjective mood which produces the song (the introduction or foundation) is properly set off by itself in ver. 2. Also vers. 3-8 may be taken together as a magnifying of Jehovah's heroism (which here makes up for Israel's unfitness for warfare) as displayed against Pharaoh. Then comes the contrast presented in the enemy's defiance and defeat, vers. 9 and 10. Thence follows the conclusion, that Jehovah is Israel's God, exalted above all the gods (religions) of the heathen, vers. 11-13. To this is appended the celebration of the terrifying effect of this achievement of Jehovah on the heathen people; according to Sack, from ver. 14 to ver. 18. We regard vers. 17-18 as a concluding prayer belonging by itself.

Especially is to be noticed here the relation of the following words. Evidently Miriam here institutes the antiphony, and that in the simplest and most natural form. This moment might be called the birth of the theocratic antiphony. It corresponds to the position of females, that the song is very short, the refrain of the song of Moses, but ennobled by the sound of timbrel and by the dance, in which Miriam is the representative of the women, as Moses of the men.

Vers. 1, 2. *Jehovah's exploit; Israel's song.* עֻזִּי, "Strength, might; not praise and glory" (Keil). But that strength which the poet experiences, that which becomes in him a fountain of song, is his inspiration. *Jah*, concentration of the name Jehovah, perhaps a more familiar form of the awe-inspiring name.

Vers. 3-8. *Jehovah as a warlike hero in contrast with Pharaoh.*—**A man of war.**—As such he had become Israel's consolation and reliance by his annihilation of Egypt's dreadful military power, which Israel alone could not have resisted. **Thy right hand, Jehovah** (ver. 6) does not form a contrast with what is said of Jehovah as a man of war, but is a further celebration of the warlike power of Jehovah as displayed against his foes.

Vers. 9, 10. *Pharaoh, Jehovah's enemy, as the persecutor of His people, in his arrogance, in contrast with Jehovah.*—**I will pursue.**—The spirit of the eager enemy is pictured in a masterly way by the incomplete sentences following one another without the copula.—**They sank (plunged).** צָלְלוּ is translated by Knobel: "they whirled." But lead falling upon water does anything but *whirl around.* Keil translates צָלַל here "sank into the depths," referring to צוֹלָה and מְעֹמָקָה, the abyss of the sea, and alleging that lead cast into water can neither whir nor whirl. Yet it might cause the peculiar sound of water designated by the words *dash, splash, etc.* The question might be asked, whether a new picturesque expression would not be preferable to the repetition of the thought of ver. 5. But this is decided by the consideration that they did not fall upon the water, but the water came over them.

Vers. 11-13. *Jehovah therefore has shown Himself to be the God of His people Israel.*—**Who is like unto thee.**—The germ of the name *Michael.* Jehovah appears here as the exalted God of God's people, before whom the gods (the heathen—and anti-Christian—forms of religion) cannot stand.—**Who is like unto thee**, again in fine repetition, for now Jehovah is celebrated as He who glorifies Himself (or is glorified) in holiness. He is made glorious by His holiness, by the august distinction of His personality from all hostile elements, of His people from the Egyptians by the waters of the Red Sea, of His light from darkness. The passage through the Red Sea has made manifest the holiness of Jehovah, who henceforward through His revelation will sanctify His people, as was first typically promised by the deluge; comp. Ps. lxxvii. 14 [13].*—**Fearful in praises.**—The obscure expression נוֹרָא תְהִלֹּת means not only *summe venerandus*, but also that "man, because God performs fearful miracles, can sing to Him praises worthy of his wonderful deeds only with fear and trembling" (Keil). But can one sing praises with fear and trembling? Yet songs of praise themselves may disseminate fear and terror in the kingdom of darkness; at any rate, Jehovah can reveal His dreadfulness so as to call forth songs of praise from His people.—**Doing wonders.**—The notion of the miraculous likewise here first appears more marked, as that of something new and extraordinary, which through God's creative power transcends the extraordinary phenomena of the ancient natural world.—Only a stretching out of His hand, and *the earth swallows them up.* The words, says Keil, have nothing more to do with the Egyptians, but with the enemies of the Lord in general, since the Egyptians were swallowed by the sea. But the contrast is between God's outstretched hand in heaven and the absolute subordination of the whole earth, which certainly includes the sea.—**In thy mercy.**—Here the notion of grace becomes more definite in connection with the typical deliverance.—**Unto thy holy habitation.**—See above. According to Knobel, this expression indicates that the song was composed at a later period. Noticeable is the expression נָוֵה קָדְשֶׁךָ. The Red Sea being the boundary-line between Egypt and God's people, the region or pasture (נָוֶה) of holiness began on the other shore of the sea. Keil refers the phrase to Canaan, the leading of the people into that land being now pledged to them, so that the expression, like many others, would have to be understood in a prophetic sense.

Vers. 14–16. *The terrifying effect of this exploit of Jehovah among the heathen.*—Even the singers at the Red Sea could proclaim this effect as an accomplished fact. Rumors of wars and victories even in the East circulate rapidly, and the facts, through the reports, assume an imposing form. *Vid.* Josh. ii. 9; ix. 9. The ramification of this effect is entirely in accordance with the plan of the journey, comp. Num. xx. 18 sqq.; xxi. 4; Deut. ii. 3, 8. See above.—**Still as**

* [Where בְּקָדְשׁ, the same expression which in Ex. xv. 11 is rendered "in holiness," is in the A. V. incorrectly rendered "in the sanctuary."—Tr.]

a stone.—דָּמַם may mean either to *stand still*, or to be *rigid* and *silent*. We regard the first sense as the more probable. As Israel must march among the stones of the wilderness, so he wishes also to march through the nations clean to his goal. To this refers also the two-fold עַד־יַעֲבֹר ["pass over"], which Knobel refers to the crossing of the Jordan—a proof of the degree of senselessness to which modern criticism can attain in its prejudices.

Vers. 17, 18. *Concluding prayer and doxology.*—A part of ver. 17, as an original conclusion, could not be at all dispensed with.—**Thou shalt bring them in.**—According to Knobel, the futures are preterites (!); according to Keil, they should not be read as wishes, but as simple predictions. Predictions in reference to Jehovah's actions!—**In the mountain of thine inheritance.**—According to Knobel, this is the mountain-region of Canaan; according to Keil, the mountain which Jehovah had chosen, by the offering of Isaac (Gen. xxii.), as his dwelling-place, his sanctuary, Ps. lxxviii. 54. There is no ground for regarding this expression as a *vaticinium post eventum;* it seems, however, also very one-sided to refer the prophecy directly to the definite locality of the sanctuary on Moriah. How long the tabernacle first stood in Shiloh, how often the ark changed its place! In symbolical language a mountain is a secure height on which the people of Israel, Jehovah's possession, gained a firm lodgment. The centre of this mountain is, on the one hand, the dwelling-place of Jehovah; on the other, the sanctuary of the Lord (אֲדֹנָי) for His people. The brief concluding sentence forms a worthy close; a simple expression of unlimited confidence: **Jehovah shall reign for ever and ever.**

Vers. 19, 20. *Transition to the antiphony of Miriam.*—**The horses of Pharaoh.**—Keil understands that Pharaoh rode on his horse in front of the army. But this is neither ancient nor modern custom. Moreover, סוּס evidently refers to chariots and horsemen.—**The prophetess.**—"Not *ob poeticam et musicam facultatem* (Rosenmüller), but on account of her prophetic gifts" (Keil). It is not well to distinguish the two kinds of endowment within the theocracy so sharply, in so far, that is, as the question of endowment is concerned.—**The sister of Aaron.**—So in Num. xii. 1-6, where, together with Aaron, she takes sides against Moses. According to Kurtz, she is so called because she was co-ordinate with Aaron, but subordinate to Moses. She stood, as the leader of Jewish women, appropriately by the side of the future conductor of the religious service. According to the New Testament, it was also customary to name younger children after the older ones (*e. g.* Judas of James).—**The timbrel in her hand.**—The tabor, tambourine.—**And with dances.**—Here first appears the religious dance, introduced by Miriam with religious festivities, but probably not without Aaron's influence. The frequent occurrence of this dance is seen from a concordance.*

Ver. 21. **Sing ye to Jehovah.**—From this derives the antiphony in the Old Testament and New Testament, *e. g.* Judg. xi. 34; 1 Sam. xviii. 6; xxi. 11; xxix. 5. Is not the occasion great enough in itself, that the orgin of the antiphony should have been looked for in Egypt? For the rest, *vid.* on the ancient Egyptian female dancers with tambourines, Keil, *Archäologie*, § 137, Note 8.

* [According to some, the word here rendered "dances" really denotes a musical instrument used in connection with dances. So, *e. g.*, Prof. Marks in Smith's *Bible Dictionary*, Am. Ed., p. 538.—Tr.].

FIFTH SECTION.

The journey through the wilderness to Sinai. Want of water. Marah. Elim. The Wilderness of Sin. Quails. Manna. Rephidim (Massah and Meribah). The Amalekites. Jethro and his advice, a human prelude of the divine legislation.

CHAP. XV. 22—XVIII. 27.

THE STATIONS AS FAR AS SINAI.

1. *Marah.*

CHAPTER XV. 22–26.

22 So [And] Moses brought Israel from the Red Sea, and they went out into the
wilderness of Shur; and they went three days in the wilderness, and found no
23 water. And when they came to Marah, they could not drink of the [drink the]
waters of Marah, for they *were* bitter; therefore the name of it was called Marah.
24, 25 And the people murmured against Moses, saying, What shall we drink? And
he cried unto Jehovah, and Jehovah showed him a tree, *which*, when he had cast
[and he cast it] into the waters, the [and the] waters were made sweet: there he
26 made for them a statute and an ordinance, and there he proved [tried] them, And

said, If thou wilt diligently [indeed] hearken to the voice of Jehovah thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these [the] diseases upon thee, which I have brought [put] upon the Egyptians: for I *am* Jehovah that healeth thee.

2. *Elim.* CHAP. XV. 27.

27 And they came to Elim, where *were* twelve wells [fountains] of water, and threescore and ten palm trees: and they encamped there by the waters.

3. *The Wilderness of Sin.* (*The Manna and the Quails.*)

CHAPTER XVI. 1–36.

1 AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.
2 And the whole congregation of the children of Israel murmured against Moses and
3 Aaron in the wilderness. And the children of Israel said unto them, Would to God [Would that] we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pots, *and* [flesh-pots,] when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with
4 hunger. Then said Jehovah [And Jehovah said] unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate [a daily portion] every day, that I may prove them, whether they will walk in my
5 law, or no [not]. And it shall come to pass that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.
6 And Moses and Aaron said unto all the children of Israel, At even, then shall ye
7 know that Jehovah hath brought you out from the land of Egypt. And in the morning, then ye shall see the glory of Jehovah; for that [since] he heareth your murmurings against Jehovah: and what *are* we, that ye murmur against us?
8 And Moses said, *This shall be,* when [And Moses said, Since] Jehovah shall give you in the evening flesh to eat, and in the morning bread to the full; for that [since] Jehovah heareth your murmurings which ye murmur against him, and [against him,] what *are* we? your murmurings *are* not against us, but against
9 Jehovah. And Moses spake [said] unto Aaron, Say unto all the congregation of the children of Israel, Come near before Jehovah: for he hath heard your mur-
10 murings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the
11 glory of Jehovah appeared in the cloud. And Jehovah spake unto Moses, saying,
12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and
13 ye shall know that I *am* Jehovah your God. And it came to pass that at even [at even that] the quails came up, and covered the camp: and in the morning the
14 dew lay round about the host [camp]. And when the dew that lay [the layer of dew] was gone up, behold, upon the face of the wilderness *there lay* [the wilderness]
15 a small round thing, *as* small as the hoar frost on the ground. And when the children of Israel saw *it,* they said one to another, It *is* manna [What is this?],[1] for they wist [knew] not what it *was.* And Moses said unto them, This *is* the
16 bread which Jehovah hath given you to eat [for food]. This *is* the thing which Jehovah hath commanded, Gather of it every man according to his eating, an omer for every man [a head], *according to* the number of your persons; take ye
17 every man for *them* which [that] *are* in his tents [tent]. And the children of
18 Israel did so, and gathered, some more, some less. And when they did mete [And

TEXTUAL AND GRAMMATICAL.

[1] [XVI. 15. מָן הוּא. Gesenius and Knobel derive מָן from מָנַן, to *apportion;* Fürst (Concordance) from the Sanscrit *mani.* But most scholars, following the evident implication of the narrative itself, regard מָן as the Aramaic equivalent of מַה. Even Fürst so renders it in his "*Illustrirte Pracht-Bibel.*" Comp. Michaelis, *Supplementa ad Lexica Hebraica.* —TR.]

they measured] *it* with an [the] omer, he [and he] that gathered much had nothing over, and he that gathered little had no lack; they gathered every man
19 according to his eating. And Moses said [said unto them], Let no man leave of
20 it till the morning. Notwithstanding [But] they hearkened not unto Moses; but some of them [and some] left of it until the morning, and it bred worms,[2] and
21 stank: and Moses was wroth with them. And they gathered it every morning,
22 every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man* [each man]: and all the rulers of the congregation came and told
23 Moses. And he said unto them, This *is that* which Jehovah hath spoken, To morrow *is* the rest of the holy sabbath [is a day of rest, a holy sabbath] unto Jehovah: bake *that* which ye will bake *to-day* [bake], and seethe [boil] that [that which] ye will seethe [boil]; and that which [all that] remaineth over lay up for you to be
24 kept until the morning. And they laid it up till the morning, as Moses bade: and
25 it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day *is* a sabbath unto Jehovah: to-day ye shall [will] not find it in
26 the field. Six days ye shall gather it; but on the seventh day, *which is* the [on
27 the seventh day is a] sabbath, in [on] it there shall be none. And it came to pass, *that* there went out *some* of the people on the seventh day for to [day to] gather,
28 and they found none. And Jehovah said unto Moses, How long refuse ye to keep
29 my commandments and my laws? See, for that Jehovah hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye
30 every man in his place, let no man go out of his place on the seventh day. So the
31 people rested on the seventh day. And the house of Israel called the name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers
32 *made* [like cake] with honey. And Moses said, This is the thing which Jehovah commandeth, Fill an omer of it [An omer full of it] to be kept for [throughout] your generations; that they may see the bread wherewith I have fed you in the
33 wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot [basket], and put an omer full of manna therein, and lay
34 it up before Jehovah, to be kept for [throughout] your generations. As Jehovah
35 commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat manna [the manna] forty years, until they came to a land inhabited; they did eat manna [the manna], until they came unto the bor-
36 ders of the land of Canaan. Now an omer *is* the tenth *part* of an ephah.

4. *Rephidim. The place called Massah and Meribah.*

CHAPTER XVII. 1–7.

XVII. 1 AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys [journey by journey], according to the commandment of Jehovah, and pitched in Rephidim: and *there was* no water for the
2 people to drink. Wherefore [And] the people did chide with Moses, and said, Give us water, that we may drink. And Moses said unto them, Why chide ye
3 with me? wherefore do ye tempt Jehovah? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast [Wherefore hast thou] brought us up out of Egypt, to kill us and our
4 children and our cattle with thirst? And Moses cried unto Jehovah, saying, What shall I do unto this people? they be almost ready to [a little more, and they
5 will] stone me. And Jehovah said unto Moses, Go on [Pass on] before the people, and take with thee of the elders of the people; and thy rod wherewith thou smotest

[2] [XVI. 20. "And it bred worms:" וַיָּרֻם תּוֹלָעִים. The Heb. word seems to be the Fut. of רוּם defectively written, and therefore to mean: "rose up into (*or* with) worms." Kalisch says, that the form וַיָּרֻם is used instead of וַיָּרֶם to show that it comes from רָמַה (רָמַם?) in the sense of *putrefy*. So Maurer and Ewald (Gr., § 281, *d*). But it is doubtful whether רָמַם (assumed as the root from which comes רִמָּה "worm") really means *putrefy* at all. Fürst defines it by "crawl." Moreover, it would be inverting the natural order of things to say, that the manna became putrid with worms; the worms are the consequence, not the cause, of the putridness. Rosenmüller, Fürst, Arnheim and others render by "swarm," "abound," but probably as a free rendering for "rose up." De Wette: *da wuchsen Würmer*. The A. V. rendering may stand as a substantially correct reproduction of the sense.—TR.].

6 the river, take in thine [thy] hand, and go. Behold, I will stand before thee there
upon the rock in Horeb; and thou shalt smite the rock, and there shall come water
out of it, that [and] the people may [shall] drink. And Moses did so in the sight
7 of the elders of Israel. And he called the name of the place Massah, and Meribah,
because of the chiding of the children of Israel, and because they tempted Jehovah,
saying, Is Jehovah among us, or not?

5. *Amalek. The dark side of heathenism.*

CHAPTER XVII. 8–16.

8, 9 Then came Amalek, and fought with Israel in Rephidim. And Moses said
unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will
10 stand on the top of the hill with the rod of God in mine [my] hand. So [And]
Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron,
11 and Hur went up to the top of the hill. And it came to pass, when Moses held
up his hand, that Israel prevailed: and when he let down his hand, Amalek pre-
12 vailed. But Moses' hands *were* heavy: and they took a stone, and put *it* under
him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the
one side, and the other on the other side; and his hands were steady until the going
13 down of the sun. And Joshua discomfited Amalek and his people with the edge
14 of the sword. And Jehovah said unto Moses, Write this *for* a memorial in a [the]
book, and rehearse [lit. put] *it* in the ears of Joshua: for [that] I will utterly put
15 [blot] out the remembrance of Amalek from under heaven. And Moses built an
16 altar, and called the name of it Jehovah-nissi: For [And] he said, Because Jehovah
hath sworn *that* [For a hand is upon the throne of Jah;[3]] Jehovah *will have* war
with Amalek from generation to generation.

6. *Rephidim and Jethro. The bright side of heathenism.*

CHAPTER XVIII. 1–27.

1 WHEN [Now] Jethro, the priest of Midian, heard of all that God had done for
Moses, and for Israel his people, *and* [how] that Jehovah had brought Israel out
2 of Egypt; Then [And] Jethro, Moses' father-in-law, took Zipporah, Moses' wife,
3 after he had sent her back [after she had been sent away], And her two sons; of
which [whom] the name of the one *was* Gershom; for he said, I have been an alien
4 [a sojourner] in a strange land: And the name of the other *was* Eliezer; for the
God of my father, *said he, was* mine [my] help, and delivered me from the sword
5 of Pharaoh: And Jethro, Moses' father-in-law, came with his sons and his wife
unto Moses into the wilderness, where he encamped [was encamped] at the mount
6 of God: And he said unto Moses, I thy father-in-law Jethro am come unto thee,
7 and thy wife, and her two sons with her. And Moses went out to meet his father-
in-law, and did obeisance, and kissed him; and they asked each other of *their* wel-
8 fare; and they came into the tent. And Moses told his father-in-law all that
Jehovah had done unto Pharaoh and to the Egyptians for Israel's sake, *and* [sake]
all the travail [trouble] that had come upon them by the way, and *how* Jehovah
9 delivered them. And Jethro rejoiced for [over] all the goodness [good] which
Jehovah had done to Israel whom he had delivered [in that he had delivered them]
10 out of the hand of the Egyptians. And Jethro said, Blessed *be* Jehovah, who hath

[3] [XVII. 16. We have given the most literal rendering of this difficult passage. But possibly כִּי, instead of meaning "for" (or "because"), may (as ὅτι often in Greek) be the mere mark of a quotation, to be omitted in the translation. The meaning of the expression itself is very doubtful. The A. V., following some ancient authorities, takes it as an oath; but for this there is little ground. Keil interprets: "The hand raised to the throne of Jehovah in heaven; Jehovah's war against Amalek," *i. e.* the hands of the Israelites, like those of Moses, must be raised heavenward towards Jehovah's throne, while they wage war against Amalek. Others interpret: "Because a hand (*viz.* the hand of the Amalekites) is against the throne of Jah, therefore Jehovah will forever have war with Amalek." This interpretation has the advantage over Keil's of giving a more natural rendering to עַל, which indeed in a few cases does mean "up to," but only when it is (as it is not here) connected with a verb which requires the preposition to be so rendered. Others (perhaps the majority of modern exegetes) would read נֵס ("banner"), instead of כֵּס ("throne"), and interpret: "The hand upon Jehovah's banner; Jehovah has war," *etc.* This conjecture is less objectionable than many attempted improvements of the text, inasmuch as the name of the altar, "Jehovah-nissi" ("Jehovah, my banner"), seems to require an explanation, and would receive it if the reading were נֵס, instead of כֵּס.—TR.].

delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh,
11 who hath delivered the people from under the hand of the Egyptians. Now I
know that Jehovah *is* greater than all [all the] gods: for [yea], in the thing
12 wherein they dealt proudly *he was* above [dealt proudly against] them. And
Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God: and
Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law
13 before God. And it came to pass on the morrow, that Moses sat to judge the peo-
14 ple: and the people stood by Moses from the morning unto the evening. And
when Moses' father-in-law saw all that he did to the people, he said, What *is* this
thing that thou doest to the people? Why sittest thou thyself alone, and all the
15 people stand by thee from morning unto even? And Moses said unto his father-
16 in-law, Because the people come unto me to inquire of God: When they have a
matter, they come unto me; and I judge between one and another, and I do make
17 [I make] *them* know the statutes of God, and his laws. And Moses' father-in-law
18 said unto him, The thing that thou doest *is* not good. Thou wilt surely wear
away, both thou, and this people that *is* with thee: for this [the] thing *is* too
heavy for thee; thou art not able to perform it thyself [able to do it] alone.
19 Hearken now unto my voice, I will give thee counsel, and God shall be [God be]
with thee: Be thou for the people to God-ward [before God], that thou mayest
20 bring [and bring thou] the causes [matters] unto God: And thou shalt teach [And
teach] them ordinances and laws [the statutes and the laws], and shalt shew [and
shew] them the way wherein they must walk, and the work that they must do.
21 Moreover [But] thou shalt provide out of all the people able men, such as fear
God, men of truth, hating covetousness [unjust gain]; and place *such* over them,
to be [as] rulers of thousands, *and* [thousands,] rulers of hundreds, rulers of fifties,
22 and rulers of tens: And let them judge the people at all seasons [times]: and it
shall be, *that* every great matter they shall bring unto thee, but every small matter
they [they themselves] shall judge: so shall it be [so make it] easier for thyself,
23 and they shall [let them] bear *the burden* with thee. If thou shalt do this thing,
and God command thee *so*, then thou shalt [wilt] be able to endure, and all this
24 people shall also [people also will] go to their place in peace. So [And] Moses
25 hearkened to the voice of his father in-law, and did all that he had said. And
Moses chose able men out of all Israel, and made them heads over the people,
26 rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And
they judged the people at all seasons [times]: the hard causes [matters] they
27 brought unto Moses, but every small matter they judged themselves. And Moses
let his father-in-law depart; and he went his way into his own land.

EXEGETICAL AND CRITICAL.

General Survey of the Section. Israel's journey from the shore of the Red Sea to Mt. Sinai. The host enters the wilderness of Shur (the same as the wilderness of Etham), and its first camping-place is by the bitter waters of Marah. The second is Elim. Next comes the encampment on the Red Sea recorded in Num. xxxiii. Still later the entrance into the wilderness of Sin, and the encampment in it. With this is connected the sending of the manna and of the quails. Then follows the stay in Rephidim with three leading events: the water from the rock, the victory over Amalek, and Jethro's advice concerning an orderly judicial system. According to Num. xxxiii. it must be assumed that the people encamped on the Red Sea just as they touched the wilderness of Sin; for it was not till after this that they entered the wilderness (ver. 11), as they also at the first entered the wilderderness of Shur, on the borders of which they found themselves at the very outset. Between the encampment on the Red Sea and that in Rephidim we find in the Book of Numbers Dophkah and Alush; and it is said that they journeyed from the wilderness of Sin to Dophkah. Knobel observes that these two stations, not mentioned in Exodus, are omitted because nothing of historical importance is connected with them. Also about this journey from Ayun Musa to Sinai there has been an immense deal of discussion, as well as about the journey from Raemses to the Red Sea. *Vid.* Robinson I., p. 90, Bräm, *Israel's Wanderung von Gosen bis zum Sinai* (Elberfeld, 1859); Strauss, *Sinai und Golgotha*, p. 124; von Raumer, *Palästina*, p. 480; Tischendorf, *Aus dem heiligen Lande*, p. 23; Kurtz, *History of the Old Covenant* III., p. 15 sqq.; Bunsen V., 2, p. 155; and the commentaries.

There is general agreement as to the locality of the first stations. It is assumed that Israel, after the passage of the sea, encamped at Ayun Musa (the Wells of Moses), opposite the high mountain Atakah, on the other side of the Red Sea. The next camping-place, Marah (Bitterness), is found about sixteen and a half hours, or

a three days' journey beyond, by the well Howara or Hawara, of which Robinson says: "The basin is six or eight feet in diameter, and the water about two feet deep. Its taste is unpleasant, saltish, and somewhat bitter. . . . The Arabs . . . consider it as the worst water in all these regions" (*Pal.* II., p. 96). Cf. Seetzen III., p. 117, and Keil II., p. 58, who quotes divergent opinions of Ewald and Lepsius.—The next camping-place, Elim, is two and a half hours further south, in what is now the Wady Ghurundel, with a beautiful vegetation consisting in palms, tamarisks, acacias, and tall grass,—a prominent stopping-place on the way from Suez to Sinai. "The way from Howara to this place is short, but the camping-places of an army in march, like that of the Israelites, are always determined by the supply of water" (Keil). The fourth stopping-place, called in Num. xxxiii. 10 the one on the Red Sea, is found at the mouth of Wady Taiyibeh (Robinson I., p. 105), eight hours beyond Wady Ghurundel. From this point the route becomes less easy to fix. In Num. xxxiii. 11 we read: "They removed from the Red Sea, and encamped in the wilderness of Sin." * Here in Exodus it is said that the wilderness lies between Elim and Sinai. This addition seems designed not only to give the general direction (since that would be quite superfluous), but to designate the middle point between Elim and Sinai. The chief question here is, whether the wilderness of Sin as traversed by the Israelites, is to be located further south on a sea coast, where the plain is for the most part a good hour wide, as is assumed by many (not *all*, as Bräm says), or whether the high table land el Debbe, or Debbet en Nasb, with its red sand and sand-stones, is to be taken for the Wilderness of Sin (Knobel). Accordingly, there are two principal routes, of which the first again branches into two. By the coast route one can go along the coast as far as Tur (Ewald), and from that in a northeast direction come to Sinai; or more directly (*i. e.*, at first in an inland direction from the fountain Murkha) enter through the wadies Shellal and Badireh (Butera) into the wadies Mukatteb and Feiran, and reach Mt. Horeb (de la Borde, von Raumer, and others).† The other route, the mountain or highland route (Burckhardt and others) turns from Taiyibeh "southeast through Wady Shubeikah over a high table-land, with the mountain Sarbut el Jemel, then through Wady Humr upon the wide sandy plain el Debbe, or Debbet en Nasb" (Keil), and on through several wadies directly to Horeb. For and against each of these routes much may be said. Cf. Knobel, p. 162 sqq.; Keil II. p. 61. According to the latter view, advocated by Knobel and Keil, the camping-place in the wilderness of Sin is to be sought in Wady Nasb, where among date-palms a well of ample and excellent water is to be found. The second seacoast route was taken by Strauss and Krafft (*Sinai und Golgotha*, p. 127). Also the last time by Tischendorf (*Aus dem heiligen Lande*, p. 35). The same way is preferred by Bräm in his work "*Israel's Wanderung*," *etc.* Likewise Robinson regards this as the course taken by the Israelites, though he himself took the one on the table-land. To decide is not easy, and is of little importance for our purpose. But the following observations may serve as guides: (1) If, as is most probable, the names Sin and Sinai are connected etymologically, this is an argument for the table-land route, especially as it also seems to lie more nearly midway between Elim and Sinai; (2) the water seems here to be, though less abundant, yet better, than in most of the salty fountains on the seacoast, whose turbidness also is easily to be explained by its situation on the coast (*vid.* Robinson, p. 110); (3) on the table-land, in the depressions of which vegetation was everywhere found, there was certainly better provision for the cattle than on the seacoast, where they were often entirely separated from pasture land by mountain barriers; (4) if the encampment in the wilderness of Sin was also an encampment on the Red Sea, the preceding encampment could not, without causing confusion, be designated by the term "on the Red Sea." So much for the mountain route. Ritter has argued against the view that the journey was made on the table-land through Wady Nasb, in the *Evangelischer Kalender*. *Vid.* Kurtz III., p. 61. For the rest, each way had its peculiar attractions as well as its peculiar difficulties. The mountain route allowed the host to spread itself, as there was much occasion for doing; it presented grand views, and prepared the people for a long time beforehand for its destination, Sinai. It is distinguished by "the singular and mysterious monuments of Surabit el-Khadim" (Robinson I., p. 113; Niebuhr, p. 235). By the way which runs half on the seacoast, half through the mountains, we pass through the remarkable valley of inscriptions, Mukatteb, and through the grand valley Feiran, rich in tamarisks, in whose vicinity lies the lofty Serbal, regarded by Lepsius as the mountain on which the law was given. On the inscriptions on the rocks and cliffs in the valley Mukatteb, see Tischendorf, "*Aus dem h. Lande*," p. 39 sqq.; Kurtz III., p. 64. By these they are ascribed for the most part to Nabatæan emigrants and to pilgrims going to attend heathen festivals. On the "rock of inscriptions" see also Ritter's reference to Wellsted and von Schubert, Vol. XIV., p. 459. On the former city Faran in Feiran, see Tischendorf, p. 46. The camping-place in the wilderness of Sin is, as follows from the above, variously fixed; according to some it is the plain on the sea south of Taiyibeh, which, however, must then be called the wilderness of Sin up to the

* Inasmuch as Pelusium, as being a marshy city, is called *Sin*, and *Sinai*, being a rocky mountain, is just the opposite, the question arises: What is the common feature of a marshy wilderness, and of a rocky mountain range? Possibly, the points and denticulations of the thorn-bush. An old interpretation calls Sinai itself a thorn-bush, from the thorn-bush (סְנֶה) in which Jehovah revealed Himself to Moses. The stony wilderness may have the thorn-bush in common with the marshy fens.

† [Lange omits another way which might have been taken, *viz.*, from el-Murkhah along the coast, and thence up Wady Feiran, instead of the more direct way through the wadies Shellal and Mukatteb into Wady Feiran. This is the course which the members of the Sinai Survey Expedition unanimously decided to be the most probable, inasmuch as the road over the pass of Nagb Buderah, between the wadies Shellal and Mukatteb, must have been constructed at a time posterior to the Exodus (E. H. Palmer: *The Desert of the Exodus*, p. 275). Robinson also mentions this route as at least equally probable with the other (I., p. 107). Palmer is quite decided that no other route afforded facilities for a large caravan such as that of the Israelites.—Tr.]

mountain range, if the camping-place is to be distinguished from the one on the Red Sea; according to Bunsen and others, the camping-place was in the place called el Munkhah. According to others, it is the large table-land el Debbe or Debbet en Nasb. The camping-places in the wilderness of Sin being indeterminate, so are also the two following ones at Dophkah and Alush (Num. xxxiii. 12). Conjectures respecting the two stations beyond the wilderness of Sin are made by Knobel, p. 174, and Bunsen, p. 156. The last station before the host arrives at Sinai is *Rephidim*. This must have been at the foot of Horeb, for "Jehovah stood on the rock *on Horeb*, when He gave water to the people encamped in Rephidim (xvii. 6), and at the same place Moses was visited by Jethro, who came to him at the mount of God" (Knobel). This is a very important point fixed, inasmuch as it seems to result from it, that Serbal is to be looked for north of, or behind, Rephidim and Horeb, but the Mt. Sinai of the Horeb range in the south. * The great plain at the foot of Horeb, where the camp of the Israelites is sought, is called the plain *er-Raha* (Knobel derives רְפִידִים, "breadth," "surface," "plain," from רָפַד, to be spread).† For a refutation of Lepsius, who finds Rephidim in Wady Feiran, and Sinai in Serbal, see Knobel, p. 174. On Serbal itself (Palm grove of Baal) *vid.* Kurtz III., p. 67. Between Serbal and the Horeb group lies Wady es-Sheikh. From the mouth of this wady towards Horeb the plain of Rephidim is thought to begin. Other assumptions: The defile with Moses' seat, Mokad Seidna Musa, or the plain of Suweiri. Perhaps not very different from the last mentioned (*vid.* Keil II., p. 79; Strauss, p. 131). The most improbable hypothesis identifies Rephidim with Wady Feiran (Lepsius).‡

1. *Marah.* Chap. xv. 22–26.

On the wilderness of Shur, *vid.* Keil II., p. 57. Particulars about Howara [Hawara (Robinson), Hawwara (Palmer)], Knobel, p. 160.—*The bitter salt water at Marah.*§ The miracle here consists in great part in the fact that Jehovah showed Moses a tree by which the water was made drinkable. That the tree itself was a natural tree is not denied by the strictest advocates of a literal interpretation. A part of the miracle is to be charged to the assurance of the prophetic act, and the trustful acceptance of it on the part of the people. Various explanations: The well was half emptied, so that pure water flowed in (Josephus); the berries of the ghurlud shrub were thrown in (Burckhardt). According to Robinson, the Beduins of the desert know no means of changing bitter salt water to sweet. "In Egypt," as Josephus relates, "bad water was once purified by throwing in certain split sticks of wood" (Bräm). This leads to the question, how far the salt water might have been made more drinkable by Moses' dipping into it a crisp, branchy shrub, as a sort of distilling agent. For this the numerous clumps of the ghurkud shrub which stand around the well, and whose berries Burckhardt wished to make use of, are very well suited. The distillation consists in the art of separating, in one way or another, salt, from water, especially by means of brushwood; generally, for the purpose of getting salt; but it might be done for the opposite purpose of getting water. In proportion as a bunch of brushwood should become incrusted with the salt, the water would become more free from the salt. For the rest, Robinson observes, concerning the water of the fountain Hawara, "Its taste is unpleasant, saltish, and somewhat bitter; but we could not perceive that it was very much worse than that of Ayun Musa." It must further be considered that the Jews had the soft, agreeable Nile water in recollection. Kurtz has even found an antithesis in the fact that Moses made the undrinkable water at Marah drinkable, as he had made the sweet water of the Nile undrinkable. We are here also to notice that the effect of Moses' act was not permanent, but consisted only in the act itself, the same as is true of the saving effect of the sacraments in relation to faith. Here, too, is another proof that Moses had a quite peculiar sense for the life of nature, a sense which Jehovah made an organ of His Spirit. With the curing of the well Jehovah connected a fundamental law, stating on what condition He would be the Saviour of the people. Bräm (p. 114) points out, with reason, that the Israelites, in drinking salty water, which has a laxative effect, might well apprehend that the much-dreaded sicknesses of Egypt, the pestilence, the small-pox, the leprosy, and the inflammation of the eyes, caused by the heat and the fine dry sand, together with the intense reflection of light, might attack them here also in the wilderness, the atmosphere of which otherwise has a healing effect on many diseased constitutions. Therefore, in curing that well, Jehovah established the chief sanitary law for Israel. It is very definite, as if from the mouth of a very careful physician well acquainted with his case. General rule: perfect compliance with Jehovah's direction! Explanation of it: if thou doest what is right in His eyes, and wilt give ear to His commandments, and keep all His statutes (in re-

* [This is not perspicuous. Inasmuch as Serbal is not mentioned in the Bible, no inference can be drawn from these circumstances respecting its location. Moreover, Serbal is not north of Sinai (Jebel Musa), but nearly east—a little north only. And why is "north" called "behind"? The "hinder" region, according to Hebrew conceptions, is in the *west*.—Tr.]

† [The theory that Rephidim is to be sought in er-Raha (advocated by Knobel, Keil, Lange, and others), is certainly open to the objection that that plain is close by Mt. Sinai itself, and is in all probability the camping-place "before the mount," mentioned in xix. 1, 2. Palmer (p. 112) and Robinson (I., p. 155) are emphatic in the opinion that the plain of Sebaiyeh, south-east of Jebel Musa, is quite insufficient to have accommodated the Israelitish camp. Rephidim, therefore, being (according to xix. 2) at least a day's march from the place whence Moses went up to receive the law, cannot well have been er-Raha. Stanley (*Sinai and Palestine*, p. 40) and Palmer defend the old view that it is to be looked for at Feiran, near Mt. Serbal. Palmer argues that the distance, apparently much too great to have been traversed in a single day, is no insuperable objection, provided that by "the wilderness of Sinai" we understand the mouth of Nagb Hawa, which may have been reached in a single day by the direct route from Feiran.—Tr.]

‡ [On this point see the last note. A good map of the whole peninsula is to be found in Smith and Grove's *Atlas of Ancient Geography*.—Tr.]

§ "The Arabs call the well *exitium, interitus*, probably in accordance with the notion that that which is bitter is deadly (2 Kings iv. 40)." Knobel. The Arabs may make humorous remarks about bad wells of water, like the Germans on bad wines, in hyperbolical expressions which are not to be taken literally.

ference to the means of spiritual recovery, dietetics), **then I will put none of the diseases upon thee which I have put upon the Egyptians, for I am Jehovah, thy physician.**—But how can it be added, "and there he proved them?" The whole history has been a test of the question, whether the people would obey the directions of Jehovah given through Moses, and particularly whether, after the singular means employed by Moses, they would drink in faith. Every test of faith is a temptation for sinful man, because in his habituation to the common order of things lies an incitement not to believe in any extraordinary remedy, such as seems to contradict nature. But out of the actual temptation which the people had now passed through, proceeded this theocratic sanitary law, as a temptation perpetually repeating itself. There is even still a temptation in the principle of the theocratic therapeutics, that absolute certainty of life lies in absolute obedience to God's commands and directions. According to Keil, the statute here spoken of does not consist in the divine utterance recorded in ver. 26, but in an allegorical significance of the fact itself: the leading of the Israelites to bitter water which the natural man cannot and will not drink, together with the making of this water sweet and wholesome, is to be a חֹק, that is, a statute and a law, showing how God at all times will lead and govern His people, and a מִשְׁפָּט, that is, an ordinance, inasmuch as Israel may continually depend on the divine help, *etc.* If this is so, then the text must receive an allegorical interpretation not obviously required.

Furthermore, it is a question whether, after the tremendous excitements through which the people had passed, bitter and salty water like that at Marah, might not have been more beneficial than hurtful to them. Salt water restores the digestion when it has been disturbed by excitement. Notice, moreover, the stiff-neckedness or stubbornness peculiar to the disposition of slaves just made free, as it gradually makes its appearance and increases. It was in their distress at Pi-hahiroth that they first gave utterance to their moroseness; true, they cried to Jehovah, but quarrelled with Moses. They seemed to have forgotten the miracle of deliverance wrought in the night of Egypt's terror. Here they even murmur over water that is somewhat poorer than usual. The passage through the Red Sea and the song of praise seem to be forgotten. In the wilderness of Sin the whole congregation murmurs against Moses and Aaron, *i. e.*, their divinely appointed leaders, from fear of impending famine, probably because the supplies brought from Egypt were running low;—the ample refreshment enjoyed at Elim seems to be forgotten. In Rephidim they murmur on account of want of water;—the miraculous supply of manna and quails seems to be forgotten. On the other hand, however, the wise augmentation of severity in the divine discipline becomes prominent. At Marah nothing is said of any rebuke uttered by Jehovah, as is done later, Num. xi. 14, 20. Especially noticeable is the great difference between the altercation at Marah, in the wilderness of Sin, and the mutiny at Kadesh, Num. xx. The altercation there is expressly called a striving with Jehovah, ver. 13.

2. *Elim.* Chap. xv. 27.

A fine contrast with Marah is afforded here, both in nature, and in the guidance of the people of God, and in the history of the inner life. In Elim, Baumgarten and Kurtz find a place expressly prepared for Israel, inasmuch as by the number of its wells and palm trees it bears in itself the seal of this people: every tribe having a well for man and beast, and the tent of each one of the elders of the people (xxiv. 9) having the shade (according to Baumgarten, the dates) of a palm-tree. Even Keil finds this too supernaturalistic; at least, he observes that, while the number of the wells corresponds to the twelve tribes of Israel, yet the number of the palm trees does not correspond to that of the elders, which, according to xxiv. 9, was much (?) greater. On neither side is the possibility of a symbolical significance in the numbering thought of; without doubt, however, the emphasis given to the number seventy is as significant as that given to the number twelve. Keil's allusion to the 23d Psalm is appropriate. See particulars about Elim in Knobel, p. 161; Tischendorf, p. 36.*

3. *The Wilderness of Sin.* Chap. xvi. 1–36.

Notice first the aggravated character of the murmuring. Now the whole congregation murmurs. And not against Moses alone, but against Moses and Aaron, so that the murmuring is more definitely directed against the divine commission of the two men, and so against the divine act of bringing them out of Egypt, that is, against Jehovah Himself. Moreover, the expression of a longing after Egypt becomes more passionate and sensual. At first they longed resignedly for the graves of Egypt, in view of the danger of death in the desert. The next time, too, they say nothing about their hankering after the Nile water in view of the bitter water of Marah. But now the flesh-pots of Egypt and the Egyptian bread become prominent in their imagination, because they conceive themselves to be threatened with famine. Corresponding to the aggravation of the murmuring are the beginnings of rebuke. Says Knobel, "What the congregation had brought with them from Egypt had been consumed in the thirty days which had elapsed since their exodus (ver. 1), although the cattle brought from Egypt (xii. 38) had not yet all been slaughtered or killed by thirst (?), since after their departure from the wilderness of Sin they still possessed cattle at Rephidim, which they wished to save from thirsting to death (xvii. 3). For the herds had not been taken merely to be at once slaughtered; and meat could not take the place of bread. In their vexation the people wish that they had died in Egypt, while filling themselves from the flesh-pots, 'by the hand of Jehovah,' *i. e.*, in the last plague inflicted by Jehovah upon Egypt, rather than gradually to starve to death here in the

* [Wilson, *(Lands of the Bible*, Vol. I., p. 174), would identify with Elim, not Wady Ghurundel, but Wady Waseit (Useit), five or six miles south of Wady Ghurundel.—Tr.].

wilderness." In the verb used (לוּן Niph.) is expressed a murmuring just passing over into contumacy. Yet here too Jehovah looks with compassion upon the hard situation of the people, and hence regards their weakness with indulgence.

The natural substratum of the double miracle of feeding, now announced and brought to pass, is found in the food furnished by the desert to nomadic emigrants. The manna is the miraculous representative of all vegetable food; the quails denote the choicest of animal prey furnished by the desert. The first element in the miracle is here too the prophetic foresight and assurance of Moses. The second is the actual miraculous enhancement of natural phenomena; the third is here also the trustful acceptance of it: the miracle of faith and the religious manifestation answering to it. The ultra-supernaturalistic view, it is true, is not satisfied with this. It holds to a different manna from that provided by God in nature, and ought, in consistency, to distinguish the quails miraculously given from ordinary quails.

In this case, too, the trial of faith was to be a temptation (ver. 4), to determine whether the people would appropriate the miraculous blessing to themselves in accordance with the divine precept, and so recognize Jehovah as the giver, or whether they would go out without restraint and on their own responsibility to seize it, as if in a wild chase. Here, therefore, comes in the establishment of the fundamental law concerning the healing of life; and this is done by the ordaining of the seventh day as a day of rest, the Sabbath. As man, when given over to a merely natural life, is inclined to seek health and recuperation without regarding the inner life and the commandments of God, so he is also inclined to yield himself passionately and without restraint to the indulgence of the natural appetite for food, and, in his collection of the means of nourishment, to lose self-collection, the self-possession of an interior life. As a token of this the Sabbath here comes in at the right point, and therefore points at once from the earthly manna to the heavenly manna, (*vid.* John vi.).*

The announcement of the miracle. **I will rain.** The first fundamental condition of the feeding: recognition of the Giver, comp. James i. 17.—**From heaven.** Though this in general might also be said of bread "from the earth," yet here a contrast is intended. From the sky above, *i. e.*, as a direct gift.—**The people shall go out and gather.** A perpetual harvest, but limited by divine ordinance.—**A daily portion every day.** Reminding one of the petition, "Give us this day," *etc.* An injunction of contentment.—**On the sixth day.** They will find, on making their preparation of the food, that the blessing of this day is sufficient also for the seventh.—**At even.** A gift of flesh was to precede the gift of manna. Thereby they are to understand that Jehovah has led them out of Egypt, that He has provided for them a substitute for the flesh-pots of Egypt. But on *the next morning* they shall see *the glory of Jehovah, i. e.*, they shall recognize the glorious presence of Jehovah in the fact that He has heard their murmuring against Moses and Aaron, and has applied it to Himself, in that He presents them the manna.—**For what are we?** Thus do the holy men retire and disappear behind Jehovah.—But the people also must come to this same conviction, must repent of their murmurings, and feel that they have murmured against Jehovah, not against His servants. Thus with perfect propriety is a sanction of the sacred office interwoven into the same history into which the history of the Sabbath is interwoven. Hence it follows also that the true sacred office must authenticate itself by miraculous blessings. Both are sealed by a specially mysterious revelation. It is significant that in this connection Aaron must be the speaker (ver. 9), that he must summon the people before Jehovah to humble themselves before His face on account of their murmuring. Equally significant is it, that the congregation, while Aaron speaks, sees the manifestation of Jehovah's glory in the cloud. Especially significant, however, is it, that they see this glory rest over the wide wilderness, as they turn and look towards it. A most beautiful touch! With the wilderness itself the way through the wilderness is transfigured at this moment. If we assume (with Keil) that the summons to appear before Jehovah is equivalent to a summons to come out of the tents to the place where the cloud stood, then it must be further assumed, that the cloud suddenly changed its position, and removed to the wilderness, or else appeared in a double form. Neither thing can be admitted. Hereupon follows the last solemn announcement of the miraculous feeding, as the immediate announcement of Jehovah Himself.

The double miracle itself.—**The quails came up.**—This narrative has its counterpart in the narrative of the quails in Num. xi. 4 sqq., just as the chiding on account of want of water at Rephidim has its counterpart in the story of the water of strife (Meribah), distinctively so-called in Num. xx. The relation of the narratives to one another is important. The murmuring of the people in the beginning of their journey through the wilderness is treated with the greatest mildness, almost as a child's sickness; but their murmuring towards the end of the journey is regarded as a severe offence, and is severely punished; it is like the offence of a mature man, committed in view of many years' experience of God's miraculous help. At the water of strife even Moses himself is involved in the guilt, through his impatience; and the gift of quails in abundance is made a judgment on the people for their immoderate indulgence. Another difference corresponds to the natural features of the desert: the quails do not keep coming; but the people find themselves accompanied by the manna till they are tired of eating it.—**Came up.**—עָלָה. The coming on of a host of locusts or birds has the optical appearance of a coming up.—הַשְּׂלָו, "with the article of a word used collectively of a class" (Keil). LXX.

* Further on follows the fundamental law of warfare in self-defence against heathen enemies, as well as the fundamental law for the unhesitating appropriation of heathen wisdom.

ορτυγομήτρα, Vulg. *coturnices*. Large quails, whose name in Arabic comes from their fatness —שְׁלִי, fat. Says Knobel: "They become very fat, increase enormously, and in the spring migrate northward, in the autumn southward. Here we are to conceive of a spring migration. For the events described took place in the second month, *i. e.* about our May (xvi. 1; Num. x. 11), and the quails came to the Israelites from the south-east, from the Arabian Gulf (Ps. lxxviii. 26 sq.; Num. xi. 31). In his journey from Sinai to Edomitis in March, Schubert (II., p. 360 sq.) saw whole clouds of migratory birds, of such extent and denseness as never before; they came from their southern winter-quarters, and were hastening toward the sea-coast (?). Probably they were quails, at least in part." Further particulars on the abundance of quails in those regions, see in Knobel (p. 166) and Keil (II., p. 66). "They are sometimes so exhausted that they can be caught with the hand" (Keil). Some identify the fowl with the *kata* of the Arabs [a sort of partridge]. Of course it must be assumed that the Israelites in the wilderness were no more confined to the quails for meat than to the manna for bread.

The manna. Vers. 13, 14. **A layer of dew.** A deposit or fall of dew.—**A dust**, *i. e.* an abundance of small kernels. If the ἅπαξ λεγ. מְחֻסְפָּס is explained simply according to the verb חָסַף, to peal off, scale off, we get the notion of scaly or leaf-shaped kernels, but not that of coagulated kernels. But perhaps the notion of shelled kernels of grain is transferred, in accordance with appearance, to these kernels. "According to ver. 31 and Num. xi. 7," says Knobel, "the manna resembled in appearance the white coriander seeds (small, round kernels of dull white or yellowish green color) and the bdellium (resin)." Again he says: "According to the Old Testament, the dew comes from heaven (Deut. xxxiii. 13, 28; Prov. iii. 20; Zech. viii. 12; Hag. i. 10); with it the manna descended (Num. xi. 9); this seems therefore like bread rained down from heaven, and is called 'corn of heaven,' 'bread of heaven' (Ps. lxxviii. 24; cv. 40)." Further on Knobel relates that the ancients also supposed, that honey rained down from the air; hence he should more exactly distinguish between the notions of atmosphere and of heaven as the dwelling-place of God, comp. John vi. 31, 32.—**Man hu.**—The explanation that מָן is to be derived from כָּנַן, to apportion, and that this expression therefore means: "a present is that" (Kimchi, Luther, Gesenius, Knobel, Kurtz), does not suit the context, which would make Moses repeat what the people had said before him, to say nothing of the fact that the derivation of the notion "present" from the verb is disputed. On the contrary, the interpretation of the LXX., Keil and others, τί ἐστι τοῦτο, perfectly accords with the connection. They said: "What is that?" because they did not know what it was. "מָן for מָה belongs to the popular language, and is preserved in Chaldee and Ethiopic, so that it is indisputably to be regarded as an old Shemitic form" (Keil).

The natural manna and the miraculous manna.—Comp. the articles in the Bible Dictionaries. Keil says: "This bread of heaven was given by Jehovah to His people for the first time at a season and in a place where natural manna is still found. The natural manna is now found in the peninsula of Sinai usually in June and July, often even as early as in May, most abundantly in the vicinity of Mt. Sinai, in Wady Feiran and Es-sheikh, but also in Wady Ghurundel and Tayibeh (Seetzen, Reisen, III., p. 76, 129), and some valleys south-east of Mt. Sinai (Ritter, XIV., p. 676), where it in warm weather oozes by night out of the branches of the tarfa-tree, a sort of tamarisk, and in the form of small globules falls down upon the dry leaves, branches, and thorns which lie under the trees, and is gathered before sunrise, but melts in the heat of the sun. In years when rain is abundant, it falls more plentifully for six weeks; in many years it is entirely wanting. It has the appearance of gum, and has a sweet, honey-like taste, and when copiously used, is said to be a gentle laxative (Burckhardt, *Syria*, p. 600; Wellsted in Ritter, p. 674). There are thus presented some striking points of resemblance between the manna of the Bible and the tamarisk manna. Not only is the place where the Israelites first received manna the same as that in which it is obtained now, but the time of the year is the same, inasmuch as the 15th day of the second month (ver. 1) falls in the middle of our May, or even still later. Also in color, form and appearance the resemblance is unmistakable, since the tamarisk manna, though of a dull yellow color, yet when it falls upon stones is described as white; the resemblance is likewise seen in the fact, that it falls in kernels upon the earth, is gathered in the morning, melts in the sun, and tastes like honey. While these points of agreement indubitably point to a connection between the natural and the Biblical manna, yet the differences which run parallel with all of the resemblances indicate no less clearly the miraculous character of the heavenly bread." Thus Keil leaves the matter, without reconciling the two positions. The miraculous manna, he says, was enjoyed by the Israelites forty years long everywhere in the wilderness and at all seasons of the year in quantity equal to the wants of the very numerous people. Hengstenberg's theory (*Geschichte des Bileam*, p. 280) that the natural manna which is formed on the leaves of the tarfa-bush by the sting of an insect (according to a discovery of Ehrenberg's), is the natural substratum of the miraculous abundance of manna, is combated by Kurtz III., p. 34. Kurtz can conceive that the people lived at Kadesh thirty-seven years in apostasy, and that nevertheless during all this time they received regularly their portion of manna for every man. By this method of distinguishing the miraculous from the natural manna, we come to the hypothesis, that the people of Israel were fed with two kinds of manna; for it will certainly not be assumed that the natural fall of manna during all this time was supernaturally suspended, as in a similar manner Keil on xvi. 10 makes out two pillars of cloud. Von Raumer and Kurtz, we may remark, go as much beyond Keil,

as Keil does beyond Hengstenberg. *Vid.* Keil, p. 72, and the note on the same page. Between the baldly literal interpretation and the embellishments of wonder-loving legends the view above described recognizes nothing higher; it does not understand the symbolic language of the theocratic religion, nor see how an understanding of this lifts us as much above the mythical as the literal interpretation. The defect of the latter consists, as to substance, in the circumstance that it identifies the conception of *nature* with that of the *common external world* raised by a Providential government only a little above a material system; as to form, it is defective in that it identifies the word and the letter, and cannot understand and appreciate the specific difference between the heathen myth and the symbolical expression of the theocratic spirit as it blends together ideas and facts. Kurtz refers to the miracle in John ii., without clearly apprehending that this miracle would be the merest trifle, if his notion of the miracle of the manna is the correct one, to say nothing of the evident conflict of this with John vi. 32. Knobel, whose learned disquisition on the manna (p. 171 *sqq.*) should be consulted, thus states the distinctive features of the miraculous manna, which he regards as a legendary thing: (a) The manna, according to the Biblical account, "comes with the mist and dew from heaven (xvi. 14);"—so Kurtz III., p. 28. But since the mist does not come down from the throne of God, the meaning is simply that it comes from above, not from below. (b) "It falls in such immense abundance that every person of the very numerous people daily receives an omer (vers. 16, 36)." The omer, however, is a very moderate hand measure, the tenth part of an ephah, originally hardly a definite quantity, *vid.* Keil II., p. 74. (c) Furthermore, "those who gather the manna collect always only just what they need, no more and no less." This is clearly to be symbolically explained of contentedness and community. (d) "The manna falls only on the six working-days, not on the seventh day, it being the Sabbath (ver. 26 sq.)." On this is to be observed that this extraordinary fact was needed only once, in order to sanction the Sabbath; the fact may also be explained by the circumstance that on the day before an extraordinary, double fall of manna took place. (e) "The manna which is kept over from one working-day to another becomes wormy and offensive (ver. 20), whilst that preserved from the sixth day to the seventh keeps good (ver. 24), for which reason, except on the sixth day, the manna must always be eaten on the day when it is gathered." This too is a singular, enigmatical fact; but it is cleared up by looking at it in its rich ideal light. The supply which heathen providence heaps up breeds worms, decays, and smells offensively: not so the supply required by the Sabbath rest, sacred festivities, and divine service. (f) "It is ground in the hand-mill, crushed in the mortar, and cooked by baking or boiling, made *e. g.* into cakes (ver. 23, Num. xi. 8). (g) It appears in general as a sort of bread, tasting like baked food (ver. 31, Num. xi. 8), and is always called לֶחֶם, even דָּגָן (*vid.* ver. 15), to say nothing of the miraculous doubling of the quantity (vers. 5, 22)." This latter feature comes at once to nothing, if we assume that on the sixth day there was a double fall of manna.* How far the manna, which contains no farinaceous elements, but only glucose, was mingled with farinaceous elements, in order to be used after the manner of farinaceous food, we need not inquire; at all events the Israelites could not afterwards have said, of a properly farinaceous substance, and that too of a superior kind, "Our soul loatheth this light food." The splendor with which faith, wonder, and gratitude had invested the enjoyment of the miraculous food had vanished. According to Keil, the connection of the natural manna with the miraculous manna is not to be denied, but we are also not to conceive of a mere augmentation, but the omnipotence of God created from the natural substance a new one, "which in quality and quantity as far transcends the products of nature as the kingdom of grace and glory outshines the kingdoms of nature." But Christ, in John vi., speaks of a manna in the kingdom of grace and glory, in contrast with the Mosaic manna.—According to Kurtz, who, especially in opposition to Karl Ritter, follows the opinion of Schubert, the manna was prepared by a miracle of omnipotence in the atmosphere; according to Schubert, that "tendency to the production of manna which at the right time permeated the vitalizing air, and with it all the vital forces of the land, has propagated itself still, at least in the living thickets of the manna-tamarisks." The natural manna, then, is a descendant of the Biblical manna, but a degenerate sort, developed by the puncture made by the cochineal insect in the branches of the tarfa-shrub!

We are specially to consider further (1) the preservation of a pot, containing an omer of manna, in the sanctuary; (2) the specification of the time during which the use of manna by the Israelites lasted. As to the first point, the object was to preserve the manna as a religious memorial; hence the expression of the LLX., στάμνος χρυσοῦς, is exegetical. "The historian here evidently anticipates the later execution of the charge now given. Comp. Hengstenberg, *Pentateuch* II., p. 169 sqq." (Kurtz). As to the second point, it is expressively said that Israel had no lack of the miraculous manna so long as they were going through the wilderness; but Kurtz infers from Josh. v. 11, 12, that the Jews did not cease to eat manna till after the passover in Gilgal, though they had other food besides. The correct view is presented in the Commentary on Joshua, ch. v. 12, where stress is laid on the contrast between Jehovah's immediate preservation of the food of the wilderness, on the one hand, and the historical development that took the place of this, on the other hand, *i. e.*, the natural order of things which belongs to civilized life; corresponding to the fact that the ark took the place of the pillar of cloud and fire, as leader of the people.

The question whether in this narrative the

* [This reply, apparently not very clear, is the same as the one made above to specification *(d)* of Knobel. Lange distinguishes between a *miraculous* fall and an *extraordinary* fall, and supposes besides that the extraordinary (double) fall may have been limited to one occasion.—Tr.]

Sabbath is instituted for the first time (Hengstenberg), or again renewed (Liebetrut), is thus decided by Kurtz (III., p. 42): The observance of the Sabbath was instituted before the law, nay even in Paradise, but "the law of the Sabbath first *received* a *legal* character through the revelation on Sinai, and *lost* it again through the love which is the fulfilling of the law, in the new covenant (Col. ii. 16, 17)." In the fulfilment nothing indeed is lost, but every law becomes a liberating principle. It is noticeable how in the history of Moses, patriarchal customs, to which also probably the Sabbath belonged, are sanctioned by miraculous events and receive a legal character; as has already been seen in various instances (festivals, worship, sanitary laws, official rank, the Sabbath).

4. *Rephidim.*

a. Rephidim and the place called Temptation and Strife.

Following the route of the mountain road the Israelites now came out of the region of the red sandstone into that of porphyry and granite (Knobel, p. 174). They came thither "according to their day's journeys," *i. e.*, after several day's journeys. In Num. xxxiii. 12 the two stations Dophkah and Alush are mentioned. On the conjecture of Knobel (p. 174) concerning these places, *vid.* Keil II., p. 76.

According to Knobel (p. 176), "popular tradition transfers the occurrence here mentioned to Kadesh, therefore to a later time, (Num. xx. 8)." It is a universal characteristic of modern scientists that, not being free from the propensity to give predominant weight to sensible things, they are easily carried away with external resemblances, hence with allegories, and so may disregard the greatest internal differences of things. Thus as the external resemblance of man to the monkey is more impressive to the naturalist than the immense inward contrast, so Biblical criticism often becomes entangled in this modern allegorizing; even Hengstenberg pays tribute to it in identifying the Simon of Bethany with the Pharisee Simon on the Lake of Galilee, and so, the Mary of Bethany with the sinful woman who anointed Jesus.

As the sending of the quails in Num. xi. 5 sqq., forms a companion-piece to that in Ex. xvi., so the water of strife in Num. xx. 2 sqq., to the water of strife in Rephidim. There is a resemblance even in the sounds of the names of the deserts Sin (סִין thorn?), and Zin (צִן low palm). So also the want of water and the murmurs of the people, and in consequence of this the seemingly identical designation of the place; also the giving of water out of the rock. Aside from the difference of time and place, the internal features of the two histories are also very different; even the difference in the designations is to be observed, the place Massah and Meribah (temptation and strife), and the water Meribah, over which the children of Israel strove with Jehovah, and He was sanctified (shown to be holy) among them. In the first account Jehovah is only tempted by the people; in the second, He is almost denied. In the one, Moses is said to smite the rock, away from the people, in the presence of the elders; in the other, he and Aaron are said to speak with the rock before all the people. Also the summary description of the journey in Deut. i. 37, leaves no doubt that the second incident is entirely different from the first. Likewise in Deut. xxxiii. 8, two different things are mentioned, and the temptation at Massah is distinguished from the strife at the water of strife, (comp. Ps. xcv. 8). It lies in the nature of the case that the religious mind would celebrate in a comprehensive way its recollection of the most essential thing in the two events, *viz.*, the miraculous help of Jehovah, Deut. viii. 15, Is. xlviii. 21, Ps. lxxviii. 15, 20, cv. 41, cxiv. 8, Neh. ix. 15. **Why chide ye with me?**—The true significance of this chiding with him Moses at once characterizes: it is a tempting of Jehovah. This he could do after what he had affirmed in xvi. 8, 9. After the giving of the quails and the manna, designed to confirm the divine mission of Moses and Aaron, they had now to do with Jehovah, when they quarrelled with Moses. But how far did they tempt Jehovah? Not simply "by unbelieving doubt of the gracious presence of the Lord" (Keil). They sinfully tested the question whether Jehovah would again stand by Moses, or would this time forsake him. Hence their reproach against Moses reaches the point of complaining that *he* is to blame for their impending ruin—a complaint which might well have been followed by stoning. Jehovah's command corresponds with this state of things. Moses is to go confidently away from the people to the still distant Horeb, but to take with him the elders of the people as witnesses, and there to smite the rock with his rod. But Jehovah is to stand there before him on the rock. Does this mean, as Keil represents, that God humbles Himself like a servant before his master? He rather appears as Moses' visible representative, who rent the rock and produced the miraculous spring. The rock that followed them, says Paul, was Christ (1 Cor. x. 4). Thence again is seen the divine-human nature of the miracle, a mysterious synthesis of natural feeling and prophecy of grace. On Tacitus' invidious narrative of Moses' having discovered a spring of water by means of a drove of wild asses, see Kurtz III., p. 48.

b. Rephidim and Amalek. Hostile Heathendom.

As in the account of Amalek we see typically presented the relation of the people of God to the irreconcilably hostile heathendom; so in that of Jethro their relation to heathendom as manifesting a kindly disposition towards the theocracy.

Exhaustive treatises on the Amalekites may be found in the dictionaries and commentaries, especially also in Hengstenberg (*Pentateuch* II., p. 247 sqq., and Kurtz III., p. 48). In the way nations used to be formed, Amalek, a grandson of Esau, might quite well have become a nation by Moses' time (*vid.* Gen. xxxvi.), Edomite leaders forming a nucleus around which a conglomerate multitude gathered. The Edomite tendency to barbarism was perpetuated in Amalek, and so in his descendants was developed a nation of Bedouin robbers, who might have spread from

Idumea to Sinai, and perhaps in their capacity as waylayers had come to give name to a mountion of the Amalekites in the tribe of Ephraim (Judg. xii. 15). Thus might a little people, which was kindred to Israel in the same way as Edom was, after Israel was regenerated to be the people of God, be the first to throw themselves hostilely in their way, and thus become the representative of all hostile heathendom, as opposed to the people and kingdom of God. In accordance with this was shaped the theocratic method of warfare against Amalek. and the typical law of war (see Keil II., p. 77). It is significant that the Midianites in the branch represented by Jethro should present heathendom on friendly terms with Israel, although the relationship was much less close. On the denial of the identity between the Amalekites and the above-mentioned descendants of Esau, see Kurtz III., p. 49. The descendant of Esau might, however, have received his name Amalek by transfer from the Bedouin horde which became subservient to him.

Then came Amalek. According to Deut. xxv. 18, the attack of the Amalekites was a despicable surprise of the feeble stragglers of the Israelites. "We have to conceive the order of the events to be about as follows: The murmuring on account of want of water and the relief of that want took place immediately after the arrival at Rephidim of the main part of the host which had hurried forward, whilst the rear, whose arrival had been delayed by fatigue, was still on the way. These were attacked by the Amalekites" (Kurtz). The several features in the contest now beginning are these: Joshua with his chosen men; Moses on the mountain; the victory; the memorial of the fight; the altar Nissi and its typical significance—eternal war against Amalek!

Joshua. Jehovah is help, or *salvation*. Thus, according to Num. xiii. 16, his former name, *Hoshea* (*help*, or *salvation*) was enriched; and perhaps the present war and victory occasioned the change.—**Choose us out men.** It was the first war which the people of God had to wage, and it was against a wild and insidious foe. Hence no troops of doubtful courage could be sent against the enemy, but a select company must fight the battle, with Joshua at the head, whose heroic spirit Moses had already discovered. Precipitancy also was avoided. They let the enemy remain secure until the following day. The host of warriors, however, had to be supported by the host of spirits in the congregation interceding and blessing, as represented by Moses in conjunction with Aaron and Hur. See my pamphlet "*Vom Krieg und vom Sieg*."

The completed victory was to be immortalized by the military annals ("the book") and by the living recollections of the host ("in the ears of Joshua").—The altar *Nissi* (Jehovah my banner), however, was to serve the purpose of inaugurating the consecration of war by means of right military religious service. Accordingly, the two essential conditions of the war were, first, Jehovah's summoning the people to the sacred work of defense, secondly, Jehovah's own help. And also the war against Amalek is perpetuated until he is utterly destroyed only in the sense that Amalek typically represents malicious hostility to the people and kingdom of God.

"Hur comes repeatedly before us (xxiv. 14, xxxi. 2) as a man of high repute, and as an assistant of Moses. Josephus (*Ant.* III. 2, 4), following a Jewish tradition, of the correctness of which there is much probability, calls him the husband of Miriam, Moses' sister" (Kurtz). According to xxxi. 2, he was the grandfather of Bezaleel, the architect of the tabernacle, of the tribe of Judah, and the son of Caleb (Chron. i. 17.)

It is clear that the transaction with the rod of Moses was in this case too a symbolic and prophetic, a divine and human, assurance of victory. Therefore the rod must be held on high, and inasmuch as Moses' hands cannot permanently hold it up, they must be supported by Aaron and Hur. In the holy war the priesthood and nobility must support the prophetical ruler. Thus is produced an immovable confidence in Jehovah Nissi, afterwards called Jehovah Sabaoth (of hosts). From His throne, through Moses' hand, victorious power and confidence flow into the host of warriors. The book begun by Moses, in which the victory over Amalek is recorded, is important in reference to the question concerning the authority of the Bible. "When Jehovah further commands Moses to intrust to Joshua the future extirpation of Amalek, it becomes evident even now that he is destined to be Moses' successor" (Kurtz). A conjecture about the hill where Moses stood may be found in Knobel, p. 177; Keil, II., p. 79. Subsequent wars waged against Amalek by Saul and David are narrated in 1 Sam. xv., xxvii., xxx. Kurtz regards the elevated hand of Moses not as a symbol of prayer to Jehovah, but only of victorious confidence derived from Jehovah, III., p. 51. Keil rightly opposes the separation of the bestowment of victory from prayer, p. 79, but goes to the other extreme when he says, "The elevated rod was a sign not for the fighting Israelites, since it cannot even be made out that they, in the confusion of battle, could see it, but for Jehovah." In all human acts of benediction prayer and the impartation of the blessing are united.

c. Jethro, and heathendom as friendly to the people of God.

Inasmuch as chap. xix. records the establishment of the theocracy, or of the typical kingdom of God, it is in the highest degree significant that the two preceding sections fix the relation and bearing of the people of God towards heathendom. Out of *one* principle are to flow two opposing ones, in accordance with the twofold bearing of heathendom. The heathen, represented by Amalek, who are persistently hostile, wage war against Jehovah Himself; on them destruction is eventually to be visited. The heathen, however, represented by Jethro, who are humane and cherish friendship towards the people of God, sustain towards Christianity, as it were, the relation of catechumens. The people of God enter into commercial and social intercourse with them under the impulse of religion and humanity; similarly James defines the relation of Christianity to Judaism. [There is nothing about this in his Epistle. Is the reference to Acts xv. 20, 21?—Tr.]

(i.) The pious heathen as guest, relative, and protector of Moses' family, and as guardian of the spiritual treasures of Israel. Vers. 1-4.

It seems like too legal a conception, when Keil calls Jethro the "first-fruits among the heathen that seek the living God," and incidentally adduces his descent from Abraham. Jethro did not become a Jew, but remained a priest in Midian, just as John the Baptist did not become, properly speaking, a Christian, but remained a Jew. It is more correct, when Keil says that Amalek and Jethro typify and represent the twofold attitude of the heathen world towards the kingdom of God. In opposition to the special conjectures of Kurtz and Ranke, especially also the assumption that there was not time enough in Rephidim for this new incident, see Keil, II. p. 84.*

(ii.) The pious heathen as sympathetic friend of Moses and of the people of God in their victories. Vers. 5-9.

Notice the delicate discretion which both men observe, with all their friendship towards each other. Jethro does not rush impetuously forward; he sends word of his approach. Moses receives him with appropriate reverence, but first leads him into his tent; for whether and how he may introduce him to his people, is yet to be determined.

(iii.) Religious song and thank-offering of the pious heathen. Vers. 10-12.

The lyrical,† festive recognition of the greatness of Jehovah in His mode of bringing the Egyptians to confusion through their very arrogance does not involve conversion to Judaism; neither does the burnt-offering and the thank-offering: but they do indicate ideal spiritual fellowship, aside from social intercourse.

(iv.) The religious and social fellowship of the people of God, even of Aaron the priest, and of the elders, with the pious heathen. Ver. 12.

A proof that the religious spirit of the Israelites was as yet free from the fanaticism of the later Judaism is seen in the fact that Aaron and the elders could take part in a sacrificial feast with Jethro. Common participation in the Passover meal would have been conditioned on circumcision.

(v.) The political wisdom and organizing talent of the pious heathen thankfully recognized and humbly used by the great prophet himself. Vers. 13-26.

Jethro's advice given to Moses, like political institutions and political wisdom, is not a gift of immediate revelation, but a fruit of the *sensus communis*. But observe that Jethro acknowledges the prophetic vocation of Moses, and Jehovah's revelation in regard to all great matters (questions of principle), just as Moses acknowledges the piety of his political wisdom. Moses and Jethro came nearer together than the mediæval church and ordinary liberalism. Vers. 17 and 18 contain very important utterances concerning the consequences of such a hierarchy. On the distribution of the people according to the decimal system, see Keil, II., p. 87. The decimal numbers are supposed by him to designate approximately the natural ramifications of the people [ten being assumed to represent the average size of a family]. A further development of the institution (comp. Deut. i. 9) took place later, according to Num. xi. 16.

(vi.) Distinct economies on a friendly footing with each other. Ver. 27.

Analogous to this occurrence is the covenant of Abraham with Abimelech; the friendly relations maintained by David and Solomon with Hiram, king of Tyre, the queen of Sheba, *etc.*

* [Kurtz's conjecture is that what led Jethro to visit Moses was the report of the victory of the Israelites over Amalek; to which the reply is that nothing is said of this, but, on the contrary, that it was the report of the deliverance from Egypt that occasioned the visit. Ranke's conjecture is that Jethro's visit took place after the giving of the law, on the ground that the stay at Rephidim was too short; to which it is replied that, if (as is assumed from xvi. 1 and xix. 1) half a month intervened between the arrival at the wilderness of Sin and the arrival at the wilderness of Sinai, ample time is afforded for all that is recorded in chap. xviii.—Tr.]

† [Lange regards xviii. 10, 11 as poetic in form.—Tr.]

SECOND DIVISION: MOSES AND SINAI.

FOUNDATION IN THE LARGER SENSE.

Chapters XIX.—XXXI.

FIRST SECTION.

The Arrival at Sinai and the Preparation for the Giving of the Law. The Covenant People and Covenant Kingdom. Institution of the Covenant.

Chap. XIX. 1–25.

1 In the third month when [after] the children of Israel were gone forth out of
2 the land of Egypt, the same day came they *into* the wilderness of Sinai. For they were departed [And they journeyed] from Rephidim, and were come [and came] *to* the desert of Sinai, and had pitched [and encamped] in the wilderness, and there
3 Israel camped [was encamped] before the mount. And Moses went up unto God, and Jehovah called unto him out of [from] the mountain, saying, Thus shalt thou

4 say to the house of Jacob, and tell the children of Israel: Ye have seen what I did
unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto
5 myself. Now therefore, if ye will obey my voice indeed, and keep my covenant,
then ye shall be a peculiar treasure unto me above all people [peoples]: for all the
6 earth *is* mine: And ye shall be unto me a kingdom of priests, and an [a] holy nation.
7 These *are* the words which thou shalt speak unto the children of Israel. And
Moses came and called for the elders of the people, and laid before their faces
8 [before them] all these words which Jehovah commanded him. And all the people
answered together, and said, All that Jehovah hath spoken we will do. And Moses
9 returned [brought back] the words of the people unto Jehovah. And Jehovah
said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear
when I speak with thee and believe [trust] thee for ever. And Moses told the
10 words of the people unto Jehovah. And Jehovah said unto Moses, Go unto the
people, and sanctify them to-day and to-morrow, and let them wash their clothes,
11 And be ready against the third day: for [for on] the third day Jehovah will come
12 down in the sight of all the people upon mount Sinai. And thou shalt set bounds
unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up
[Beware of going up] into the mount, or touch [touching] the border of it: whoso-
13 ever toucheth the mount shall be surely [surely be] put to death. There shall not
an [no] hand touch it [him],[1] but he shall surely be stoned, or shot through; whe-
ther *it be* beast or man, it [he] shall not live: when the trumpet soundeth long, they
14 shall come up to the mount. And Moses went down from the mount unto the peo-
15 ple, and sanctified the people; and they washed their clothes. And he said unto
the people, Be ready against the third day: come not at *your* wives [near a woman].
16 And it came to pass on the third day, in the morning [when morning came],
that there were thunders and lightnings, and a thick cloud upon the mount, and
the voice of the [a] trumpet exceeding loud; so that [and] all the people that *was*
17 [were] in the camp trembled. And Moses brought forth the people out of the
camp to meet with [to meet] God; and they stood at the nether part [the foot] of
18 the mount. And mount Sinai was altogether on a smoke [all mount Sinai smoked],
because Jehovah descended upon it in fire; and the smoke thereof ascended as the
19 smoke of a furnace, and the whole mount quaked greatly. And when the voice of
the trumpet sounded long, and waxed louder and louder [And the voice of the trum-
pet waxed louder and louder], Moses spake [speaking] and God answered [answer-
20 ing] him by a voice.[2] And Jehovah came down upon mount Sinai, on [to] the top
of the mount; and Jehovah called Moses *up* to the top of the mount; and Moses went
21 up. And Jehovah said unto Moses, Go down, charge the people, lest they break
22 through unto Jehovah to gaze [behold], and many of them perish. And let the
priests also, which [who] come near to Jehovah, sanctify themselves, lest Jehovah
23 break forth upon them. And Moses said unto Jehovah, The people cannot come
up to mount Sinai: for thou chargedst [hast charged] us, saying, Set bounds about
24 the mount, and sanctify it. And Jehovah said unto him, Away [Go], get thee
down; and thou shalt come up, thou, and Aaron with thee: but let not the priests
and the people break through to come up unto Jehovah, lest he break forth upon
25 them. So Moses went down unto the people, and spake unto [told] them.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 13. The repetition of the word "touch" (נָגַע) naturally suggests the thought that the object is the same as in the preceding verse, viz., "mount." But this cannot be the case. For (1) if this were so, it is not probable that the word "hand" would be used, especially after the more general prohibition. The second prohibition would be weaker than the first, for one would most naturally touch the mountain with the foot, not the hand. But (2) more decisive still is the consideration that the conjunction כִּי does not admit of this construction. It can here only have the meaning "but" in the sense of the German "sondern," *i. e*, "but on the contrary." As the verse stands in A. V., a reader would most naturally understand "but" to be equivalent to "but that," and the meaning to be, "No hand shall touch it without his being stoned," *etc.*, which, however, cannot have been the meaning of the translators, and certainly not of the Hebrew author. On the other hand, it makes no sense to say, "No hand shall touch the mountain, but on the contrary he shall be stoned." The meaning must be: "No hand shall touch him," *i. e.*, the offender; "but he shall be killed without such contact by being stoned or shot."—Tr.].

[2] [The last two verbs in this verse are in the Imperfect tense, and hence express continued action. The Hebrew does not say, "*when* the voice . . . . waxed louder and louder, [then] Moses spake," *etc.*, especially not, if "when" is understood to be equivalent to "after." We have endeavored to give the true sense by the participial rendering.—Tr.]

EXEGETICAL AND CRITICAL.

1. *Sinai and the Arrival there.*

A full geographical treatise on the whole Horeb group, and especially Sinai, is given by Ritter VIII. 2, p. 527 sqq.; Robinson, I., p. 140 sqq.; Tischendorf, *Aus dem heiligen Lande*, p. 61 sqq.; Strauss, p. 133 sqq. See also the lexicons and commentaries. We quote from Zeller's *Biblisches Wörterbuch*, II., p. 482: "A few remarks on the question respecting the *scene of the giving of the law*. There are two different localities which have their advocates. Some find the place in Sinai proper, Jebel Musa and the plain es-Sebaiyeh lying south of it; others, in the northern terrace of Sinai, that which is now called Horeb, especially the peak of Ras es-Safsafeh, with the plain er-Rahah, which stretches out before it in the north. Both plains would be in themselves suitable for the purpose; for they are about equally large, and furnish room for the marshalling of a large multitude. Each is so sharply distinguished from the mountain rising up from it that the latter might in the most literal sense be said to be touched by one in the plain;—which gives an excellent illustration of the expression used by Moses (Ex. xix. 12): 'whosoever *toucheth* the mount,' *etc.* Yet perhaps the weight of the evidence is in favor of the southern plain, es-Sebaiyeh. For (1) the mountains within which the plain reposes, like a secluded asylum, rise up from it in an amphitheatrical form and very gradually, and therefore its slopes could have been used for the marshalling of the people if at any time there was not quite space enough in the plain itself; whereas the mountains bordering on the plain er-Rahah are so abrupt and steep that they could not have been used for this purpose. (2) The plain er-Rahah has a water-shed from which the ground to the north falls away more and more, so that to the view of those standing there, Ras es-Safsafeh must have become less and less prominent, whereas the plain es-Sebaiyeh rises higher and higher towards the south, and Jebel Musa or Sinai becomes more and more majestic in appearance. (3) The view on the south side of Sinai, where this mountain towers up perpendicularly nearly 2000 feet, like an immense altar, is decidedly more grand. (4) In Ex. xix. 17 it is said that Moses brought the people out of the camp to meet God. Now we can hardly conceive a place better fitted for a camping-place than the plain er-Rahah with the valleys and pastures of the environs, especially the wady es-Sheikh closely adjoining it. But if this was the camping-place, and at the same time the place where the people were drawn up at the time of the giving of the law, how are we to conceive of that bringing forth *out of* the camp? This expression would have no meaning. Whereas this expression becomes full of appositeness, if we assume the plain er-Rahah on the north of Horeb to be the camping-place, but the plain es-Sebaiyeh south of Jebel Musa to be the standing-place of the people when the law was given. From that northern plain 600,000 men (for children and minors, as well as women and old men doubtless remained behind in the camp) might well have gone in the course of a day through the short wadies es-Sebaiyeh and Shoeib into the southern plain, and back again into the camp; for the distance is only a short hour's journey."—On the difficulties attending the combination of both places, see Keil, II., p. 94. The expression, "Israel camped before the mount" (ver. 2), is certainly opposed to the assumption of two camps over against two mountains. Comp. the graphic description in Strauss. On the relation between the names Sinai and Horeb, comp. Knobel, p. 188. Note: (1) that the whole region is named, after the mountain where the law was given, sometimes Sinai, sometimes Horeb; (2) that Horeb, being reached while the people were in Rephidim, may include Sinai; (3) that Horeb, as a separate mountain, lies to the north of Sinai, and therefore was first reached by the Israelites. See also Keil, p. 90, and Philippson, p. 403.—This group of lofty granite mountains cannot primarily be designed to serve as a terror to sinners; it rather represents the majesty and immovable fixedness of God's moral revelation, of His law, in a physical form; it is therefore a positive, imposing fact, which disseminates no life, yet on which the sinner's false life may be dashed to destruction.—"Lepsius' hypothesis, that Sinai or Horeb is to be looked for in Mt. Serbal, has rightly met no approval. In opposition to it consult Dieterici, *Reisebilder*, II., p. 53 sqq.; Ritter, *Erdkunde*, XIV., p. 738 sqq.; and Kurtz, *History*, *etc.*, III., p. 93" (Keil).

The Arrival at Sinai.—**In the third month.** Two months then have passed thus far, of which probably the greater part belongs to the encampment in Elim and Rephidim. **The same day.**—According to the Jewish tradition this means on the first day of the third month, but grammatically it may be taken more indefinitely = "at this time."

2. *Jehovah's Proposal of a Covenant, and the Assent of the People.* Vers. 3–8.

And Moses went up.—On Sinai Moses received his commission from Jehovah to lead out the people. Therefore he must now again appear before Jehovah on Sinai, to complete his first mission, and receive Jehovah's further commands. It is a characteristic feature of the following transaction concerning the covenant, that Jehovah calls out to Moses as he goes up. A covenant is a coming together of two parties. It has been said indeed, that בְּרִית, διαθήκη, *testamentum*, means, not *covenant*, but *institution*. It is true, the divine institution is the starting-point and foundation, but the product of this institution is the covenant. This is true of all the covenants throughout the Bible. They everywhere presuppose personal relations, reciprocity, freedom; *i. e.*, free self-determination.

So here the people are induced by Jehovah's proposal to declare their voluntary adoption of the covenant (ver. 8). After this general adoption of the covenant, there follows a special adoption of the covenant law, xxiv. 3. Not till after this does the solemn covenant transaction take place, in which the people again avow their assent, their free subjection to the law of Jehovah (xxiv. 7). This relation is so far from being an absolute enslavement of the human individuality

by the majesty of the divine personality, as Hegel imagines (Vol. xi. 2, 46), that on the basis of this relation the notion of a bridal and conjugal relation between Jehovah and His people gradually comes to view. But the characteristic feature of the law is, that it rests, in general, on a germ of ideality, of knowledge, of redemption, but, in particular, everywhere requires an unconditional, and even blind, obedience. Hence it may be said: In general it is *doctrine* (Thorah), in particular it is *statute*. The ideal and empirical basis is the typical redemption: I am Jehovah, thy God, that have brought thee out of Egypt, *etc.*, as a fact of divine goodness and grace; and the spirit of it is expressed in the rhythmically solemn form in which the covenant is proclaimed in vers. 3-6. The parallel phrases, "House of Jacob," and "Children of Israel," present in conjunction the natural descent of the people, and the spiritual blessings allotted to them. **Ye have seen.**—A certain degree of religious experience is essential in order to be able to enter into covenant relations with Jehovah. This experience is specifically an experience of the sway of His justice over His enemies, and of His grace over His chosen people. **Eagles' wings.**—"The eagle's wings are an image of the strong and affectionate care of God; for the eagle cherishes and fosters her young very carefully; she flies *under them*, when she takes them out of the nest, in order that they may not fall down upon rocks and injure themselves or perish. Comp. Deut. xxxii. 11, and illustrations from profane writers, in Bochart, *Hieroz.* II., pp. 762, 765 sqq." (Keil).—**And brought you unto myself.**—Knobel: to the dwelling-place on Sinai. Keil: unto my protection and care. It probably means: to the revelation of myself in the form of law, symbolized indeed by the sanctuary of the lawgiver, *viz.*, Sinai. But that is a very outward conception of Keil's, that the pillar of cloud probably retired to mount Sinai. **Now therefore, if ye will obey my voice indeed.**—According to Keil the promise precedes the requirement, "for God's grace always anticipates man's action; it demands nothing before it has given." But here evidently the requirement precedes the promise; and this is appropriate to the legal religion of Moses in the narrower sense. In the patriarchal religion of Abraham the promise precedes the requirement; under Moses the requirement precedes the promise, but not till after the fulfilment of a former patriarchal promise, an act of redemption, had preceded the requirement. The requirement is very definite and decided, accordant with the law.—The promise is, first: **Ye shall be a peculiar treasure unto me.**—Keil says: סְגֻלָּה signifies not possession in general, but a precious possession, which one saves, lays up (סָגַל), hence treasure of gold and silver, 1 Chron. xxix. 3, *etc.* (*λαὸς περιούσιος*, *etc.* Mal. iii. 17; Tit. ii. 14; 1 Pet. ii. 9). We translate, "above all people," not, "out of all people," in accordance with the following words: **for all the earth is mine.**—"This reason for choosing Israel at once guards against the exclusiveness which would regard Jehovah as merely a national God" (Keil). It may be observed that the people are to be as distinctively the lot (*κλῆρος*) of Jehovah, as Jehovah desires to be the lot of His people.—In the second place, the first promise, or the מַמְלֶכֶת כֹּהֲנִים, is explained: **Ye shall be unto me a kingdom of priests.**—The LXX. translate, *βασίλειον ἱεράτευμα*; so Peter, 1 Pet. ii. 9. Onkelos: "kings, priests." Jonathan: "crowned kings, ministering priests." According to the Hebrew text, the kingdom as a unit, or the realm as a body of citizens, is a nation of priests. The individuals are priests; the unity of their commonwealth is a kingdom, whose king is Jehovah. It is therefore a kingdom whose royal authority operates every way to liberate and ennoble, to sanctify and dignify; the priests are related to the king; in their totality under the king they constitute the priesthood, but only under the condition that they offer sacrifice as priests. The N. T. term, "a royal priesthood," derived from the LXX., merges the several priests in the higher unity of a single priesthood, whose attribute, "royal," expresses the truth that the king, through his royal spirit, has incorporated himself into the midst of his people. All this, now, the Israelites are to be, in their general attitude, first in the typical sense, which points forward to the actual fulfilment, and prophetically includes it. Keil, therefore, is wrong in saying that "the notion of theocracy or divine rule (referring to the preceding explanations, II., p. 97), as founded by the establishment of the Sinaitic covenant, does not at all lie in the phrase מַמְלֶכֶת כֹּהֲנִים ['kingdom of priests']. The theocracy established by the formation of the covenant (chap. xxiv.) is only the means by which Jehovah designs to make His chosen people a kingdom of priests." Whilst here the theocracy is made not even a type, but only the medium of a type, of the New Testament kingdom of heaven, the people of Israel are raised high above their typical significance (p. 98), much as is done in the Judaizing theories of Hofmann and others. The relations are rather quite homogeneous: a typical people, a typical kingdom of God, a typical law, a typical sacrifice, *etc.* On the other hand, Keil's sentiment, that Israel, as a nation of priests, has a part to act in behalf of other people, is every way accordant with the Old Testament prophecy and with the New Testament. (Isa. xlii.; Rom. xi. 15; xv. 16.) **And a holy nation.**—The notion of the holiness of Jehovah first appears in chap. xv. Here the notion of a holy people. The holiness of Jehovah is the originating cause of the creation of a holy people. On the various explanations of the notion of holiness, *vid.* Keil, p. 99. Neither the notion of newness or brilliancy, nor that of purity or clearness satisfies the concrete import of holiness. Jehovah keeps Himself pure in His personality, He protects His glory by His purity, His universality by His particularity—thus is He the Holy One. And so He creates for Himself a holy people that in a peculiar sense exist for Him, separated from the ungodly world, as He in a peculiar sense exists for them, and keeps Himself aloof from notions and forms of worship that conflict with true views of His personality. The opposite of קָדוֹשׁ is חֹל, *κοινός*,

profanus" (Keil). See the passages 1 Pet. i. 15; comp. Lev. xi. 44; xix. 2.—**And all the people answered together.** Thus a historical, positive, conscious obligation is entered into, resting, it is true, on an obligation inherent in the nature of things.

3. *Provisions for the Negotiation of the Covenant.* Vers. 9–13.

First: Jehovah will reveal Himself to Moses in the thick cloud. The people are to listen while He talks with Moses. Keil seems to assume that the people also are to hear with their own ears the words of the fundamental law. But vers. 16-19 show what is meant by the people's hearing. The sound of thunder and of the trumpet which the people hear sanctions the words which Moses hears. In consequence of this the people are to believe him for ever. The perpetual belief in Moses is the perpetual belief in the revelation and authority of the law. What follows shows that *mediately* the people did hear the words.

Secondly: The people, in order to receive the law, are to be sanctified for three days, *i. e.*, are to dispose themselves to give exclusive attention to it. The symbolical expression for this consists in their washing their garments, ceremonially purifying them. It shows a want of appreciation of propriety to include, as Keil does, the explanatory precept of ver. 15 among the immediate requirements of Jehovah.

Thirdly: The people are to be kept back by a fence enclosing the mountain. That is, the restraining of the people from profaning the mountain as the throne of legislation serves to protect them; comp. the significance of the parables in Matt. xiii. The transgressor is exposed to capital punishment; but inasmuch as his transgression finds him on the other side of the limit, no one could seize him without himself becoming guilty of the transgression; hence the direction that he should be killed from a distance with stones or darts.* Consistency requires that the same should be done with beasts that break through. Reverence for the law is thus to be cultivated by the most terrifying and rigorous means. **When the trumpet.** שֹׁפָר־קֶרֶן חַיֹּבֵל חַיֹּבֵל. "To draw out the horn [as the Hebrew expresses it] is the same as to blow the horn in prolonged notes" (Keil). *Vid.* Winer, *Realwörterbuch*, Art. *Musikalische Instrumente.* It is a question when the prohibition to come near the mountain was to be terminated. According to Keil, a signal was to be given summoning the people to approach, and that then the people, as represented by the elders, were to ascend the mountain. But nothing is anywhere said of such a signal. It is simpler, with Knobel, thus to understand the direction: "When at the close of the divine appearances and communications an alarm is sounded, and so the people are summoned to start, to separate."† When the tabernacle was finished, this became the sacred meeting-place of the people, to which they were called. Soon afterwards the trumpets summoned them to set forth, perhaps re-enforced, on account of the importance of the occasion, by the jubilee horn, or itself identified with it.

4. *The Preparation of the People.* Vers. 14, 15.

The direction given by Jehovah respecting the sanctification of the people is further explained by Moses. The distinction between the divine revelation and the human expansion of it appears here as in 1 Cor. vii.

5. *The Signs accompanying the Appearance of Jehovah, the Lawgiver, on Sinai.* Vers. 16-19.

And it came to pass on the third day. Here is another prominent element in the miracle of Sinai, that is generally overlooked, *viz.*, the fact that Moses through divine illumination so definitely predicted that the miraculous occurrence would take place in three days. By identifying him all along with God's revelation the miraculous mystery of his inner life is obliterated. **That there were thunders and lightnings.**—All this animated description of the miraculous event Keil takes literally, and following Deut. iv. 11, v. 20 (23), expands the account, although if the mountain was burning in the literal sense of the word so that its flame ascended up to heaven, there would be no place for clouds and cloudy darkness. In a thunder-storm are united both nocturnal darkness and flaming light. Keil quotes various conjectures concerning the trumpet sound. No reference is had to the trumpet sound made by the voice of God in the ghostly sphere of the remorseful conscience of a whole people. But comp. John xii. 29. That the darkness indicates the invisibility and unapproachableness of the holy God who veils Himself from mortals even when He discloses Himself, is evident from all the analogies of clouds up to the sacred one in which Christ ascended. Fire has a twofold side, according to man's attitude towards the divine government; it is therefore, as Keil says, at once the fire of the zeal of anger and the zeal of love. To unite both ideas in one, it is the fire of the power that sanctifies, which therefore purges, transforms, vivifies, and draws upward, as is shown by the ascension of Elijah and the phenomena of the day of Pentecost. The same is true of thunder. Since the law is now given for the first time, this can have nothing to do with the thunder of the last judgment. *Vid.* on Revelation, p. 197.—**All the people trembled.** While in this mood they are led by Moses out of the camp to the foot of the mountain. It is, to be sure, hardly to be supposed that this denotes a march from the plain of Rahah into that of Sebaiyeh. "The people, *i. e.*, the men," says Keil,—a limitation for which there is little reason.—**And all mount Sinai smoked.**—The view of the scene is renewed and intensified, the nearer the people come to the foot of the mountain. **Moses speaking, and God answering.**—Glorious definition of the nature of law! All of God's commands are, so to speak, answers to the commands and questions of God's chosen servant; they grow out of a reciprocal action of God and the inmost heart of humanity.

6. *The Calling of Moses alone up to the Mount, etc.* Vers. 20-25.

And Jehovah said unto Moses.—There must be some significance in the fact that Moses

* This is perhaps in general the reason for stoning.

† [There seems to be no inconsistency between Knobel's view and that of Keil. The latter understands the sound of the trumpet (ver. 13) to be the signal, and so does Knobel. And both assume that the signal was to follow the promulgation of the law.—Tr.].

is required again to descend from Sinai, in order repeatedly to charge the people not to cross the limit in order to gaze, because by this sin many might perish. This direction is now even extended to the priests; and in accordance with their position they are exposed to the sentence of death even in the camp unless they sanctify themselves; only Aaron is permitted to go up in company with Moses. So sharp a distinction is made between the theocratic life of the people, between the sphere of sacerdotal ordinances (which, therefore, already exist), and the sphere of revelation, of which Moses is the organ. That Aaron is allowed to accompany him when the first oral revelation of the law is made, indicates that in and with him the priests, and gradually also the whole priestly nation, which begins to assume a priestly relation to mankind in the near presence of the law, are to be lifted up into the light of revelation. Various views of this passage, especially a discussion of Kurtz's opinion, are to be found in Keil. Knobel finds here "an interpolation of the Jehovist."

Inasmuch now as the narrative makes the law of the ten commandments follow immediately, whilst Moses seems to be standing below with the people, a literal interpretation concludes that Jehovah communicated the ten commandments down from Mt. Sinai immediately to the people, and so "the fundamental law of the theocracy has a precedence over all others" (Knobel; see also Keil, p. 106). The fact that Jehovah has already given answer to Moses on the mountain, is overlooked; as also the passages xxiv. 15 sqq.; xxxiv.; Deut. v. 5, xxxiii. 4, to say nothing of Gal. iii. and other passages. It is true, the representation here is designed to make the impression that the law of the ten commandments, although mediated by Moses, has yet the same authority as if Jehovah had spoken it directly to the people from Sinai; and no less does it express the pre-eminent importance of the ten commandments. The following distinctions are marked: As oral (or spiritual) words Moses receives the divine answers on the mountain (xix. 19). Then God addresses the same words from Sinai in the voices of thunder to the people at the foot of the mountain; and Moses, who stands below with the people, is the interpreter of these voices, as is clearly shown by Deut. v. 5. This oral, spiritual law of principles, which is echoed in the conscience of all the people, as if Jehovah were directly talking with them, is the foundation for the establishment and enforcement of the written law engraved on the stone tablets.

SECOND SECTION.

The Threefold Law of the Covenant for the Covenant People on the Basis of the Prophetic, Ethico-religious Divine Law of the Ten Commandments. Historical Prophecy.

CHAPTERS XX.—XXXI.

A.—THE TEN WORDS, OR THE ETHICAL LAW; AND THE TERRIFIED PEOPLE, OR THE RISE OF THE NEED OF SACRIFICIAL RITES.

CHAPTER XX. 1–21.

1, 2 AND God spake all these words, saying, I *am* Jehovah thy God, which [who]
3 have brought thee out of the land of Egypt, out of the house of bondage. Thou
4 shalt have no other gods before me [over against me].[1] Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or

TEXTUAL AND GRAMMATICAL.

[1] [The exact meaning of עַל-פָּנַי here and in Deut. v. 7 is disputed. The rendering "before me" was doubtless meant by our Translators to convey the notion, "in my presence" = לְפָנַי. Perhaps the ordinary reader is apt to understand it to mean, "in preference to me." Luther, Kalisch, Geddes, Keil, Knobel, Bunsen, and Riggs (*Suggested Emendations*), following the LXX. (πλὴν ἐμοῦ), translate, "besides me." De Wette, Rosenmüller, Maurer, Philippson, Fürst, Arnheim, Bush, Murphy, Cook (in Speaker's Commentary), and Lange, following the Vulgate ("*coram me*"), translate "before me," *i. e.*, in my presence. In order to a satisfactory settlement of the question, it is necessary to investigate the use of the phrase עַל-פָּנַי in general. An examination of all the passages in which it occurs yields the following result: The phrase, followed by a Genitive or a Pronominal Suffix, occurs 210 times. In 125 of these cases, it has its literal sense of "upon the face (*or* surface) of;" as, *e. g.*, 2 Sam. xvii. 19, "The woman took and spread a covering over the well's mouth;" Gen. l. 1, "Joseph fell upon his father's face;" or it is merely a longer form for the simpler עַל (upon); as, *e. g.*, Job v. 10, "Who . . . sendeth waters upon the fields." The remaining 85 cases are divided as follows: (1) 28 times עַל-פָּנַי is used in describing the *relation of localities to each other*. *E. g.*, Judg. xvi. 3, "Samson . . . . carried them up to the top of an hill that is before Hebron." Sometimes (and more properly) in such cases the phrase is rendered "over against" in the A. V. The other pas-

5 that *is* in the earth beneath, or that *is* in the water under the earth. Thou
shalt not bow down thyself to them, nor serve them: for I Jehovah thy God
am a jealous God, visiting the iniquity of the fathers upon the children unto [upon]
6 the third and [and upon the] fourth *generation* of them that hate me; And show-
7 ing mercy unto thousands of them that love me and keep my command-
ments. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah

sages in which עַל-פְּנֵי is thus used are Gen. xxiii. 19; xxv. 9, 18; xlix. 30; l. 13; Num. xxi. 11; xxxiii. 7; Deut. xxxii. 49; xxxiv. 1; Josh. xiii. 3, 25; xv. 8; xvii. 7; xviii. 14, 16; xix. 11; 1 Sam. xv. 7; xxvi. 1, 3; 2 Sam. ii. 24; 1 Kings xi. 7; xvii. 3, 15; 2 Kings xxiii. 13; Ezek. xlviii. 15, 21; Zech. xiv. 4. It is a mistake to suppose, as some do, that in these connections עַל-פְּנֵי means "to the east of," according to the Hebrew mode of conceiving of the cardinal points. For in Josh. xviii. 14 we read of "the hill that lieth before (עַל-פְּנֵי) Beth-horon *southward;*" and in Josh. xv. 8, of "the top of the mountain that lieth before the valley of Hinnom *westward.*" We are rather to suppose that the phrase indicates such a relation of two places as is expressed by "over against," the physical conformation of the localities naturally suggesting such a description.—(2) We observe, next, that 13 times עַל-פְּנֵי is used of the *position of things* in relation to *buildings*. *E. g.*, 1 Kings vi. 3, "the porch before the temple." In the same verse עַל-פְּנֵי occurs twice more in the same sense. The other passages are 1 Kings vii. 6 (*bis*); viii. 8; 2 Chron. iii. 4 (*bis*), 8, 17; v. 9; Ezek. xl. 15; xlii. 8. In these cases the meaning is obvious: "on the front of," "confronting."—(3) Six times עַל-פְּנֵי is used in the sense of "towards" or "down upon" after verbs of looking, or (once) of going. *E. g.*, Gen. xviii. 16, "The men ..... looked toward (עַל-פְּנֵי, down upon) Sodom." So Gen. xix. 28 (*bis*), Num. xxi. 20; xxiii. 28; 2 Sam. xv. 23. Here עַל-פְּנֵי may be regarded as a fuller form of עַל as sometimes used after verbs of motion.—(4) Five times it is used after verbs signifying "pass by," and is rendered "before." *E. g.*, Ex. xxxiii. 19, "I will make all my goodness pass before thee." So Ex. xxxiv. 6; Gen. xxxii. 22 (21); 2 Sam. xv. 18; Job iv. 15. In these passages עַל-פְּנֵי differs from לִפְנֵי as used, *e. g.*, in 2 Kings iv. 31, "Gehazi passed on before them;" where לִפְנֵי indicates that Gehazi went on *in advance* of the others; whereas, *e. g.*, in 2 Sam. xv. 18, the meaning is that the king stopped, and the others *went by* him.—(5) In 12 passages מֵעַל-פְּנֵי is used after verbs meaning to "cast out," and is usually rendered "from the presence (*or* sight) of." They are 1 Kings ix. 7; 2 Kings xiii. 23; xvii. 18, 23; xxiv. 3, 20; 2 Chron. vii. 20; Jer. vii. 15; xv. 1; xxiii. 39; xxxii. 31; lii. 3. Possibly also Gen. xxiii. 3, "Abraham stood up *from before* his dead," *i. e.*, went away from the presence of; but we may understand it more literally, *viz.*, "stood up from upon the face of." There is a manifest difference between מֵעַל-פְּנֵי and מִלִּפְנֵי. The former is used of a removal from a state of juxtaposition or opposition. The latter is used in the stricter sense of "from before." *E. g.*, in Deut. ix. 4, "For the wickedness of these nations the Lord doth drive them out from before thee (מִלְּפָנֶיךָ)." Here it is not meant that the relation between the Jews and the other nations was to be broken up, but rather that it was never to be formed; whereas, *e. g.*, in Jer. vii. 15, "I will cast you out of my sight," the implication is that the people had been near Jehovah, but were now to be banished.—(6) Four times עַל-פְּנֵי is used with the meaning, "to the face of." *E. g.*, Is. lxv. 3, "A people that provoketh me to anger continually to my face." So Job i. 11 (parallel with ii. 5, where אֶל-פָּנֶיךָ is used); vi. 28 (as correctly rendered); xxi. 31. Here the notion of *hostility*, often expressed by the simple עַל, is involved.—Similar to these are (7) the three passages, Ezek. xxxii. 10, Nah. ii. 2 (1), and Ps. xxi. 13 (12), where עַל-פְּנֵי is used after verbs descriptive of hostile demonstrations, and means either, literally, "against the face of," or "over against," in defiance.—(8) In Ex. xx. 20, where the A. V. renders, "that his fear may be before your faces," the meaning clearly is the same as in such expressions as Ex. xv. 16, where the simple עַל is used. So Deut. ii. 25.—(9) In one case, Ps. xviii. 43 (42), עַל-פְּנֵי is used of the dust "before" the wind, just as לִפְנֵי is used in Job xxi. 18, "They are as stubble before the wind."—(10) The passage, Job xvi. 14, "He breaketh me with breach upon (עַל-פְּנֵי) breach," has no precise parallel. But here, too, it is most natural to understand עַל-פְּנֵי as a fuller, poetic form for עַל. Comp. Gen. xxxii. 12 (11), "the mother with (עַל) the children;" Amos iii. 15, "I will smite the winter-house with (עַל, *i. e.*, together with, in addition to) the summer-house."—(11) There are three passages (possibly four), in which עַל-פְּנֵי has a peculiar meaning, as denoting the relation of two persons to each other. Haran, we are told, Gen. xi. 28, "died before (עַל-פְּנֵי) his father Terah." This seems to mean, "died before his father did." But though such a priority is implied, it is not directly expressed. לִפְנֵי is sometimes used to denote such priority in time, *e. g.*, Gen. xxx. 30; Ex. x. 14; Josh. x. 14; but עַל-פְּנֵי is nowhere clearly used in this sense, so that it is more natural to understand it (as the commentators do) here to mean either "in the presence of," or "during the life-time of." The next passage, Num. iii. 4, illustrates the meaning: "Eleazar and Ithamar ministered in the priest's office in the sight of (עַל-פְּנֵי) Aaron their father." It is hardly possible that pains would be taken to lay stress on the fact that Aaron *saw* them acting the part of priests, especially as the verb כָּהֵן hardly means anything more than "to be priest." Not more admissible is the interpretation of Gesenius and others, who here translate עַל-פְּנֵי "under the supervision of." There is not the faintest analogy for such a meaning of the phrase. At the same time, it is hardly supposable that it can be literally translated, "during the life-time of." The notion of physical presence, or nearness, is so uniformly involved in עַל-פְּנֵי that we must, in strictness, here understand it to mean, "over against," "in view of," the point of the expression, however, not consisting in the circumstance that Aaron watched them in their ministrations, but that they performed them *over against* him, *i. e.*, as coupled with him, together with him, (and so) during his life-time. Here belongs also probably Deut.

8 will not hold him guiltless that taketh his name in vain. Remember the sab-
9 bath day, to keep it holy. Six days shalt thou labor, and do all thy work;
10 But the seventh day *is* the sabbath of [a sabbath unto] Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant,
11 nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days Jehovah made heaven and earth, the sea and all that in them *is*, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

xxi. 16, "He may not make the son of the beloved first-born before (עַל־פְּנֵי) the son of the hated." One might naturally understand "before" here to mean, "in preference to;" and this certainly would yield an appropriate sense—a sense certainly involved, yet probably not directly expressed. At least there is no clear analogy for such a meaning, unless we find it in the passages now under consideration, *viz.*, Ex. xx. 3 and Deut. v. 7. The best commentators understand עַל־פְּנֵי in Deut. xxi. 16, to mean "during the life-time of." An analogous use of לִפְנֵי is found in Ps. lxxii. 5, where it is said of the king, "They shall fear thee as long as the sun and moon endure," literally "before (לִפְנֵי) the sun and moon." Similarly ver. 17.—The other of the four passages above mentioned is Gen. xxv. 18. There we read: "He (*i. e.*, Ishmael) died (literally, fell) in the presence of (עַל־פְּנֵי) his brethren." There is now, however, general unanimity in translating נָפַל here "settled" rather than "died," so that the passage is to be reckoned in the following class, in which also the relation of persons to each other is expressed, but in a somewhat different sense.—(12) Knobel explains עַל־פְּנֵי in Gen. xxv. 18 as = "to the east of." So Del., Lange, Keil, Maurer, De W., and others. But, as we have already seen, עַל־פְּנֵי does not have this meaning. This passage is to be explained by the parallel one, Gen. xvi. 12, where it is also said of Ishmael, "He shall dwell in the presence of (עַל־פְּנֵי) all his brethren." Here the context is, "His hand will be against every man, and every man's hand against him; and he shall dwell עַל־פְּנֵי all his brethren." Keil and Lange are unable to satisfy themselves with the interpretation "east of" here; and it is clear that that would not be a statement at all in place here, even if עַל־פְּנֵי ordinarily had the meaning "east of." Evidently the angel expresses the fact that the Ishmaelites were to dwell *over against* their brethren as an independent, defiant, nation. If so, then xxv. 18 is to be understood in the same way, as a statement of the fulfilment of the prophecy here made. In addition to these two passages there are three others in which the relation of persons to each other is expressed. They are Lev. x. 3, Ps. ix. 20 (19), and Jer. vi. 7. In the first we read that Jehovah said, "Before (עַל־פְּנֵי) all the people I will be glorified;" this is preceded by the statement, "I will be sanctified in them that come nigh me." The verse follows the account of the destruction of Nadab and Abihu. To render "in view of," or "in the presence of," would make good and appropriate sense; and certainly it is implied that by the summary punishment of the presumptuous priests Jehovah intended to glorify Himself in the sight of His people. Yet, while men are frequently represented as being or acting before (לִפְנֵי) Jehovah, it is extremely unusual to speak of Jehovah as being or doing anything before (in the sight of) men. And since, if that were here meant, לִפְנֵי would probably have been used, it is much better here to understand the meaning to be "over against," implying separation and contrast. Likewise Ps. ix. 20 (19): "Let the heathen be judged in thy sight (עַל־פָּנֶיךָ)." Certainly the meaning cannot simply be: Let the heathen be judged, while God looks on as a spectator. God is Himself the judge; and the heathen are to be judged *over against* Him; *i. e.*, in such a way as to exhibit the contrast between them and Him. There remains only Jer. vi. 7, "Before me (עַל־פָּנַי) continually is grief and wounds." The context describes the prospective destruction of Jerusalem. Her wickedness is described in ver. 7: "As a fountain casteth out her waters, so she casteth out her wickedness; violence and spoil is heard in her; before me continually is grief and wounds (sickness and blows)." Undoubtedly this implies that the manifestations of the wickedness of the people were in Jehovah's sight; but here, too, there is implied the notion that these things are *over against* Him: on the one side, Jehovah in His holiness; on the other, Jerusalem in her wickedness. This conception is naturally suggested by the representation that Jehovah is about to make *war* upon her.

Having now given a complete exhibition of the use of עַל־פְּנֵי in all the other passages, we are prepared to consider what it means in the first commandment. Several things may be regarded as established: (i) עַל־פְּנֵי is far from being synonymous with לִפְנֵי. The latter is used hundreds of times in the simple sense of "before" in reference to persons; the former is used most frequently of places, and in all cases עַל has more or less of its ordinary meaning, "upon," or "against" (over against). (ii) The phrase has nowhere unequivocally the meaning "besides." The nearest approach to this is in Job xvi. 14, under (10), where עַל־פְּנֵי may be rendered "in addition to." But this is not quite the same as "besides," and the phrase has there evidently a poetic use. A solitary case like this, where too not persons, but things, are spoken of, is altogether insufficient to establish the hypothesis that עַל־פְּנֵי in the first commandment means "besides." (iii) The most general notion conveyed by the phrase in question is that of one object *confronting* another. Leaving out of account, as of no special pertinency, those instances in which it verges upon the literal sense of "upon (or against) the face of," and those in which the meaning of עַל predominates, (*viz.*, classes (3), (6), (7), (8), (10), we find that all others are sufficiently explained by this generic notion of *confronting*. Thus, in all the cases where places are spoken of as עַל־פְּנֵי one another, class (1); where objects are described as in front of buildings, class (2); and where persons are spoken of as passing in front of others, class (4).—So, too, in the cases in which מֵעַל־פְּנֵי is used, class (5), in every instance it follows a verb which implies a previous state of *hostility*; men are to be removed from being *over against* Jehovah, from *confronting* Him with their offensive deeds.—So the instance in Ps. xviii. 43 (42), class (9); the dust *before* the wind is compared with God's enemies destroyed

12 Honor thy father and thy mother: that thy days may be long upon the land which
13, 14 Jehovah thy God giveth thee. Thou shalt not kill. Thou shalt not commit
15, 16 adultery. Thou shalt not steal. Thou shalt not bear false witness against thy
17 neighbor. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass,
18 nor anything that *is* thy neighbor's. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when
19 the people saw *it*, they removed [reeled backward], and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with
20 us, lest we die. And Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces [upon you], that ye sin not.
21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

by Him; the dust confronting the wind illustrates the powerlessness of men confronting an angry God.—So the examples under (12). The translation "over against" satisfies all of the cases. A relation of contrast and opposition is implied.—Likewise, also, the three passages under (11). The son of the beloved wife (Deut. xxi. 16) is not to be invested with the rights of primogeniture *over against* the son of the hated one, *i. e.*, in contrast with, distinction from, the other one, while yet by natural right the latter is entitled to the privilege. The phrase עַל־פְּנֵי may here, therefore, be understood to mean "in preference to," or "in the life-time of," but neither one nor the other literally and directly, yet both one and the other by implication. In Num. iii. 4 Aaron's sons are represented as being priests *over against* their father, *i. e.*, not succeeding him, but together with him, as two hills, instead of being distant from one another, are, as it were, companions, confronting each other. So in Gen. xi. 28 Haran is said to have died *over against* his father. In his death he *confronted* his father, *i. e.*, did not, as most naturally happens, die after him, when his father would have been taken away from being with him. By thus anticipating his father in his decease he, as it were, passed *in front of* him, confronted him, so that this case is quite analogous to those under class (4). In this case, therefore, as in some others, the meaning of עַל־פְּנֵי closely borders upon that of לִפְנֵי, yet is not the same.

The application of this discussion to Ex. xx. 3 and Deut. v. 7 is obvious. Israel is to have no other gods "over against" Jehovah. The simple meaning "before," *i. e.*, in the presence of, would have little point and force, and besides would have been expressed by לִפְנַי. The meaning "besides" would have been expressed by בִּלְעָדַי, זוּלָתִי, or some other of the phrases having that meaning. The meaning "over against," the usual meaning of the phrase, is perfectly appropriate here. All false gods are *opposed* to the true God. The worship of them is incompatible with the worship of Jehovah. The command therefore is, "Thou shalt have no other gods to confront me," to be set up as rival objects of service and adoration. All that is pertinent in the other two renderings is involved here. Gods that are set up over against Jehovah may be said to be before Him, in His sight; that they are gods besides, in addition to, Him, is a matter of course: but, more than this, they are gods opposed to Him.—Tr.].

EXEGETICAL AND CRITICAL.

Analysis.—The whole Mosaic legislation is typical and Messianic. *Typical*, as is evident from the existence of Deuteronomy, inasmuch as this presents the first instance of an interpretation which gives to the law a more profound and spiritual meaning. *Messianic*, for the ten commandments contain a description of Christ's active obedience, whilst the sacrificial rites contain the leading features of His passive obedience. Everywhere in the three books are shadowed forth the three offices of the Messiah. The first book comprises, together with the prophetico-ethical covenant law of the ten commandments, also the outlines of the ceremonial and social (civil) law, because those two subjects of legislation flow as consequences out of the ethical law. The priesthood (or the church) and the state depend, in their unity as well as in their diversity, on the ethico-religious legislation of the life of the God-man.

The first form of elemental ethico-religious, but therefore all-embracing legislation, comprises the law, the festivals, and the house, of the covenant (chaps. xx.–xxxi.). It is different from the second form of the legislation (chaps. xxxii.–xxxiv. sqq) on account of the breaking of the covenant.

This first legislation, the law or book of the covenant in the narrower sense, is evidently the outline of the whole legislation. The presentation of the prophetico-ethical law is found in the ten commandments (xx. 1-17); the outline of the ceremonial law and the reasons for it follow on (vers. 18-26); in conclusion comes the third part, the outline of the social laws of the Israelites (xxi.-xxiii.).

Three questions are here to be settled: (1) How are the several acts of legislation related to the history? (2) How are the several groups of laws related to each other? (3) How is there indicated in this relation a gradual development of legislation?

As to the ten commandments in particular, we are to consider: (1) the form of the promulgation; (2) the relation of the law in Exodus to the phase it presents in Deuteronomy; (3) the analysis of the ten commandments themselves.

That the laws are not artificially introduced into the history of Israel, as *e. g.* Bertheau assumes, is shown by their definite connection with the historical occasions of them. Thus, *e. g.*, the law of the ten commandments is occasioned by the vow of covenant obedience made beforehand by the people. The ceremonial law as a law of atonement is occasioned by the fright and flight of the people at the thunders of Sinai (chap. xx. 21). Thus the holy nation is established; and

not till now is there occasion for the theocratico-social legislation, according to which every individual is to be recognised as a worthy member of this nation. The setting up of the golden calf furnished historical occasion for special precepts. The gradually progressive legislation recorded in the Book of Numbers most markedly illustrates the influence of historical events. We have before become acquainted with similar instances. This is true in a general way of the Passover and the unleavened bread. The commands concerning the sanctification of the first-born and concerning the reckoning of time refer to the exodus from Egypt. The hallowing of the seventh day is connected with the gift of manna; the bitter water occasions the fundamental law of hygienics, ch. xv. The attack of Amalek is the actual foundation of the ordinance concerning holy wars. So in earlier times the Noachian command (Gen. ix.) was a law which looked back to the godless violence of the perished generation; it connected the command to reverence God with the precept to hold human life sacred. So the fundamental command of the covenant with Abraham, the command of circumcision, as a symbol of generation consecrated with reference to regeneration, appears after the history of the expulsion of Ishmael, who was born according to the flesh (comp. Gen. xvii. with Gen. xvi.). But that the book of Deuteronomy—according to the memorabilia on which it is founded—grew out of the danger that Israel might be led by the giving of the law to decline into observance of the mere letter, we have already elsewhere noticed. It may be remarked by the way that the Song of Moses and Moses' Blessing at the close of Deuteronomy seem like the heart's blood of the whole book, a song of cursing, and a song of blessing; in the Psalter and prophetic books scarcely anything similar can be found.

How are the individual groups of laws related to one another? That they essentially and unconditionally require one another, and that accordingly they could not have appeared separately, is not hard to show. The decalogue, taken by itself, would lead into scholastic casuistry; the system of sacrifice, taken by itself, into magic rites; the political marshalling of the host, into despotism or greed of conquest. Compare Schleiermacher's argument in his "Dogmatik," to show that the three offices of Christ require each other.

From what has been said it follows also that the development of the legislation was gradual. We may distinguish four stages in the Mosaic period: (1) The Passover as the foundation of the whole legislation, and the several special laws up to the arrival at Sinai (primogeniture, reckoning of time, sanitary regulation, Sabbath); (2) the covenant law, or book of the covenant, before the covenant was broken by the erecting of the golden calf; (3) the expansion and modification of the law, on account of the breach of the covenant, in the direction of the hierarchy, the ritual, and the beginning of the proclamation of grace in the name of Jehovah; (4) the deeper and more inward meaning given to the law in Deuteronomy, as an introduction to the age of the Psalms and Prophets.

The Form of the Promulgation of the Decalogue.

We assume that this form is indicated in xix. 19. The passage, Deut. v. 4, "Jehovah talked with you face to face in the mount," is defined by ver. 5, "I stood between Jehovah and you at that time, to show you the word of Jehovah." In spite of this declaration and the mysterious passages, Acts vii. 53, Gal. iii. 19, Heb. ii. 2, the notion has arisen, not only among the Jews, but also within the sphere of Christian scholastic theology, that God spoke audibly from Mt. Sinai to the whole people. *Vid.* Keil, II. p. 106 sqq. Buxt.: "*Hebræorum interpretes adunum pæne omnes: deum verba decalogi per se immediate locutum esse, dei nempe potentia, non autem angelorum opera ac ministerio voces in aëre formatas fuisse.*" The interpolation of spirits of nature by von Hofmann (*vid.* Keil, p. 108) must be as far from the reality as from the literal meaning of the language. It must not be forgotten that Moses, at the head of his people in the breadless and waterless desert, moves, as it were, on the border region of this world. A sort of symbolical element is without doubt to be found even in the Rabbinical tradition, that God spoke from Sinai in a language which divided itself into all the languages of the seventy nations, and extended audibly over all the earth;—evidently a symbol of the fact that the language of the ten commandments gave expression to the language of the conscience of all mankind.

The Relation of the Law in Exodus to the Form of it in Deuteronomy.

First of all is to be noticed that in the most literal part of the Holy Scriptures, where everything seems to depend on the most exact phraseology, *viz.*, in the statement of the law, there is yet not a perfect agreement between the two statements; just as is the case in the N.T. with the Lord's Prayer, and in church history with the ecumenical symbols, which, moreover, have failed to agree on a seven-fold division of it. Keil rightly makes the text in Exodus the original one; whilst Kurtz, in a manner hazardous for his standpoint, inverts the relation, making the form in Deuteronomy the original one. Both of them overlook the fact that according to the spirit of the letter the one edition is as original as the other. We have already (Genesis, p. 92) attempted to explain the reason of the discrepancies which Keil in note 1, II., p. 105, has cited. In the repetition of the Sabbath law the ethical and humane bearing of it is unmistakably made prominent (Deut. v. 15), as in relation to the tenth commandment the wife is put before the house. In the form of the command to honor father and mother, the blessing of prosperity is made more emphatic. The expressions תִּתְאַוֶּה, עֵד שֶׁקֶר for עֵד שָׁוְא for the repetition of תַּחְמֹד (in the second part of the tenth commandment) savor also of a spiritualizing tendency. By the copula ו, moreover, the commandment, "Thou shalt not kill," and the following ones are, so to speak, united into *one* commandment.

Furthermore is to be noticed the difference between the first oral proclamation of the law through the mediation of Moses and the engraved inscription of it on two tablets. This begins after

the solemn ratification of the covenant, xxiv. 15, xxxi. 18, xxxii. 19, xxxiv. 1. Thus at this point also in the giving of the law the oral revelation precedes the written, although at the same point the revealed word and the written word blend intimately together, in order typically to exhibit the intimate relation between the two throughout the Holy Scriptures. A positive command of Holy Scripture has already been made, xvii. 14: eternal war against Amalek, in a typical sense. The fact also is of permanent significance, that Aaron the priest was making the golden calf for the people at the same time that Moses on the mount was receiving the tables of the law. That the ten commandments were written on the two tables, that therefore the ethico-religious law of the covenant is divided into ten commandments, is affirmed in Ex. xxxiv. 28, and Deut. x. 4. But on the question, how they are to be counted, and how divided between the two tables, opinions differ. Says Keil: "The words of the covenant, or the ten commandments, were written by God on two tables of stone (xxxi. 18), and, as being the sum and kernel of the law, are called as early as in xxiv. 12 הַתּוֹרָה וְהַמִּצְוָה [the law and the commandment]. But as to their number, and their twofold division, the Biblical text furnishes neither positive statements nor certain indications—a clear proof that these points are of less importance than dogmatic zeal has often attached to them. In the course of the centuries two leading views have been developed. Some divide the commandments into two divisions of five each, and assign to the first table the commandments respecting (1) other gods, (2) images, (3) the name of God, (4) the Sabbath, and (5) parents; to the second those concerning (1) murder, (2) adultery, (3) stealing, (4) false witness, and (5) covetousness. Others assign to the first table three commandments, and to the second, seven. They specify, as the first three, the commandments concerning (1) other gods, (2) the name of God, (3) the Sabbath; which three comprise the duties owed to God: and, as the seven of the second table, those concerning (1) parents, (2) murder, (3) adultery, (4) stealing, (5) false witness, (6) coveting one's neighbor's house, (7) coveting a neighbor's wife, servants, cattle, and other possessions; as comprising the duties owed to one's neighbor.—The first opinion, with the division into two tables of five commandments each, is found in Josephus (*Ant.* III., 5, 8) and Philo (*Quis rer. divin. hær.* § 35, *De Decal.* § 12 *et al.*). It is unanimously approved by the church fathers of the first four centuries, and has been retained by the Oriental and Reformed churches to this day. The later Jews also agree with this, so far as that they assume only *one* commandment respecting covetousness, but dissent from it in that they unite the prohibition of images with the prohibition of strange gods, but regard the introductory sentence, "I am Jehovah, thy God," as the first commandment. This method of enumeration, of which the first traces are found in Julian, the Apostate, quoted by Cyril of Alexandria, *adv. Julianum*, Lib. V. *init.*, and in a casual remark of Jerome on Hos. x. 10, is certainly of later origin, and perhaps propounded only from opposition to the Christians; but it still prevails among the modern Jews.

The second leading view was brought into favor by Augustine; and before him no one is known to have advocated it. In *Quæst.* 71 *in Exod.*, Augustine expresses himself on the question how the ten commandments are to be divided: ("*Utrum quatuor sint usque ad præceptum de Sabbatho, quæ ad ipsum Deum pertinent, sex autem reliqua quorum primum: Honora patrem et matrem, quæ ad hominem pertinent: an potius illa tria sint et ista septem*") after a further presentation of the two views, as follows: "*Mihi tamen videntur congruentius accipi illa tria et ista septem, quoniam Trinitatem videntur illa quæ ad Deum pertinent, insinuare diligentius intuentibus;*" and he then aims to show, further, that by the prohibition of images the prohibition of other gods is only explained "*perfectius*," while the prohibition of covetousness, although "*concupiscentia uxoris alienæ et concupiscentia domus alienæ tantum in peccando differant*," is divided by the repetition of the "*non concupisces*" into two commandments. In this division Augustine, following the text of Deuteronomy, generally reckoned the command not to covet one's neighbor's wife as the *ninth*, though in individual passages, following the text of Exodus, he puts the one concerning the neighbor's house first (*vid.* Geffken, *Ueber die verschiedene Eintheilung des Dekalogs*, Hamburg, 1838, p. 174). Through Augustine's great influence this division of the commandments became the prevalent one in the Western church, and was also adopted by Luther and the Lutheran church, with the difference, however, that the Catholic and Lutheran churches, following Exodus, made the *ninth* commandment refer to the house, while only a few, with Augustine, gave the preference to the order as found in Deuteronomy.*

We have the more readily borrowed the language of a decided Lutheran on this question, inasmuch as he, in distinction from some others who seem to regard adherence to the mediæval division as essential to Lutheran orthodoxy, displays a commendable impartiality. The leading reasons for the ancient, theocratic division are the following: (1) The transposition of the first object of covetousness in Exodus and Deuteronomy, "thy neighbor's house," "thy neighbor's wife." The advocates of the ecclesiastical view would here rather assume a corruption of the

* In modern discussions of this subject, the Augustinian division is defended by Sonntag, in the *Theol. Studien und Kritiken*, 1836, p. 61 sqq. and 1837, p. 243 sqq., and by Kurtz in his *History of the Old Covenant*, III., p. 123 sqq., and in the *Kirchl. Zeitschrift* of Kliefoth and Meier, 1835, parts 4–6. The Lutheran view, by C. W. Otto, *Dekalog. Untersuchungen*, Halle, 1857. The Reformed view, as the original one, and the one borne out by the text, by Züllig, in the *Theol. Studien und Kritiken*, 1837, p. 47 sqq.; J. Geffken, in the above-mentioned treatise, which fully treats the historical testimony; Bertheau, *Die 7 Gruppen mosaischer Gesetze*, Göttingen, 1840, p. 10 sqq.; Oehler, in *Herzog's Realencyklopädie*, Art. *Dekalog*; by anonymous writers in the *Evang. Kirchenzeitung*, 1857, No. 62 sq., and in the *Erlanger Zeitschrift für Protestantismus*, Vol. 33, parts 1 and 2; finally, by F. W. Schultz, in a full, thorough, and candid treatment of the question in Rudelbach and Guericke's *Zeitschrift*, 1858, part 1, and in his Comm. on Deut. v. 6 sqq.—E. in the *Erlanger Zeitschrift*, Vol. 36, part 4, p. 298 sqq.; and Knobel on Ex. xx., enter the lists for the Rabbinical view. Finally, E. Meier, *Die ur-prüngliche Form des Dekalogs* (Mannheim, 1836) launches out into arbitrary conjectures" (Keil). See more on Rabbini al and Catholic divisions in Keil II., p. 111, and Bertheau, p. 13. [Comp. also Stanley, *Jewish Church*, Lect. VII., and the Article *Ten Commandments* in Smith's *Bible Dictionary*, and *Decalogue* in Kitto's *Cyclopedia*.—Tr.]

text, even in the tables of the law, than see in this transposition a weaving of the two precepts into *one* commandment. (2) The difference, amply established by sacred history, as well as by the history of religion in general, between the worship of symbolic images, and the worship of mythological deities: in accordance with which distinction the two prohibitions are not to be blended into *one* commandment. (3) Of very special importance is the brief explanation of the law given by Paul in Rom. vii. 7 with the words, "Thou shalt not covet." According to this explanation, the emphasis rests on the prohibition of covetousness, and the expansion "thy neighbor's house," *etc.*, serves merely to exemplify it. But when the commandment is divided into two, the chief force of the prohibition rests on the several objects of desire, so that these two last commandments would lead one to make the law consist in the vague prohibition of external things, and need to be supplemented by a great "*etc.*;" whereas the emphasizing of covetousness as an important point leads one to refer the law to the inward life, and, so understood, looks back to the spiritual foundation of the whole law in the first commandment, whilst a kindred element of spirituality is found in the middle of the law, connected with the precept to honor father and mother.—As to the distribution of the law into two ideal tables, the division into two groups of five commandments each is favored especially by the fact that all the commandments of the second table from the sixth commandment on are connected by the conjunction ו ["and;" in the A. V. rendered, together with the negative, "neither"] in Deuteronomy (ver. 17, *etc.*). Moreover, in favor of the same division is the consideration that parents in the fifth commandment stand as representatives of the Deity and of the divine rule. As the first commandment expresses the law of true religion, and the second, the requirement to make one's religious conceptions spiritual and to keep them pure; so the three following commandments evidently designate ramifications of religious conduct: the duty of maintaining the sanctity of religious knowledge and doctrine; of religious humanity (or of worship), and of the most original nursery of religion, the household, and of its most original form, piety. Nevertheless, when one would divide the ten commandments between the two actual tables of Moses, he fails to find distinct indications; hardly, however, can the assumption be established that only the precepts themselves stood on the tables, but not the reasons that are given for some of them.

As to the whole system of the Mosaic legislation, we are to consider the arrangement which Bertheau has made in his work "*Die sieben Gruppen mosaischer Gesetze in den drei mittleren Büchern des Pentateuchs*" (Göttingen, 1840). According to him, the number 7, multiplied by 10, taken seven times, lies at the foundation of the arrangement. We have already observed that we do not regard as well grounded the dissolution of the Mosaic code of laws from history as its basis. Moreover, a clear carrying out of the system would show that we could regard the origin of it only as instinctive, not as the conscious work of Rabbinic design. The ten commandments, Ex. xx. 1-17, form the introduction of this arrangement. But the ritual law follows immediately, beginning with a group, not of ten, but of four laws, xx. 23 sqq.

1. *The Lawgiver.* That Jehovah is the lawgiver does not exclude the mediation mentioned Gal. iii. 19 and elsewhere. Comp. Comm. on Genesis, vi. 1-8. Quite as little, however, does this mediation obscure the name of the lawgiver, Jehovah. Keil (II. p. 114) inconclusively opposes the view of Knobel, who takes the first words, "I am Jehovah," as a confession, or as the foundation of the whole theocratic law. Just because the words have this force, are they also the foundation of the obligation of the people to keep the theocratic commandments. For the lawgiver puts the people under the highest obligation by their recognising him as benefactor and liberator. An absolute despot as such is no lawgiver. Israel's law is based on his typical liberation, and his obedience to the law on faith in that liberation. The law itself is the objective form in which for educational purposes the obligations are expressed, which are involved in its foundation.

2. *The first Commandment.* The absolute negation לֹא stands significantly at the beginning. So further on. Antithetic to it is the absolute אָנֹכִי ["I"] of Jehovah at the opening of His commandments.—יִהְיֶה אֱלֹהִים, the gods *become*, spring up gradually in the conceptions of the sinful people, hence אֲחֵרִים לְךָ in connection with אֱלֹהִים is to be explained as = ἕτεροι (according to Gal. i. 6) with the LXX. and the Vulgate (*alieni*, foreign), not = *alii*, other. עַל־פָּנָי may mean *before* my face, *over against* my face, *against* my face, *besides* my face, *beyond* it. The central feature of the thought may be: beyond my personal, revealed form, and in opposition to it—recognizing, together with the error a remnant of religiosity in the worship of the gods.—The "*coram me*" of the Vulgate expresses one factor of the notion, as Luther's "*neben mir*" ["by my side"] does another. [*Vid.* under "Textual and Grammatical"].

3. *The Prohibition of Image Worship*, vers. 4-6. Image, פֶּסֶל, from פָּסַל, to hew wood or stone. It therefore denotes primarily a plastic image. תְּמוּנָה does not signify an image made by man, but only a form which appears to him, Num. xii. 8, Deut. iv. 12, 15 sqq., Job iv. 16, Psalm xvii. 15. In Deut. v. 8 (comp. iv. 16) we find פֶּסֶל כָּל־תְּמוּנָה, "image of any form." Accordingly וְכָל־תְּמוּנָה is here to be taken as explanatory of פֶּסֶל, and ו as explicative, "even any form" (Keil). "Image" is therefore used absolutely in the sense of religious representation of the Deity, and the various forms are conceived as the forms of the image. Comp. Deut. iv. 15, "for ye saw no manner of similitude [no form] on the day that Jehovah spake unto you in Horeb." The medium of legislation therefore continued to be a miracle of hearing; it became a miracle of sight only in the accompanying phenomena given for the purpose of perpetually

preventing every kind of image-worship.—**In heaven.** Keil says: "on the heaven," explaining it as referring to the birds, and not the angels, at the most, according to Deut. iv. 19, as perhaps including the stars. The angels proper could not possibly have been meant as copies of Jehovah, since they themselves appear only in visions; and even if the constellations were specially meant, yet they too were for the most part pictorially represented [and in this sense only is the worship of them *here* prohibited]. The worship of stars as such is covered by the first commandment. Comp. Rom. i.—**Under the earth.** Beneath, under the level of the solid land, lower than it. Marine creatures are therefore meant. This commandment deals throughout only with religious conduct. The *bowing down* designates the act of adoration; the *serving* denotes the system of worship. Keil quotes from Calvin: "*quod stulte quidam putarunt, hic damnari sculpturas et picturas quaslibet, refutatione non indiget.*" Still it is clear from Rom. i. that the gradual transition from the over-estimate of the symbolical image to the superstitious reverence for it is included.

According to Keil the threat and promise following the second commandment refer to the two first as being embraced in a higher unity. But this higher unity is resolvable in this way, that the sin against the second commandment is to be regarded as the source of the sin against the first. With image worship, or the deification of symbols, idolatry begins. Hence image worship is condemned as being the germ of the whole succeeding development of sin. That which in the classical writings of the Greeks and Romans is signified by *ὕβρις*, the fatal beginning of a connected series of crimes which come to a conclusion only in one or more tragic catastrophes, is signified in the theocratic sphere by עָוֹן, *perversion, perverseness.* The evil-doing of the fathers has a genealogical succession which cannot be broken till the third or fourth generations (grandchildren and great-grandchildren) are visited. This is shown also by the Greek tragedy, and the third and fourth generation is still to be traced in the five acts of the modern tragedy. Now the image-worshipper is worse than the idolater in that he makes this fatal beginning. But as the *ὕβρις* proceeds from an insolence towards the gods which may be called hatred, so also image-worship arises out of an insolent apostasy from the active control of the pure conception of God, from the control of the Spirit. In the Old Testament, it is the golden calves of Jeroboam at Dan and Beersheba which are followed by such catastrophes in Israel. It may also be asked: What has the mediæval image-worship cost certain European nations in particular? That the hereditary guilt thus contracted forms no absolute fatality, is shown by the addition, "of them that hate me." This is a condition, or limitation, which is echoed in the *ἐφ' ᾧ πάντες ἥμαρτον* of Rom. v. 12. But the condition cannot be made the foundation, as is done by Keil, who says that by the words לְשֹׂנְאָי and לְאֹהֲבָי ["of them that hate me" and "of them that love me"] the punishment and the grace are traced back to their ultimate ground. This would vitiate the force of what he afterwards says of the organic relations of humanity. The organic hereditary conditions of guilt, of which even the heathen know how to speak (*vid.* Keil, p. 117), are limited by morally guilty actions. Because reference is here made to organic consequences, the fathers themselves are not mentioned. Because the transmission of the curse is hindered by the counter influence of ethical forces and natures, checks grow up as early as between the third and fourth generations. The sovereignty of grace is concerned in this, as also in the opposite parallel, "unto the thousands," *i. e.*, unto a thousand generations. This wonderfully subtle and profound doctrine of original sin is not Augustinian, inasmuch as it assumes special cases of sin and individual and generic counteracting influences within the sphere of the general condition of sin. It is, however, still less Pelagian; yet, as compared with the notion of guilt embodied in the Greek tragedians, it is exceedingly mild. The hereditary descendants of such a guilty parentage fill up the measure of the guilt of their fathers, Matt. xxiii. 32. In this passage also the notion of guilt, as distinguished from that of sin, is brought out. Guilt is the *organic* side of sin; sin is the ethical side of guilt. The whole judicial economy, moreover, is founded on the jealousy of God; *i. e.*, as being the absolute personality, He insists that persons shall not dissolve the bond of personal communion with Him, that they shall not descend from the sphere of love into that of sensuous conceptions.

4. *The third commandment.* The sin against the first commandment banishes the name of Jehovah by means of idol names; the sin against the second obscures and disfigures it; the sin against this third one abuses it. Here then the name, the right apprehension, or at least knowledge and confession, of the name, are presupposed; but the correctness of the apprehension is hypocritically employed by the transgressor of this commandment in the interest of selfishness and vice. According to Keil נָשָׂא שֵׁם does not mean "to utter the name," and שָׁוְא does not mean "lie." But to lift up a name must surely mean to lift it up by uttering it, though doubtless in a solemn way; and though שָׁוְא signifies wasteness and emptiness, yet it is here to be understood of wasteness and emptiness in speech. The moral culmination of this sin is perjury, Lev. xix. 12; hypocrisy in the application of sacred things to criminal uses, especially also sorcery in all forms. —Here the punitive retribution is put immediately upon the person who sins, as an unavoidable one which surely finds its object, and whose law rests on the nature of Jehovah Himself.

5. Vers. 9-11. Here is to be considered: (1) *The significance of the law of the Sabbath;* (2) *the institution of the Sabbath;* (3) *the ordinance of the Sabbath;* (4) *the reason for the Sabbath.* The idea of the Sabbath will never be rightly apprehended, unless it is seen to be a union of two laws. The first is the ethical law of humanity, which here predominates; the second is the strictly religious law, which is made prominent in Lev. xxiii. The law of the Sabbath would not stand in the decalogue, if it did not have a moral principle to establish as much as the commandments not to kill, commit adultery, or steal. The physical

nature shall not be worn out, dishonored, and slowly murdered by restless occupation. Hence the specification: "No kind of work or business;" and that, not only in reference to son and daughter, man-servant and maid-servant, but also in reference to the beasts themselves and the stranger within the gates of Israel (*i. e.*, in their cities and villages, not in the houses of the stranger), as the foreigner might imagine that he could publicly emancipate himself from this sacred humane ordinance. This point is brought out in Deut. v. 14, 15; Ex. xxiii. 12. It is seen further on, in the sabbatical year and in the great year of jubilee. Reference is made to it in Deut. xvi. 11.—That there existed already a tradition of the Sabbath rest, may be inferred from the tradition of the days of creation; so also circumcision as a custom prevailed before the institution of it as a sacrament. But that circumcision, as a patriarchal law, symbolically comprehending all the ten commandments, continued to outrank the Mosaic law of the Sabbath, which was not till now raised to the rank of one of the chief ethical commandments, is shown by the Jewish custom as indicated in Christ's declaration, John vii. 22, 23.—The ordinance of the Sabbath first specifies the subjects of the command: "Those who are to rest are divided into two classes by the omission of the conjunction ו before עַבְדְּךָ" (Keil). Next, the degree of rest: "מְלַאכָה, business (comp. Gen. ii. 2), in distinction from עֲבֹדָה, labor, means not so much the lighter work (Schultz) as rather, in general, the accomplishment of any task, whether hard or easy; עֲבֹדָה is the execution of a particular work, whether agricultural (Ps. civ. 23), or mechanical (Ex. xxxix. 32), or sacerdotal, including both the priestly service and the labor necessary for the performance of the ritual (Ex. xii. 25 sq., Num. iv. 47). On the Sabbath, as also on the day of atonement (Lev. xxiii. 28, 31) every employment was to cease; on the other feast-days, only laborious occupations, מְלֶאכֶת עֲבֹדָה (Lev. xxiii. 7 sqq.), *i. e.*, occupations which come under the head of toilsome labor, civil business, and the prosecution of one's trade" (Keil).—The reason: "for in six days," *etc.* "This implies that God blessed and hallowed the seventh day because He rested on it" (Keil). According to Schultz man should, in a degree, make the pulsations of the divine life his own. So much is certainly true, that the rhythmical antithesis between labor and rest in the divine creation should be not only the prototype, but also the rule for human activity. All the more, inasmuch as not only human nature, but nature in general, needs intervals of rest to keep it from being consumed with disquietude. Hence the commandment contains an ethical principle, a law designed to secure vigor of life, as the sixth commandment protects life itself, xxiii. 12, Deut. v. 14 sq. Furthermore is to be considered that the seventh day of God has a beginning, but no end; accordingly man's day of rest should have its issue, not in time, but in eternity (*vid.* Heb. iv. 10, Rev. xiv. 13). Keil would here make a distinction between the labor of Paradise and labor after the fall; but the typical days of creation preceded the fall. The positive side of the day of rest, the solemn celebration, first appears in the form of the ritual law of the Sabbath. The ritual makes the day of rest a festival. And, inasmuch as the festival is the soul of the day of rest, a day in which man should rest, and keep holy day in God, as on that day God rests and keeps holy day in man, it could also be transformed from the Jewish Sabbath into the Christian Sunday.

6. Ver. 12. *The fifth commandment.* This concludes the first table, and forms at the same time a transition to the second. "In the requisition of honor to parents it lays the foundation for the sanctification of all social life, in that it teaches us to recognise a divine authority in it" (Oehler, in Herzog's *Real-Encyclopädie*, under "*Dekalog*"). In the parental house the distinction between the dynamical majority that is to train and govern, and the numerical majority which is to be subject to the other, becomes conspicuous: one pair of parents, and perhaps two, three, or four times as many children. Here the government of an absolute majority would be an absolute absurdity. On the fifth commandment *vid.* Keil, p. 122.

7. *The sixth commandment.* The protection of life in its existence. It is at the same time the basis of all the following commandments. Lev. xix. 18, "Thou shalt love thy neighbor as thyself." Hence killing, when permitted or even commanded, is to be regarded as in principle a consequence of the duty of the preservation of life in the higher sense. So the seventh commandment serves to protect marriage as the source of life and the means of keeping it pure; the eighth commandment, to protect property and equity, as the condition of the dignity of life; the ninth commandment, to protect truth and the judiciary against falsehood and slander, as being the spiritual vitiation of life; the tenth commandment, to guard the issues of life from within outwards. The progress from violence to seduction, and thence on to fraud, prepares the way for the transition to the chief sin of the tongue and the chief sin of the thought, primarily as related to one's neighbor. On this "*mirum et aptum ordinem*," as Luther calls it, see Keil II., p. 123. Thus the circle is formed; the law returns to the beginning: only by the sanctification of the heart according to the tenth commandment can the worship of God according to the first commandment be secured.—**Not kill.** Every thing belonging here is taught in the catechism; *vid.* also Keil, p. 123 (comp. Gen. ix. 6). In the exposition, suicide, the killing of beasts, *etc.*, are to be considered. By the omission of the object the emphasis lying on the notion of killing is strengthened. In so far as the beast has no complete life, it cannot be killed in the same sense as a man can be. But every form of cruelty to beasts is an offence against the image of human life.

8. **Not commit adultery.** This commandment holds the same relation to the sixth as the second to the first. Idolatry proper corresponds with the murder of one's neighbor, the latter being an offence against the divine in man. Im-

age-worship, however, corresponds with adultery, as this too rests on a subtle deification of the image of man; it is spiritual idolatry, as image-worship is spiritual adultery, Lev. xx. 10. Here observe also the expansion of the thought in the catechism, according to which simple whoredom too in all its forms, as well as unchastity, is included.

9. **Not steal.** *Vid.* the expansion, ch. xxi. 33, xxii. 13, xxiii. 4, 5, Deut. xxii. 1-4. The correspondence between this commandment and the misuse of the name of God, which robs God of His honor, is also not to be overlooked. In the case of false oaths in business the two offences coalesce.

10. **Bear false witness against thy neighbor.** עֵד שֶׁקֶר, Deut. עֵד שָׁוְא, an intensification of the expression. "Not only every lying, but in general every untrue and unfounded, testimony is forbidden; also not only testimony before the judge, but in general every untrue testimony" (Keil). Aside from the fact that the judicial oaths in court form a sort of religious ceremony, which reminds one of the law of the Sabbath, it is also the office of the Sabbath to suppress the false excitements of the week of labor, out of which sins of the tongue, especially also false testimony, proceed.

11. **Thou shalt not covet.** The emphasis lies on coveting, not on the several objects of coveting. This emphasis of the inward state is made secure by reckoning the commandment as *one*. "The repetition of לֹא תַחְמֹד ['thou shalt not covet'] no more proves that the words form two distinct commandments than the substitution of תִּתְאַוֶּה ['desire'] for תַּחְמֹד ['covet'] in Deut. v. 18 (21)" (Keil). The repetition in Exodus gives prominence to the thought that the house, the sum total of domestic life, as a unit, is superior to the individual; in Deut., that the wife, ideally considered, is superior to the house (Prov. xii. 4, xxxi. 10). *Vid.* Keil's note in reply to Kurtz, who regards the text in Exodus as corrupt.* The relation between the fifth and the tenth commandment is less marked, yet it may be said: a genuine pupil of a pious house will not covet his neighbor's house. The house of God in the pious family keeps peace with the house of the neighbor. Every house is to the pious man a house consecrated by justice, like a house of God.

The Effect.

Vers. 18-21; Deut. v. 23-33. According to Keil, the frightful phenomena under which the Lord manifested His majesty made the designed impression on the people. It was indeed designed that the people should be penetrated with the fear of God, in order that they might not sin; but not that in their fear they should stand off and beg Moses as their mediator to talk with God. Hence it is said, "God is come to try you." A trial is always a test, which, through the influence of false notions, may occasion a twofold view of it. That the Jews as sinners should be startled by the phenomena of the majesty of God, was the intent of this revelation; but that they should retire trembling and desire a mediator, was a misunderstanding occasioned by their carnal fear and spiritual sluggishness. Here, therefore, is the key to the understanding of the hierarchy. The *lay* feeling of the people desired a mediating *priesthood*, which the person of Moses first had to represent. For the priest is the man who can dare *to approach God* without being overwhelmed with the fear of death (Jer. xxx. 21). The people now, although they have found out by experience that men can hear God speak without dying, yet yield to the fear that they will be destroyed by fire when in immediate intercourse with God (Deut. v. 24, 25). And because this is now their attitude of soul, Jehovah complies with it (Deut. v. 28), just as He afterwards gave to the people a king. This origin of the Old Testament hierarchy explains why immediately afterwards mention is made of altars. In consequence of that arrangement, therefore, the people now *stood* henceforth afar off: Moses had for the present assumed the whole mediatorship.

* [The note is not given in the English edition. Kurtz argues that lusting after one's neighbor's wife, and coveting his possessions, are two quite distinct sins; hence he regards the use of two distinct verbs for the two sins in Deuteronomy as the most accurate form of the commandments, and therefore conjectures that through some copyist the text of Exodus has been changed. He confesses, however, that there is no external evidence of any weight in favor of the conjecture.—TR.]

B.—THE FIRST COMPENDIOUS LAW OF SACRIFICE.

CHAPTER XX. 22–26.

22 And Jehovah said unto Moses, Thus shalt thou say unto the children of Israel,
23 Ye have seen that I have talked with you from heaven. Ye shall not make with
24 me gods of silver, neither shall ye make unto you gods of gold.[1] An altar of earth

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 23. If we follow the Masoretic punctuation, the literal translation would be: "Ye shall not make with me; gods of silver and gods of gold ye shall not make unto you." With this division of the verse, an object must be supplied in the first clause, *e. g.*, "Ye shall not make anything," *i. e.*, any gods, "with me," *i. e.*, to be objects of worship together with me. In favor of this construction also is the consideration that in the rendering of the A. V. an unwarranted distinction seems to be made between "gods of silver" and "gods of gold." On the other hand, however, the parallelism of the clauses favors the rendering of the A. V. The latter is adopted by LXX. (where, however, we find ὑμῖν instead of σὺν ἐμοί) and Vulg. (where אִתִּי is left entirely untranslated). But the majority of scholars prefer the other division.—TR.]

thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in all places where I record my name I
25 will come unto thee, and I will bless thee. And if thou wilt make [thou make] me
ᵛan altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool
26 upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

EXEGETICAL AND CRITICAL.

We have to do here with an altogether peculiar section, the germ of all Leviticus, or even of the whole ritual law. This is too little recognized when Keil gives as one division: chaps. xx. 22–xxiv. 2, under the title, "Leading Features in the Covenant Constitution," and then makes the subdivision: (1) The general form of Israel's worship of God; (2) The laws of Israel. Knobel has observed the turning-point in one respect at all events: "The frightful phenomena amidst which Jehovah announces the fundamental law of the theocracy, fill the people with terror; hence another mode of revelation is employed for the further divine disclosures. They beg that Moses rather than God should speak with them, inasmuch as they are filled with mortal dread, and fear for their lives. In this way the author explains why Jehovah revealed the other laws to Moses, and through him brought them to the people, whereas He had addressed the ten commandments immediately to the people." How little more was needed in order to discern the genesis of the hierarchical mediatorship.

Vers. 22, 23. **Have talked with you from heaven.**—This is the basis for the negative part of the theocratic ritual, and at the same time the explanation of the worship of images and idols. This rests on the fancy that Jehovah cannot approach men from heaven, and that man cannot hear the word of Jehovah from heaven; that therefore images of gods and heavenly objects are necessary as media between the Deity and mankind. It is to be inferred from the foregoing that this prohibition does not exclude the mediatorship of Moses, still less the mediatorship of Christ in the New Covenant, for it is through this real mediation that heaven is to be brought to earth, and humanity united in the Holy Ghost. Furthermore, it is to be noticed that this prohibition is given here as a law respecting worship, whereas in the decalogue it has a fundamental ethical significance. Hence we read here: "Ye shall not make אִתִּי, with me," by which is designated the adoration of images in religious services, as involving the germ of idolatry. It is here incidentally suggested that images are prohibited because Jehovah was veiled in a cloud, and, "as a heavenly being, can be pictured by no earthly material." (Keil.)

Ver. 24. *The positive law of worship.* Regarding it as certain that there had been already a traditional service of God, connected with sacrificial rites, we cannot fail to discern here a design to counteract extravagances, and to present in the simplest possible form this ritual devoted to theocratic worship. It may be taken as significant for the service of the Church also, that this fundamental, simple regulation did not exclude further developments, or even modifications. Of course the modifications of this outward manifestation of piety must have an inward ground. How then did the altar of the tabernacle grow out of the low altar of earth or of unhewn stones? First, it is to be considered that the altar of the tabernacle was threefold: the altar of burnt-offering in the court (xxvii. 1); the altar of incense in the sanctuary (xxx. 1); and the mercy-seat in the Holy of holies (xxvi. 34; xxv. 21). The altar of burnt-offering was of acacia wood, overlaid with copper, and three cubits high. The altar of incense, also of acacia wood, was overlaid with gold; finally, the mercy-seat was of pure gold. This gradation points back from the gold through the gilding and the copper to the starting-point, the altar of earth or of stone. This primitive form continued to be the normal type for the altars which, notwithstanding the fixed centre in the exclusive place of worship, were always prescribed for extraordinary places of revelation (Deut. xxvii. 5; Josh. viii. 30; Judg. vi. 26). Not only the right, but also the duty, of marking by altars real places of revelations, was therefore reserved; the worship in high places easily followed as an abuse. Only in opposition to this abuse was the central sanctuary the exclusive place of worship; but it was to be expected that a permanent altar in the sanctuary could not continue to be so much like a natural growth, but had to be symbolically conformed to its surroundings in the sanctuary.

An altar of earth.—"The altar, as an elevation built of earth or unhewn stones, symbolizes the elevation of man to the God who is enthroned on high, in heaven" (Keil). Most especially it is a monument of the place where God is revealed; then a symbol of the response of a human soul yielding to the divine call, Gen. xii. 7; xxii. 9; xxviii. 18; Ex. iii. 12, *etc.* Hence it is said: "In all places where I cause my name to be remembered." "Generally," says Knobel, "the passage is referred to the altar of the tabernacle, which subsequently was to stand now here, now there. But this will not do. For (1) The author in no way points to this single, particular altar, but speaks quite generally of any sacrificial worship of Jehovah, and gives no occasion to bring in the tabernacle here contrary to the connection. (2) The altar of burnt-offering in the tabernacle was not made of earth, but consisted of boards overlaid with copper (xxvii. 1 sq.). (3) Jehovah could not say that He would come to Israel at every place where the tabernacle stood, because He dwelt in the tabernacle, and in it went with Israel (xiii. 21 sq., *etc.*)." But though the tabernacle denotes the legal and symbolical residence of Jehovah, yet that does not mean that Jehovah in a human way and perpetually dwells in the tabernacle. The tabernacle was only the place where He was generally to be found, more than elsewhere, and for the whole people; but Jehovah was not confined to the ta-

bernacle. The designation of the altar of burnt-offering as one of copper shows that a rising scale was formed: from the earth to stone, and from stone to copper, and from this still higher to gold plate and to solid gold. So in the way of self-surrender, of offerings under the fire of God's self-revelation, out of the man of earth is formed the second man, the child of golden light. On the original form of altars, earth enclosed with turf, *vid.* Knobel, p. 211. As simple as the original form of the altar are the original forms of offerings: burnt-offerings and thank-offerings. Both constitute the first ramification of the Passover, which in the Levitical ritual branches out still further.

Ver. 25. **An altar of stone.**—The aspiration of religious men after more imposing forms of worship is not prohibited by Jehovah, but it is restricted. The stone altar was to be no splendid structure. By any sharp iron (חֶרֶב, generally *sword*) the stone is desecrated—*i. e.*, under these circumstances; for how can the worshipper, when receiving a new revelation from God, be thinking of decking the altar? "The precept occurs again in Deut. xxvii. 5 sq.; and altars of unhewn stone are mentioned in Josh. viii. 31; 1 Kings xviii. 32; 1 Macc. iv. 47. They were found also elsewhere, *e. g.*, in Trebizond." (Knobel.) The opinion that hewn stone was looked on as spurious can hardly be maintained, considering the recognition of culture and art in other relations. But *vid.* Knobel, p. 212.* Connected with the first restriction in regard to the splendor of the stone altar is the second: **Neither . . . by steps.**—The more steps, the more imposing the altar; therefore no steps! The reason is: "that thy nakedness be not uncovered before it." Before it, as being the symbol of God's presence. [But the Hebrew says: "on it."—TR.] As the sacrifice symbolically covers the sin of man before God, so the nakedness of the offerer should remain covered, as a reminder of his sinfulness before God and before His altar. The ethical side of the thought is this: that a knowledge of this exposure might disturb the reverence of the offerer. But inasmuch as the later altar of the ritual service in the tabernacle was three cubits high, and therefore probably needed steps (Lev. ix. 22), the priests had to put on trowsers (xxviii. 42).

* ["It would seem that the stone which was unhewn, therefore uninjured and unfashioned, found in the condition in which the Creator left it, was regarded as unadulterated and pure, and was therefore required to be used. Similar are the reasons for the commands not to offer castrated animals (Lev. xxii. 24), to receive into the congregation a mutilated man (Deut. xxiii. 1), to propagate mongrel beasts and grain (Lev. xix. 19), nor to put on the clothes of the opposite sex (Deut. xxii. 5)." Knobel, *l. c.*—TR.]

C.—FIRST FORM OF THE LAW OF THE POLITICAL COMMONWEALTH.

CHAPTER XXI. 1—XXIII. 33.

a. Right of Personal Freedom (according to Bertheau, ten in number).

1 Now these *are* the judgments [ordinances] which thou shalt set before them.
2 If [when] thou buy [buyest] an Hebrew servant, six years he shall serve: and in
3 the seventh he shall go out free for nothing. If he came [come] in by himself, he shall go out by himself: if he were [be] married, then his wife shall go out with
4 him. If his master have given [give] him a wife, and she have borne [bear] him sons or daughters, the wife and her children shall be her master's, and he shall go
5 out by himself. And if the servant shall plainly say, I love my master, my wife,
6 and my children; I will not go out free: then his master shall bring him unto the judges [God]; he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him forever.
7 And if [when] a man sell [selleth] his daughter to be a maid-servant, she shall not
8 go out as the men-servants do. If she please not her master who hath betrothed her to himself,[1] then shall he let her be redeemed: to sell her unto a strange nation
9 he shall have no power, seeing he hath dealt deceitfully with her. And if he have betrothed [betroth] her unto his son, he shall deal with her after the manner of
10 daughters. If he take him another *wife;* her food, her raiment, and her duty of

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 8. The Hebrew here, according to the K'thibh, is לֹא, and if this were followed, we should have to translate with Geddes, Rosenmüller and others: "so that he hath not betrothed (or will not betroth) her." The K'ri reads לוֹ, "unto him" or "unto himself." This yields much the easiest sense, and is especially confirmed by the consideration that יָעַד of itself means, not "betroth," but "appoint," "destine." Followed by the Dative, it may in the connection convey the notion of betrothal; but used absolutely, it cannot convey it.—TR.]

11 marriage [marriage due] shall he not diminish. And if he do not these three unto
her, then shall she go out free [for nothing], without money.

b. On Murder and Bodily Injuries. Sins against the Life of one's Neighbor. (Ten in number, according to Bertheau.)

12 He that smiteth a man, so that he die [dieth], shall be surely put to death.
13 And if a man lie not in wait, but God deliver *him* into his hand [make it happen
14 to his hand[2]]; then I will appoint thee a place whither he shall flee. But [And]
if [when] a man come [cometh] presumptuously upon his neighbor, to slay him
15 with guile; thou shalt take him from mine altar, that he may die. And he that
16 smiteth his father, or his mother, shall be surely put to death. And he that steal-
eth a man, and selleth him, or if he be found in his hand, he shall surely be put to
17 death. And he that curseth [revileth][3] his father, or his mother, shall surely be
18 put to death. And if [when] men strive together, and one smite [smiteth] another
[the other] with a stone, or with *his* fist, and he die [dieth] not, but keepeth
19 his bed: If he rise again, and walk abroad upon his staff, then shall he that smote
him be quit: only he shall pay *for* the loss of his time, and shall cause *him* to be
20 thoroughly healed. And if [when] a man smite [smiteth] his servant, or his maid,
with a rod, and he die [dieth] under his hand; he shall be surely punished.
21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is*
22 his money. If [And when] men strive, and hurt a woman with child, so that her
fruit depart *from her* [depart], and yet no mischief follow: he shall be surely
punished [fined], according as the woman's husband will [shall] lay upon him:
23 and he shall pay as the judges *determine*.[4] And if *any* mischief follow, then thou
24 shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot,
25, 26 Burning for burning, wound for wound, stripe for stripe. And if [when] a
man smite [smiteth] the eye of his servant, or the eye of his maid, that it perish
27 [and destroyeth it]: he shall let him go free for his eye's sake. And if he smite
out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free
for his tooth's sake.

c. Injuries resulting from Relations of Property. Through Property and of Property. Acts of Carelessness and Theft. (Ten, according to Bertheau.)

28 If [And when] an ox gore [goreth] a man or a woman, that they die, then the ox
shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox
29 *shall be* quit. But if the ox were [hath been] wont to push with his horn [to gore]
in time past, and it hath been testified to his owner, and he hath not kept him in
[keepeth him not in], but that he hath killed [and he killeth] a man or a woman;
30 the ox shall be stoned, and his owner also shall be put to death. If there be laid
on him a sum of money [ransom], then he shall give for the ransom [redemption]
31 of his life whatsoever is laid upon him. Whether he have gored a son, or have
32 gored a daughter, according to this judgment shall it be done unto him. If the ox
shall push [gore] a man-servant or maid-servant, he shall give unto their master
33 thirty shekels of silver, and the ox shall be stoned. And if [when] a man shall
open a pit, or if [when] a man shall dig a pit, and not cover it, and an ox or an
34 ass fall therein; The owner of the pit shall make *it* good, *and* [good; he shall] give
35 money unto the owner of them; and the dead *beast* shall be his. And if [when] one
man's ox hurt [hurteth] another's, that he die [dieth]; then they shall sell the live ox,
36 and divide the money [price] of it; and the dead *ox* also they shall divide. Or if

[2] [Ver. 13. אָנָה cannot mean "deliver," and no object is expressed. It is therefore unwarrantable to render, with A. V., "deliver him," or even with Lange, "let him accidentally fall into his hand." The object to be supplied is the indefinite one suggested by the preceding sentence, *viz.* homicide.—Tr.]

[3] [Ver. 17. קֹלֵל, though generally rendered "curse" in A. V., yet differs unmistakably from אָרַר in being used not merely of cursing, but of evil speaking in general, *e. g.* Judg. ix. 27 and 2 Sam. xvi. 9. The LXX. render it correctly by κακολογέω. And this word, where the passage is quoted in the New Testament, is rendered by the same Greek word, *viz.* Matt. xv. 4.—Tr.]

[4] [Ver. 23. The Heb. reads בְּפַלִּלִים, lit. "with judges" or "among judges." Some render "unto the judges;" others "before the judges;" but the preposition does not naturally convey either of these senses. The A. V. probably expresses the true meaning: "with judges," *i. e.* the fine being judicially imposed.—Tr.]

it be known that the ox hath used to push [hath been wont to gore] in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

CHAP. XXII. 1 IF [WHEN] a man shall steal [stealeth] an ox, or a sheep, and kill [killeth] it, or sell [selleth] it; he shall restore [pay] five oxen for an ox, and four sheep
2 for a sheep. If a [the] thief be found breaking up [in], and be smitten that he die
3 [so that he dieth], *there shall* no blood *be shed* [no blood-guiltiness] for him. If the sun be risen upon him, *there shall be* blood *shed* [blood-guiltiness] for him; *for* he [him; he] should make full restitution; if he have nothing, then he shall be sold
4 for his theft. If the theft be certainly found in his hand alive, whether it be ox,
5 or ass, or sheep; he shall restore [pay] double. If [When] a man shall cause [causeth] a field or vineyard to be eaten [fed upon], and shall put in his beast [letteth his beast loose], and shall feed [and it feedeth] in another man's field; of the best
6 of his own field, and of the best of his own vineyard, shall he make restitution. If [When] fire break [breaketh] out, and catch [catcheth] in thorns, so that the stacks of corn [grain], or the standing corn [grain], or the field, be [is] consumed *therewith;* he [consumed; he] that kindled the fire shall surely make [make full] restitution.

d. Things Entrusted and Things Lost.

7 If [When] a man shall deliver unto his neighbor money or stuff to keep, and it be [is] stolen out of the man's house; if the thief be found, let him pay double.
8 If the thief be not found, then the master of the house shall be brought unto the judges [unto God], *to see* whether he have put [have not put] his hand unto his
9 neighbor's goods. For all manner of trespass [In every case of trespass], *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost [any lost] thing, which *another* challengeth to be his [of which one saith, This is it], the cause of both parties shall come before the judges [God]; *and* [he] whom the judges
10 [God] shall condemn, he [condemn] shall pay double unto his neighbor. If [When] a man deliver [delivereth] unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die [dieth], or be [is] hurt, or driven away, no man seeing
11 *it: Then* shall an [the] oath of Jehovah be between them both, that [whether] he hath not put his hand unto his neighbor's goods; and the owner of it shall accept
12 *thereof* [it], and he shall not make *it* good [make restitution]. And if it be stolen from
13 him, he shall make restitution unto the owner thereof. If it be torn in pieces, *then* let him bring it *for* witness; *and* [witness;] he shall not make good that which was
14 torn. And if [when] a man borrow [borroweth] *aught* of his neighbor, and it be [is] hurt, or die [dieth], the owner thereof *being* not with it, he shall surely make
15 *it* good [shall make full restitution]. *But* if [If] the owner thereof *be* with it, he
16 shall not make *it* good: if it *be* an hired *thing,* it came for his [its] hire. And if [when] a man entice [enticeth] a maid [virgin] that is not betrothed, and lie [lieth]
17 with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

e. Unnatural Crimes. Religious and Inhumane Abominations. (Arranged according to Bertheau.)

18, 19 (1) Thou shalt not suffer a witch to live. (2) Whosoever lieth with a beast
20 shall surely be put to death. (3) He that sacrificeth unto *any* god, save unto Jehovah only, he [only,] shall be utterly destroyed [devoted to destruction].
21 (4) Thou shalt neither vex [wrong] a stranger, nor oppress him: for ye were
22 strangers in the land of Egypt. (5) Ye shall not afflict any widow, or fatherless
23 child. If thou afflict them in any wise, and they cry at all unto me, I will surely
24 hear their cry; And my wrath shall wax hot, and I will kill you with the sword;
25 and your wives shall be widows, and your children fatherless. (6) If thou lend money to *any of* my people *that is* poor by thee [with thee that is poor], thou shalt not be to him as an usurer; neither shalt thou [shall ye] lay upon him usury [interest].
26 (7) If thou at all take thy neighbor's raiment to pledge, thou shalt deliver [restore]
27 it unto him by that the sun goeth down: For that *is* his covering only [only covering], it *is* his raiment for his skin: wherein shall he sleep? And it shall come to

28 pass, when he crieth unto me, that I will hear; for I *am* gracious. (8) Thou shalt
29 not revile the gods [God], nor curse the [a] ruler of [among] thy people. (9)
Thou shalt not delay *to offer* [not keep back] the first of thy ripe fruits and of thy
liquors [the first-fruits of thy threshing-floor and of thy press]:[5] the first-born of
30 thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, *and*
with thy sheep: seven days it shall be with his [its] dam; on the eighth day thou
31 shalt give it me. (10) And ye shall be holy men unto me; neither shall ye [and
ye shall not] eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the
dogs.

f. Judicial Proceedings.

XXIII. 1 (1) Thou shalt raise [carry] a false report: (2) put not thine [thy] hand
2 with the wicked to be an unrighteous witness. (3) Thou shalt not follow a multi-
tude to *do* evil; neither shalt thou speak in a cause to decline [turn aside] after
3 many [a multitude] to wrest *judgment:* (4) Neither shalt thou countenance [be
4 partial to] a poor man in his cause. (5) If [When] thou meet [meetest] thine
enemy's ox or his ass going astray, thou shalt surely bring it back to him again
5 [to him]. (6) If [When] thou see [seest] the ass of him that hateth thee lying
under his burden, and wouldest forbear to help him [thou shalt forbear to leave
6 him], thou shalt surely help [release *it*] with him.[6] (7) Thou shalt not wrest the
7 judgment of thy poor in his cause. (8) Keep thee far from a false matter; and
8 the innocent and righteous slay them not: for I will not justify the wicked. (9)
And thou shalt take no gift [bribe]: for the gift [a bribe] blindeth the wise [the
9 seeing], and perverteth the words of the righteous. (10) Also thou shalt not op-
press a stranger: for ye know the heart of a stranger, seeing ye were strangers in
the land of Egypt.

g. Rules for Holidays and Festivals.

10 (1) And six years thou shalt sow thy land, and shalt gather in the fruits thereof:
11 But the seventh *year* thou shalt let it rest and lie still [fallow]; that the poor of
thy people may eat: and what they leave the beasts of the field shall eat. In like
12 manner thou shalt deal with thy vineyard, *and* with thy olive-yard. (2) Six days
thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and
thine ass may rest, and the son of thy handmaid, and the stranger may be refreshed.
13 And in [unto] all *things* that I have said unto you be circumspect [take heed]:
and make no mention of the name of other gods, neither let it be heard [gods; let it
14 not be heard] out of thy mouth. (3) Three times thou shalt keep a feast unto me in
15 the year. (4) Thou shalt keep the feast of unleavened bread: thou shalt eat
unleavened bread seven days, as I commanded thee, in the time appointed [at the
set time] of [in] the month Abib; for in it thou camest out from Egypt: and
16 none shall appear before me empty: (5) And the feast of harvest, the [of the] first
fruits of thy labors, which thou hast sown [sowest] in the field: (6) and the feast
of ingathering, *which is* in [ingathering, at] the end of the year, when thou hast
17 gathered [thou gatherest] in thy labors out of the field. (7) Three times in the
18 year all thy males shall appear before the Lord GOD [Jehovah]. (8) Thou shalt
not offer the blood of my sacrifice with leavened bread; neither shall the fat of my
19 sacrifice [feast] remain until the morning. (9) The first of the first-fruits of thy
land thou shalt bring into the house of Jehovah, thy God. (10) Thou shalt not seethe
[boil] a kid in his [its] mother's milk.

h. The Promises.

20 (1) Behold, I send an angel before thee, to keep thee, in [by] the way, and to

[5] [XXII. 29. Literally: "thy fullness and thy tear." The phrase "ripe fruits" is objectionable as including too much; "liquors" as suggesting a wrong conception. The first refers to the crops generally, exclusive of the olive and the grape, from which oil and wine, the liquid products ("tear"), were derived. Cranmer's Bible renders, not inaptly: "thy fruits, whether they be dry or moist."—TR.]

[6] [XXIII. 5. The rendering of A. V.: "and wouldest forbear," is utterly untenable. Not less so is the rendering of עָזַב by "help." The simplest explanation assumes a double meaning of עָזַב, *viz.* to "loose," and to "leave." We might borrow a vulgar phrase, and read: "Thou shalt forbear to cut loose from him, thou shalt cut loose with him." De Wette and Murphy attempt to avoid the double meaning by emphasizing "with." Thus: "Thou shalt forbear to leave it to him: thou shalt leave it *with* him." But this is a nicety quite alien from the Hebrew.—TR.]

21 bring thee into the place which I have prepared. Beware of him, and obey his
voice, provoke him not: for he will not pardon your trangressions: for my name
22 *is* in him. But [For] if thou shalt indeed obey his voice, and do all that I speak;
then I will be an enemy unto thine enemies, and an adversary unto thine adversa-
23 ries. (2) For mine angel shall go before thee, and bring thee in unto the Amo-
rites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the
24 Jebusites: and I will cut them off. Thou shalt not bow down to their gods, nor
serve them, nor do after their works: but thou shalt utterly overthrow them, and
25 quite break down their images. (3) And ye shall serve Jehovah your God, and
he shall [will] bless thy bread and thy water; (4) and I will take sickness away
26 from the midst of thee. (5) There shall nothing [no one] cast their [her] young,
27 nor be barren, in thy land; (6) the number of thy days I will fulfil. (7) I will send
my fear [terror] before thee, and will destroy [discomfit] all the people to whom
28 thou shalt come, and I will make all thine enemies turn their backs unto thee. (8)
And I will send [send the] hornets before thee, which [and they] shall drive out the
29 Hivite, the Canaanite, and the Hittite, from before thee. (9) I will not drive
them out from before thee in one year; lest the land become desolate, and the beast
30 of the field multiply against thee. By little and little I will drive them out from
31 before thee, until thou be increased, and inherit the land. (10) And I will set thy
bounds from the Red Sea even unto the sea of the Philistines, and from the
desert unto the river: for I will deliver the inhabitants of the land into your
32 hand; and thou shalt drive them out before thee. Thou shalt make no covenant
33 with them, nor with their gods. They shall not dwell in thy land, lest they make
thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

EXEGETICAL AND CRITICAL.

This section is very clearly to be distinguished from the two preceding, so that after the purely religious and ethical legislation, and after the ritual, now the social and political legislation is instituted. The genuinely theocratic character of this legislation here at once appears. It is not a criminal law in the first instance, but a system of legal regulations for a people that is to be trained for freedom. Hence these ordinances begin at once very significantly with the regulating of the laws concerning emancipation; and indirectly all the main points of this law point to the rights of freedom. Just as the sacrificial usages were found already existing, and were thenceforth theocratically regulated, so now the relations of slavery, found as an existing fact, were regulated in the spirit of the typical people of God. So Keil entitles the section: "The fundamental rights of the Israelites in their civil and social relations." Less satisfactorily Knobel: "The further rights, *i. e.* laws," *etc.* But the parallels which he draws between the Jewish legislation and that of other ancient people, and of heathen people in general, as also of the modern Mohammedan Arabs, are excellent. We divide thus: (*a*) The law of personal freedom. That this may correspond with the first commandment of the decalogue, the duty of holding sacred the divine personality, is obvious. (*b*) The second division, on murder and bodily injuries, quite as unmistakably aims to secure the human form from abuse or disfigurement, as the second commandment to keep the divine image from being deformed; but it is also connected with the commandment: Thou shalt not kill. (*c*) The third division, on injuries which result from the relations of property, points to the commandment: Thou shalt not steal. (*d*) Akin to the foregoing, and yet different, are the regulations concerning goods put in another's care, and goods lost. (*e*) The regulations concerning unnatural crimes, offences against religion and humanity are more specially connected with the first and with the fifth and tenth commandments. (*f*) The section on judicial processes reminds us of the prohibition of false witness. (*g*) The division relating to holidays and feast-days reminds us of the third commandment, but is more especially an unfolding of the law of the Sabbath. (*h*) Also the promises which are annexed to the fifth and second commandments are in the last division expanded into a fuller form.

Here must be noticed one more circumstance. When regulations of similar import are found in different sections of the law, this is not to be regarded as mere repetition, still less as confusion. The moral law of the Sabbath, *e. g.*, comes here (xxiii. 12) under consideration again, from a social point of view; in Leviticus still again as connected with the ceremonial law. For the Sabbath, there are moral and ritual reasons, and likewise social or civil reasons, the latter uniting the two former. In like manner the great festivals of the Israelites are here regarded from a national, or civil, point of view; in Leviticus they are associated with the idea of worship. The occasional precepts concerning purification and sacrifice in the book of Numbers relate to the keeping pure of the social commonwealth of Jehovah, and are therefore not primarily ceremonial. The tabernacle is found in Exodus, not in Leviticus, because it is primarily the house of the theocratic lawgiver, and is the repository of the decalogue; only secondarily the place of worship, the place where the lawgiver meets his people.

a. Law of Personal Freedom.

(1) The Hebrew man-servant, vers. 1–6; (2) The Hebrew maid-servant, vers. 7–11. The further development of, and reasons for, the law of emancipation, *vid.* in Deut. xv. 12–18. "The Hebrew man-servant after six years of service is to receive his freedom *gratis*. According to Deut. xv. 12 this holds also of the Hebrew maid-servant. The attributive עִבְרִי designates the servant as an Israelite (comp. אָחִיךָ in Deut.) in distinction from the slaves derived from non-Israelitish foreign nations, to whom this law does not apply" (Keil). The law evidently tends towards securing the universality of personal freedom. But it also knows that within the theocracy, in the servitude which is mitigated by it, there is an element susceptible of education. Therefore the servant is not compelled to become free in the seventh year. We are to consider that the sons of the household also then stood in the relation of strict subjection, so that a dutiful servant became more and more like them. *Vid.* xxiii. 12, Lev. xxv. 6, *etc.* The servant might also be led by devotion to his wife, given to him by his master during his servitude, and to her children, to remain a servant. With reference to this the three cases in vers. 3 and 4 were to be distinguished. The fixing of the seventh year as the year of emancipation is connected with the sabbatical year, but does not coincide with it. How one could become a slave among the Israelites is told in xxii. 3, Lev. xxv. 39. But how the emancipation was to be beautified and enriched is seen in the parallel passage in Deuteronomy [xv. 12–15]. On the manner of emancipation *vid.* Keil p. 130. **Unto God.**—Not to the priests, but to the court of the assembly, which passed judgment in the name of God, and whose sentence was a divine dispensation. Similar expressions *vid.* in Knobel, p. 214. There had therefore to be a public declaration that the servant voluntarily remained a servant. "The boring of the ears was among the Orientals a sign of slavery" (Knobel). The ear-rings among the Carthaginians from being a symbol of slavery came to be an ornament, like the cross among Christians. The case mentioned in Lev. xxv. 39 is probably a modification, but according to Knobel is a contradiction, of the law before us.—Vers. 7–11: *The Israelitish daughter as servant and concubine.* Knobel makes no distinction between concubinage as it is found among the patriarchs, and the usual custom of the Jews. But in reply see the Commentary on Genesis, p. 80. **She shall not go out as the men-servants do.**—It follows from the nature of her position that it is a benefit to her if she can remain in the house of her master, provided that the rights of the concubine are respected. It is therefore presupposed either that he takes her for himself, or gives her to his son, or maintains her honor by the side of his son's wife. In the first case, he must let her be redeemed; in the second case, he must accord to her the domestic rights of an associate wife. If he is not willing to give her this protection, he must let her go free for nothing. In this connection the precepts of Deut. xv. 12 are also to be considered. Vers. 8, 9. **Who hath betrothed her to himself.**—"The לֹא before יְעָדָהּ belongs to the 15 passages designated by the Massorah in which לֹא stands for לוֹ" (Keil; compare Knobel). **To sell her unto a strange people.**—Knobel: "The Greek, too, did not sell a Greek slave to go beyond the boundary of the land." **Seeing he hath dealt deceitfully with her.**—It would certainly create a difficulty to translate, "on account of his infidelity towards her," as if this unfaithfulness were the only reason why an Israelitess might not be sold to heathen. Therefore the emphasis probably lies on the thought that his injustice would be doubly great if even in this case, in which he has gone so far as to send her away, he should also in his treachery to her violate the theocratic law. That the word בָּגַד has a specially important meaning, is seen from Ps. lxxiii. 15. Comp. Deut. xxi. 14, and the account of the Arabian customs in Knobel, p. 216. **If he betroth her unto his son.**—Comp. Knobel also on a Persian or Arabian custom of a similar sort. As his son's concubine she is to be regarded by him as a daughter. Ver. 9. **If he take him another wife.**—That is, the father for his son. So Keil; but Knobel understands it to mean: If he takes another for himself. Keil well disposes of the views, according to which either the son is the subject, or the father takes for himself.* **Her food,** *etc.*—All of her domestic rights are to remain secure. שְׁאֵר, meat, as the chief article of food, "because the lawgiver has men of wealth in mind." (Keil). To understand עֹנָה, which properly means lying, of cohabitation, yields no tolerable sense. How could the father in this thing control the son? Or how could the son be obliged to conduct himself towards several wives in the same way as towards *one*. Either, therefore, the expression has in it something figurative, meaning: She must not as wife be neglected; or it refers to a seat, a resting-place (see the meaning of עִין), which would well harmonize with the reference to food and raiment. It is therefore assumed that under the conditions imposed she has in the house of her servitude a much better position than if she should be dismissed, especially if she has borne children who belong to the permanent members of the household.

b. On Murder, Homicide, and Bodily Injuries.

(1) Homicide proper, vers. 12–14. (*a*) Simple homicide in consequence of beating; (*b*) unintentional, resulting from misfortune and mistake; (*c*) murder proper. (2) Spiritual homicide. (*a*) Smiting of parents; (*b*) deprivation of freedom (as spiritual fratricide); (*c*) cursing of parents (spiritual suicide). (3) Bodily injuries. (*a*) Of uncertain, perhaps fatal result; (*i*) to a free man; (*ii*) a man-servant or maid-ser-

*[The reasons are thus stated by Keil: "If the language in ver. 9 is referred to the son, so as to mean, 'when he takes to himself another wife,' then there must be assumed a change of subject of which there is no indication; but if we understand the language to mean that the father (the purchaser) takes to himself another wife, then this precept ought to have been given before ver. 9."—Tr.]

vant; (*iii*) a pregnant woman, in which connection is to be noticed that the *jus talionis* is laid down in close connection with an extremely humane law of protection, vers. 22–25; (*b*) local injuries to men-servants or maid-servants.

Ver. 12. **He that smiteth a man.**—Says Keil: "Higher than personal freedom stands life." It may then be asked, why is capital punishment prescribed (ver. 16) for the violent taking away of freedom? The slavery treated of in the preceding section was no innovation, but as a traditional custom it was restricted, and moreover in great part was based on guilt or voluntary assent; it had besides an educational end. It is true, the law of retaliation, as instituted in Gen. ix. 6, underlies all this section; but it is noticeable that this law is expressly prescribed just where the protection of a pregnant woman is involved. It is repeated (Lev. xxiv. 17) in connection with the ordinance that the blasphemer shall be stoned. The reason for the repetition is the principle that in respect to these points perfect equality of rights should be accorded to the stranger and the Israelite; and it was occasioned by the fact that the blasphemer was a Jew on his mother's side, but an Egyptian on his father's side. **So that he dieth.**—Three cases are specified: first, the severe blow which in fact, but not in intention, proves mortal; secondly, the unfortunate killing through mistake, a providential homicide; thirdly, intentional, and hence criminal and guileful, murder.

Ver. 13. **And if a man lie not in wait.**—When, therefore, not only the murderous blow, but any blow, was unintentional, so that the case is one of severe divine dispensation. **I will appoint thee a place.**—A place of refuge, with reference to the avengers of blood who pursue him. A check, therefore, upon the custom, prevalent in the East, of avenging murder. It is worthy of notice, from a critical point of view, that no place is now fixed; this was done later, *vid.* Num. xxxv. 11; Deut. xix. 1–10. Here too the innocent homicide is expressly distinguished from the violent one, Num. xxxv. 22 sqq. Together with the prescribed place of refuge for the one who kills by mistake is found the stern provision that a real murderer, who has committed his murder with criminal and guileful intent, cannot be protected even by fleeing to the altar of the sanctuary, as it was customary in ancient times for those to do whom vengeance rightly or wrongly pursued, because, as some would say, the altar was a place of expiation. Even from the altar of God he is to be torn away. The expression זִד is not adequately represented by "behave viciously, or arrogantly." It denotes the act of breaking through, in ebullient rage, the sacred restraints which protect one's neighbor as God's image. Particular cases, Num. xxxv. 16, Deut. xix. 11. Murder could be expiated only with death, Num. xxxv. 31. Examples of fleeing to the altar, 1 Kings i. 50; ii. 28. This was also customary among the Greeks.

Ver. 15. **Smiteth his father.**—The simple act of smiting, committed on a father or mother, is made equivalent to man-slaughter committed on one's neighbor. "Parricide, as not occurring and not conceivable, is not at all mentioned" (Keil). Similar ordinances among the Greeks, Romans, and Egyptians are mentioned by Knobel, p. 217. The two following provisions rest on the same ground. The parents are God's vicegerents for the children; the neighbor is God's image; hence a violent abuse of his person is equivalent to murder, *vid.* Deut. xxiv. 7. We explain the insertion of the prohibition of man-stealing between verses 15 and 17 by the fact that in cursing his parents the curser morally destroys himself, *vid.* Lev. xx. 9, Deut. xxvii. 16. The order is: undutifulness, man-stealing, self-destruction.* See various views of ver. 16 in Keil, p. 133.

Ver. 18 sq. **And when men strive.**—The section concerning bodily injuries as such is distinguished from the section beginning with ver. 12 in that there injuries are spoken of which result in death. The injuries here mentioned would accordingly also be punished with death if they resulted in death. This is shown especially by ver. 20. Here, then, an injury is contemplated which only confines the injured one to his bed. The penalty is twofold: First, the offender must make good his sitting still, *i. e.* what he might have earned during this time; secondly, he must pay the expenses of his cure, ver. 19. In the case of a man-servant or maid-servant a different custom prevailed. If man-slaughter took place, the manhood of the slain one is fully recognized, *i. e.* the penal retribution takes place. Probably sentence was to be rendered by the court, which was to decide according to the circumstances. According to Jewish interpretations capital punishment was to be inflicted with the sword; but *vid.* Knobel for a different view.† On the one hand, the danger of a fatal blow was greater than in other relations, for it was lawful for a master to smite his slave (*vid.* Prov. x. 13; the rod was also used on children); but on the other hand an intention to kill could not easily be assumed, because the slave had a pecuniary value. Furthermore, the owner is exempted from punishment, if the beaten one survives a day or two; and the punishment then consists in the fact that the slave was his money, *i.e.* that in injuring the slave he has lost his own money. The Rabbins hold that this applied only to slaves of a foreign race, according to Lev. xxv. 44. This is not likely, if at the same time, in case of death, execution by the sword was to be prescribed; also according to this view there would have been a great gap in the law as regards Hebrew slaves. It is true, reference is here had only to injuries inflicted by the rod. When one was killed with an iron instrument, an intention to kill was assumed, and then capital punishment was inflicted unconditionally, Num. xxxv. 16, Lev. xxiv. 17, 21,

* [This explanation of the order of the verses can hardly be regarded as satisfactory. In fact, any attempt to discover deep metaphysical or psychological reasons for the order and number of these laws is open to suspicion as implying a degree of subtlety and regard for logical order which was quite alien from the Hebrew spirit.—Tr.]

† [*Viz.* that the omission of the direction, "he shall surely be put to death," implies that his punishment was something milder; as does also the spirit of the precept in ver. 21.—Tr.]

Deut. xix. 11 sqq. On the Egyptian, Greek, and Roman legislation, see Knobel, p. 219.*

Vers. 22-25. Special legal protection of pregnant women. It might often happen that in quarrelling men would injure a pregnant woman, since wives on such occasions instinctively interpose, Deut. xxv. 11. In the latter passage the rudenesses which the woman, protected by law, might indulge in are guarded against.—**So that her fruit depart.** Literally: so that her children come out; *i. e.*, so that abortion takes place. According to Keil, the expression designates only the case of her bearing real children, not a fetus imperfectly developed; *i. e.*, a premature birth, not an abortion, is meant. "The expression יְלָדֶיהָ is used for the sake of indefiniteness, since possibly there might be more than one child in her body." Strange interpretation of the precept, according to which the plural in individual cases denotes indefiniteness! According to this view, the most, and perhaps the worst cases, would not be provided for, since women far advanced in pregnancy are most apt to guard against the danger of such injuries. The plural may also indicate that the capacity for bearing was injured. "If no other injury results from the quarrel, reparation is to be made, according as the husband of the woman imposes it on the perpetrator, and the latter is to give it 'with judges,' *i. e.*, in company with, on application to them, in order that excessive demands may be suitably reduced. The amount of indemnity demanded doubtless was determined by the consideration, whether the injured man had many or few children, was poor or rich, *etc.* The law stands appropriately at the end of the cases which relate to life and the inviolability of the person. The unborn child is reckoned as belonging to, and, as it were, a part of, the mother" (Knobel).—Ver. 23. **And if any mischief follow.** It is to the credit of the legislation that the law of retaliation (*vid.* Lev. xxiv. 19, Deut. xix. 21) is here so particularly laid down. In its connection it reads: The injury of such a woman must be most sternly expiated according to the degree of it. But even this explication of the law of retaliation must be guarded from a lifeless literalism, as is shown by the provisions in vers. 26 and 27. It would surely have been contrary to nature to put out the eye of a master who had put out his servant's eye, or to make him lose tooth for tooth. Keil says, "The principle of retaliation, however, is good only for the free Israelite, not for the slave." In the latter case, he adds, emancipation takes place. Emancipation, even on account of a tooth knocked out, has nevertheless the force of retaliation, which, even in the relations of free Israelites, could not have been everywhere literally applied, *e. g.*, in the case of burns. On the *jus talionis* in the ancient heathen world, and generally in the Orient, *vid.* Knobel, p. 220.

c. Injuries resulting from Property relations. Specially from acts of Carelessness. Chs. xxi. 28—xxii. 6.

We follow in general Bertheau's classification, which makes property the determining thought. Keil and Knobel divide otherwise. Keil with the words, "Also against danger from cattle is man's life secured." The conflict between life and property, and the subordination of property is here certainly everywhere observed. In a critical respect it may not be without significance that there is here no trace of horses; also the dog is not mentioned. At the time of Solomon and Ahab the case was quite different. First are to be considered the accidents occasioned by oxen that hook, vers. 28-32. But this list is connected with the following one, which treats of the misfortunes which men may suffer in respect to their oxen or asses through the fault of neighbors, in which case a distinction is made between the injuries resulting from carelessness and those resulting from theft, ver. 33-xxii. 4. Then follow injuries done to fields or estates through carelessness in the use of cattle or of fire, vers. 5 and 6. Then the criminal misuse of goods held in trust constitute a separate section, vers. 7–17, which we do not, like Bertheau, make a subdivision of the division (*c*), but must distinguish from it.

Ver. 28. *First case.* **And if an ox.**—The instinct of oxen to hook is so general that every accident of this sort could not be foreseen and prevented. Therefore when an ox has not been described to the owner as properly a goring ox, the owner is essentially innocent. Yet for a possible want of carefulness he is punished by the loss of his animal. But the ox is stoned to death. Legally it would involve physical uncleanness to eat of the flesh. But the stoning of the ox does not mean that the ox is "tainted with capital crime" (Keil), but that he has become the symbol of a homicide, and so the victim of a curse (חֵרֶם). It is therefore an application of Gen. ix. 6 in a symbolical sense, on account of the connection of cattle with men. Comp. also Lev. xx. 15. Similar provisions among the Persians and Greeks *vid.* in Knobel, p. 220.

Ver. 29. *Second case.* The owner has been cautioned that his ox is given to hooking. In this case he himself is put to death as well as his ox. This is the rule. But as there may be mitigating considerations, especially in the case of the injured family; as in general the guilt was only that of carelessness, not of evil intention, the owner might save his life by means of a ransom imposed on him by the relatives of the man that had been killed. Probably with the mediation of the judges, as in ver. 22. Reference to the Salic law made by Knobel. **Ransom.**—כֹּפֶר, covering, expiation.

Ver. 31. *Third case.* The son or the daughter of a freeman are treated in the same manner as, according to the foregoing, he himself is treated.

Ver. 32. *Fourth case.* The ox gores a man-servant or a maid-servant to death. The stoning of the ox is still enjoined, but the owner in this case is not doomed to death. He must pay the master of the slave 30 shekels of silver. "Probably the usual market price of a slave, since the ransom money of a free Israelite amounted to 50 shekels, Lev. xxvii. 3." (Keil). On the

* [According to whom, the Egyptians punished all murders with death; the Greeks punished all murders, but punished the murder of a slave only by requiring certain expiatory rites; the Roman law, however, until the time of the emperors, allowed masters to treat their slaves as they pleased.—Tr.]

value of the shekel (שֶׁקֶל *σίκλος*) *vid.* Winer, *Realwörterbuch*, p. 433 sqq.* The result of the perplexing investigation is that its value is 25 or 26 silver groschen.† The shekel afterwards used for the revenue of the temple and of the king was different from that used in common life. This legal inequality [between the slave and the freeman] is to be explained by the consideration that the capital punishment inflicted on the owner formed an offset to the revenge to which otherwise the relatives of the murdered man might resort. But this revenge for bloodshed was in no danger of being exercised in the case of a murdered slave, since he was removed from the circle of his relations. The seemingly great difference in the penalty amounts finally to this, that the ransom money for a free man was 50 shekels, and that for a slave 30 shekels. On the estimate of the Attic slave, *vid.* Knobel; but the great difference in the period of time must be taken into account. "In the legal codes of other ancient nations also are found laws concerning the punishment of beasts that have killed or injured a man. Comp. Clericus and Knobel on this passage. But no nation had a law which made the owner of such a beast responsible, because none of them had recognized the divine image in human life" (Keil). The responsibility of the owner could certainly be grounded only on the mysterious solidarity of the Hebrew household ("thy man-servant, nor thy maid-servant, nor thy cattle"), a unity which was not taken into account where a more atomistic view of liberty prevailed.

Vers. 33, 34. *Fifth case.* **And when a man shall open a pit** (cistern). This is connected with the foregoing cases as coming under the head of punishable carelessness. The ox or ass are named as examples of domestic animals in general. In this case only property is destroyed; and the careless man has to pay for it, but receives the dead beast, of which he could only use the skin and other such parts, since the flesh was unclean.

Ver. 35. *Sixth case.* A specially fine provision. In the ox that has killed another ox there is nothing abominable, but yet a stain; the sight of him is obnoxious. He is therefore sold and comes into another place where his fault is not known. But the two owners share the price of sale and the dead animal. This is an alleviation of a misfortune that is common to both parties. Without doubt the dead ox also must have hooked.

Ver. 36. *Seventh case.* But here too is to be considered the special circumstance that the ox may have been a notorious hooker. In this case the owner must make full compensation for the loss with a live ox, in return for which he receives the dead beast.

Chap. xxii. 1–4. *Eighth case.* The cattle-thief. Five-fold indemnity for the stolen ox; four-fold for the stolen sheep or goat. In the case of the five-fold indemnity any kind of large animal may be delivered over. The difference of five-fold and four-fold points to the greater guilt of the greater theft. "The four-fold restitution is also mentioned in 2 Sam. xii. 6: the seven-fold, Prov. vi. 31, is not to be understood literally, but only in a general way as manifold" (Knobel). From the five-fold and four-fold restitution is distinguished the two-fold, which is prescribed in case the thief has not yet slaughtered or sold the animal, but is able to return it alive. The reasons for this distinction are differently given; *vid.* Keil; also his note, II. p. 137.* In the latter case the thief had not carried out his purpose to the full extent, especially as he has not put the object of his theft out of the way. The case differed therefore materially from the other. *Vid.* Knobel on the Roman laws. Others indicating the value set on ploughing oxen, Knobel, p. 222.

Vers. 2, 3. **If the thief be found breaking in.**—This is obviously an incidental interpolation, which properly belongs to the class (*b*). **There shall be no blood to him**; *i. e.* no blood-guiltiness is incurred by the homicide; *vid.* Num. xxxv. 27; Deut. xix. 10; Job xxiv. 16. One might understand this chiefly of an attack on the fold, since the topic is the stealing of cattle; at all events a nocturnal irruption is meant, *vid.* ver. 3. Accordingly the watchman, or the one who is awaked, is in a condition of defense. He must protect his property, and therefore fight; and the thief is liable to become a robber and murderer. **If the sun be risen upon him.**—It might be thought that this refers to the early dawn or early day, when he might recognize the thief, or frighten him away unrecognized, or with the help of others capture him. But inasmuch as further on it is assumed that the thief has really accomplished his theft, the expression probably means: If some time has elapsed. If in this case the owner kills the thief, he incurs blood-guiltiness; but on account of the great variety in the cases the sentence of death is not here immediately pronounced upon him. Since the life of the thief is under the protection of the law, the case comes before the criminal court, *vid.* xxi. 20. For Calvin on the "*ratio disparitatis inter furem nocturnum et diurnum*," *vid.* Keil, p. 137. The real punishment for the thief is determined by the law concerning restitution, xxii. 1, 3. But in case the thief can restore nothing, he is sold for the theft, for that which is stolen, *i. e.* for the value of it. "This can mean only a sale for a period of time. The buyer reckoned the restitution which the thief was to render, and used the thief as a slave until the whole loss was made good" (Knobel). Similar arrangements among the Romans *vid.* in Knobel, p. 223. Likewise laws concerning theft, p. 224. The thief could not be sold to a foreigner, according to Josephus, *Ant.* XVI. 1, 1.

* [See also Smith's *Bible Dictionary*, Art. *Weights and Measures*.—Tr.]

† [*I. e.*, about 60 or 62½ cents. Mr. Poole, in the article above referred to, makes the silver shekel = 220 grains, *i. e.*, about 53½ cents, or 2 shillings and 2 pence.—Tr.]

* ["The difference," says Keil, *l. c.*, "cannot be explained by the consideration 'that the animal slaughtered or sold was lost to its owner, while yet it may have had for him a special individual value' (Knobel), for such regard for personal feelings is foreign to the law, to say nothing of the fact that an animal when sold might have been regained by purchase; nor by the consideration that the thief in that case has carried his crime to a higher point (Baumgarten), for the main thing was the stealing, not the disposition or consumption of the stolen object. The reason can have lain only in the educational aim of the law, *viz.*, to induce the thief to think of himself, recognize his sin, and restore what he has stolen."—Tr.]

Ver. 5. *Ninth case.* **A field or a vineyard to be fed upon.**—There are various views of this. (1) *Si læserit quispiam agrum vel vineam, etc.* (Vulg.). Luther: "When any one injures a field or vineyard, so that he lets his cattle do damage." (2) Knobel: "When one pastures a field or a vineyard by sending his cattle to it." (3) Keil: "When any one pastures a field or a vineyard, and lets his cattle loose." שָׁלַח bears either meaning, to send away, or to let go free; but according to the connection only the latter can be meant here. The sense given to it by the Vulgate might accordingly be accepted: he injures the field or vineyard of his neighbor so that (in that) *etc.* But it is more obvious to assume an *incidental* carelessness to be meant. The beast feeds on his field (perhaps also on the grass between the grape-vines); from this pasture ground he lets him pass over so that he does damage to his neighbor. Knobel even affirms that an intentional damage is meant. And yet only a simple, though ample, indemnity is to be rendered from the best of his field and of his vineyard. Keil rightly contends against Knobel's theory. Talmudic provisions on this point are found in Saalschütz, *Mosaisches Recht*, p. 875 sq.

Ver. 6. *Tenth case.* This is about a fire in a field, which might the more readily sweep over into the neighbor's field, inasmuch as it was likely to be kindled at the edge of the field, in the thorn-hedge. Clearly an act of carelessness is meant; comp. Is. v. 5. **He that hath kindled the fire.**—The carelessness is imputed to him as a virtual incendiary, because he did not guard the fire.

d. Things entrusted and lost.

Ver. 7. *First case.* The money or articles or stuff (on כֵּלִים see Deut. xxii. 5) left for safe keeping are stolen from the keeper, but the thief is discovered. The affair is settled by the thief being required to pay back double, *vid.* ver. 4.

Ver. 8. *Second case.* The thief is not discovered. In this case suspicion falls on the keeper; he may have embezzled the property entrusted to him. Therefore such a case must come before the court, which was esteemed a divine court, hence the expression, אֶל־הָאֱלֹהִים. The penalty is paid according to the decision of the case. The man under suspicion must approach unto God. Such an approach produced an excitement of conscience. The true high-priest is the one who may approach unto God. In case the keeper is adjudged guilty, he has to pay double.

Ver. 9. The foregoing provision is designated as an example for a general rule. The cleansing of the suspected man was probably often effected by an oath of purification. The LXX. and Vulgate interpolate *καὶ ὀμεῖται, et jurabit.* In all cases in which the concealer made a confession, an oath was unnecessary. Also dishonesty respecting objects found is placed under this rule. On the oath among the Arabs and Egyptians, see Knobel, p. 225. Knobel seems to assume without reason that the plaintiff also is meant in the words, "whom God shall condemn," *etc.**

Vers. 10, 11. *Third case.* This is about beasts put in others' care, which die in their possession, or are mutilated in the pasture, or injure themselves, or are driven away by robbers. Here the oath is positively required, in case the guardian alone has seen the thing; but it is also decisive. On a similar Indian law *vid.* Knobel.

Ver. 12. *Fourth case.* **Stolen from him.**—It is assumed that the thief is not found. "Here," says Knobel, "restitution is prescribed, but not in ver. 8, because he who has an animal in charge is the guardian of it, whereas he who has things in charge cannot be regarded as exactly a watchman." But according to ver. 9 the judges could even adjudge a double restitution, while here only simple restitution is spoken of. There a complication was referred to, in which the approach of the master of the household to God and the attitude of his conscience formed the main ground for the judicial sentence. In the case described in vers. 10 and 11 the oath determines the main decision; in the present case the simple restitution is prescribed upon the simple declaration: "stolen."

Ver. 13. *Fifth case.* The production of the animal torn by a beast of prey (not, "or a part of it," as Keil says) proved not only the fact itself, but also that the guardian had watched, and had driven off the beast of prey by a violent exertion. From this we see the severity of Laban who, according to Gen. xxxi. 39, required his son-in-law in such cases to make the loss good. Comp. 1 Sam. xvii. 34, Amos iii. 12. On the Indian law, *vid.* Knobel, p. 227.

Ver. 14. *Sixth case.* A hired beast is injured, or dies, when the owner is not present. The sentence requires restitution, because neglect may be presumed.

Ver. 15. *Seventh case.* The owner is present when the accident occurs. In that case it belonged especially to himself to prevent the accident, if prevention was possible.

Eighth case. The borrower is in the hired service of the owner of the beast. In this case he gets the dead beast instead of his pay; it is subtracted from his pay. For the owner as a hired laborer would have had to do only with himself; and a hired servant with a hired beast cannot be meant. It is therefore a day-laborer to whom the animal of the owner has been entrusted. שָׂכִיר can hardly (with Stier and Keil) be referred to the hired beast. Knobel has a forced explanation, in which the hired servant becomes the one who lets the beast.*

*[This is a mistake. Knobel translates: "If God makes (one) a malefactor, (*i. e.* if the court decides that a misdemeanor has been committed), then he shall restore double to his neighbor." And in opposition to the translation, "whichever one God condemns, he shall restore double," he says, "How could the plaintiff be condemned to make *restitution*, if he, even though the complaint was ungrounded, had yet taken nothing from the other?"—Tr.]

*[The majority of interpreters (like the A. V.) regard שָׂכִיר as referring to the beast, not the borrower. Knobel explains thus: "If the beast was not merely lent out of kindness, but let for pay, the loss comes upon the hire by the receipt of which the owner is paid. In fixing the hire he had regard to the danger of the loss, and, when the loss takes place, must content himself with the hire." So Keil. The explanation of Knobel's above referred to by Lange, is a second one, evidently not preferred by Knobel, but merely stated as possible, especially in view of the fact that שָׂכִיר everywhere else is used of men.—Tr.]

Ver. 16. *Ninth case.* The seducer of an unbetrothed virgin (the case is different with the seduction of a betrothed one (Deut. xxii. 23), who has entrusted to him the wealth of her virginity, valuable not only in a moral, but in a civil point of view, must make restitution to her by marrying her, and to her father by giving a dowry.

Ver. 17. *Tenth case.* The seducer himself cannot refuse the settlement; but the father of the seduced maiden may have reasons for refusing it. In this case the seducer must pay him the dowry (*vid.* Gen. xxxiv. 12), with which she is, in a sort, reinstated as a virgin, and as afterwards a legally divorced woman. The case is not differently provided for in Deut. xxii. 28, as Knobel affirms. There only the price of sale is fixed, *viz.*, at 50 shekels; the right of the father to refuse his daughter to the seducer is simply not repeated. The dowry was not properly a price of sale.

"The precepts in ver. 18 and onwards," says Keil, "differ in form and contents from the foregoing laws; in form, by the omission of כִּי [when], with which the foregoing are almost without exception introduced; in substance, by the fact that they impose on the Israelites, on the ground of their election to be the holy people of Jehovah, requirements which transcend the sphere of natural law." Yet the two divisions are not to be distinguished as natural and supernatural. But Keil has correctly found a new section here, whilst Knobel begins a new section, poorly defined, with ver. 16.

e. Unnatural Crimes. Abominations committed against Religion and Humanity.

Ver. 18. *First offence.* The sorceress is condemned to death. This term is not to be made synonymous with witch, as Knobel makes it. The mediæval witch *may* practice, or wish to practice, sorcery; but she may also be a calumniated woman. She gets her name from the popular conception, whereas the sorceress gets her name from the real practice of a lying, dark art. She operates on the assumption that demoniacal powers co-operate with her, and so she promotes radical irreligion. She injures her neighbor in body and life, as being the instrument of hostile passions, which she nourishes; or, when she enters into the mood of the questioner, she nourishes ruinous hopes (Macbeth) or despair (the soothsayer of Endor), and often from being a mixer of herbs becomes a mixer of poisons (Gesina). "The sorceress is named instead of the sorcerer, as Calovius says, not because the same thing is not punishable in men, but because the female sex is more addicted to this crime" (Keil). According to Knobel the expression, "not suffer to live," intimates that perhaps a foreign sorceress might be punished with banishment; but Keil supposes that she may have been allowed to live, if she gave up her occupation. Sorcery was connected not only with simple idolatry, but in many ways with the worship of demons, and the sorceress was regarded as seducing to such things.

Ver. 19. *Second offence.* Sexual intercourse with a beast. Comp. Lev. xviii. 23; xx. 15; Deut. xxvii. 21. This unnatural thing also was punished with death, like the kindred one of sodomy, a prominent vice of the Canaanites, Lev. xx. 13.

Ver. 20. *Third offence.* Idolatry. Keil's explanation, "Israel must not sacrifice to foreign gods, but must not only tolerate foreigners in the midst of them," *etc.*, almost seems intended to intimate that the heathen in Israel had an edict of tolerance for their offerings. Opposed to this conception is the Sabbath law, and the ordinance in xxiii. 24. In both cases, however, the explanation is that a public worship of strange gods was not tolerated in Israel; but an inquisition to ferret out such worship secretly carried on is not countenanced by the Mosaic law. The words are: "whosoever *sacrificeth* unto any god." The addition, "save unto Jehovah only" (as likewise xx. 24), is a mild expression also as regards the theocratic offerings, and also secures a right understanding of the word "Elohim."—He is to be devoted, *i. e.*, to the judgment of Jehovah sentencing him to death. Here the notion of חֵרֶם (*hherem*, ban) comes out distinctly. Every capital punishment was essentially a *hherem;* but here is found the root of the notion: an idolater by his offering has withdrawn from Jehovah the offering due to Him alone; he has, so to speak, removed the offering away from the true divine idea, and perverted it into its opposite. "He is to be devoted by death to the Lord, to whom in life he would not devote himself" (Keil). It may be that a sort of irony lies in the notion of the *hherem;* as being consecration reversed, it secures to God the glory belonging to Him alone; but it does this also as being consecration to the judging God in His judgment. "No living thing," says Knobel, "devoted to Jehovah could be redeemed, but had to be destroyed, Lev. xxvii. 28 sq.; 1 Sam. xv. 3." But only when it was a case of *hherem, vid.* Deut. xiii. 12 sqq.

Ver. 21. *Fourth offence.* A beautiful contrast to the foregoing is formed by the statement of offences against humanity. Maltreatment of the foreigner is put first of all. He must not be wronged, "for ye were strangers," *etc.* A moral principle which re-appears in the N. T. (Matt. vii. 12), as also in Kant. The particular rules concerning the treatment of aliens are given by Knobel, p. 228, who also gives the appropriate references to Michaelis and Saalschütz. *Vid.* iii. 9, Deut. xxvi. 7. Knobel says, "The persons meant are the Canaanitish and non-Canaanitish strangers who staid as individuals among the Israelites; the Canaanites as a whole are, according to this lawgiver also, to be extirpated (*vid.* xxiii. 33)." It belongs to the definition of the "stranger," that he is dissociated from his own nationality, and has become subject to another, *i. e.* here, to the national laws of the Israelites. The failure to affix a penalty to this law implies that the noble emotion of gratitude was probably depended on to secure its fulfilment.

Vers. 22-24. *Fifth offence.* Against widows and orphans. On this point see Knobel's collection of the various passages, p. 229. God takes the place of the deceased fathers and husbands by His special protection; whence follows that they on their part when living are to exercise a divine protection in the house over wife and

children. And because, through the selfishness of the strong, widows and orphans were so liable to be oppressed, being easily despoiled on account of their impotence, chief prominence is given to the significance of their crying. This need not always be a conscious prayer uttered in one's extremity, for crying, on the part of living things and before God, has a special meaning, even down to the crying of the young ravens. The threatened punishment, in the first place, is connected with the guilt, and in the second place corresponds with it. Despotism begins with the oppression of the weak (widows and orphans), and reaches its consummation in unrighteous wars and military catastrophes, out of which again widows and orphans are made. *Vid.* Isa. ix. 17.

Ver. 25. *Sixth offence.* Prohibition of usury, by which the exigency of the poor is abused, Lev. xxv. 36. Two grounds: the poor man belongs to the people of God as a free man, and has lost his freedom through his troubles. By usury he is burdened.

Vers. 26, 27. *Seventh offence.* Excessive taking of pawn. The lender may require a pledge of the creditor, but his covering (outer garment) he must return to him before sunset, lest he suffer from the nocturnal cold. The mantle marks the extreme of poverty in general, *vid.* Deut. xxiv. 6 sqq. The compassion which Jehovah here promises to the helpless ones that cry has an obverse side for the pitiless. The expression in ver. 27 becomes even a rhetorical plea for the poor, Matt. v. 7, James ii. 13. "The indigent Oriental covers himself at night in his outer garment. Shaw, *Travels*, p. 224, Niebuhr, *Arabien*, p. 64" (Knobel). On the pawning of clothes, see Amos ii. 8, Job xxii. 6, Prov. xx. 16, xxvii. 13.

Ver. 28. *Eighth offence.* Contempt of the Deity and of princely magistrates. Keil says, "Elohim means neither the gods of the other nations, as Josephus (*Ant.* IV. 8, 10, *contra Apionem* II. 33), Philo (*vita Mos.* III. 864) and others explain the word in their dead and Pharisaic monotheism; nor the magistrates, as Onkelos, Jonathan, Aben Ezra and others think; but God, the Deity in general, whose majesty is despised in every transgression of Jehovah's commands, and should be honored in the person of the prince. Comp. Prov. xxiv. 21; 1 Pet. ii. 17," *etc.* So Knobel. This explanation is certainly favored by the context, particularly the following; especially also by the fact that the prince (the exalted, the high one) is mentioned next to God. Yet this is to be observed in the line of Josephus and Philo's opinion, that the theocracy does not reject the divine element in the religions themselves, but the false ideal images of the gods (Elilim), and the actual idols, and that even in this sphere there are reservations in reference to Satan (Epistle of Jude). There are two reasons for it: first, the element of truth which underlies the errors; secondly, the moral injury of the religious feelings of the neighbor who is in error. We prefer to render, "the Deity;" at all events the reviling of the Deity, which may have many degrees, is sharply distinguished from the positive reviling of Jehovah (Lev. xxiv. 15, 16). The world of to-day would perhaps invert the order of guilt in this relation. Luther's translation transposes the meanings of the verbs ["*Den Göttern . . . . nicht fluchen, und den Obersten . . . nicht lästern*," "not curse the gods, and not revile the magistrates"]. The princes are under God as His vicegerents. Passages relative to the defamation of princes are given by Knobel. The word קָלַל comprehends all forms of evil-speaking of God.

Vers. 29, 30. *Ninth offence.* Holding back of the natural products due to the sanctuary. "מְלֵאָה means the produce of grain (Deut. xxii. 9), and the word דֶּמַע, which occurs only here, properly 'tear,' something flowing, *liquor stillans*, is a poetic designation of the produce of the wine-vat, the wine and the oil, comp. *δάκρυον τῶν δένδρων*. Theoph.: *arborum lacrymæ;* Pliny XI. 6." (Keil.) *Vid.* xxiii. 19; Deut. xxvi. 2–11; Num. xviii. 12. These gifts to the temple retained their festal character and their value only as they were freely and joyfully presented. **The first-born of thy sons.**—Repetition of the precept to sanctify the first-born to Jehovah, xiii. 2, 12. In the passage before us, however, the precept is put under the point of view of the civil commonwealth. This needs religious institutions in order to its perpetuity. Knobel attempts in vain to make out a difference between this passage and others which prescribe the redemption of the first-born. A week of existence with the dam must also be secured to the sacrificial victims taken from the cattle and from the sheep or goats.

Ver. 31. *Tenth offence.* Use of unclean meat. As men of holiness consecrated to the sanctuary, they must refrain from the use of unclean meat, especially of that which is torn of beasts. The carcass is to be given to the dogs, whose characteristic here appears. Comp. xix. 6; Lev. xvii. 15.

f. Legal Proceedings.

Chap. xxiii. 1. *First precept.* Against rashness in cherishing and uttering suspicions. Comp. Lev. xix. 16; Deut. xxii. 13 sqq. *Vid.* the references to Michaelis and Saalschütz in Knobel.

Second precept. No one shall allow himself to be misled by wicked men into the utterance of false witness.

Ver. 2. *Third precept.* Base compliance with the judgment of the multitude.

Ver. 3. *Fourth precept.* Not to favor the poor man in his suit. Affectation in sympathy with the lowly. The error of many modern minds. Against Knobel's conjecture, *vid.* Keil.*

Ver. 4. *Fifth precept.* To keep even an enemy from suffering loss. One's enemy is in this case a brother, according to Deut. xxii. 1. Neglect of this duty is positive and culpable violation of law.

Ver. 5. *Sixth precept.* It is still harder to labor in company with the enemy (the hater), in

* [Knobel's conjecture is that instead of וָרָל ("and a poor man") we should read גָּרָל ("a great man")—since in Lev. xix. 15 it is the "mighty" who is not to be "honored," and partiality to the poor "was not to be anticipated, and needed not to be forbidden." Keil replies that this is sufficiently answered by the fact that the same passage has a command not to "respect the person of the poor."—Tr.]

order to help him in his extremity. In this case the inclination to avoid the enemy must be overcome. On the pun see Gesenius under עָזַב. Comp. Bertheau, p. 41. The neglect of this difficult self-denial also comes into the category of violation of law.

Ver. 6. *Seventh precept.* **Of thy poor.**—The poor must be the *protegé* of the rich. But the temptations to violate his rights, to pervert it this way and that, is strong, since he is defenceless. Hence Moses puts him specially under the protection of the law. Comp. Deut. xxvii. 19; 1 Sam. viii. 3; Lam. iii. 35.

Ver. 7. *Eighth precept.* This looks like the first. But there the subject is false testimony—here, the false judge; because his conduct may possibly bring death to the innocent man. Here, therefore, judicial murder is specifically treated of, with the declaration that God will not acquit the wicked one, *i. e.*, will judge him; and the wicked judge is probably meant. Bertheau, dividing this one precept into two, fails to make out the tenth—wherefore Keil is led to pronounce his hypothesis of decades to be arbitrary throughout.

Ver. 8. *Ninth precept.* Prohibition of the taking of presents in law-suits. Out of such presents corruption grows. They pervert the cause of the righteous—make right wrong.

Ver. 9. *Tenth precept.* This is not identical with the general precept in xxii. 21, since here the question is about law-suits. It should be considered especially in courts of law how a stranger feels. He is timid, faint-hearted, and readily surrenders a part or the whole of his just claim before the mighty judge. Israel is to learn this from his experience in Egypt. *Vid.* Deut. xxiv. 17; xxvii. 19.

g. Ordinances concerning Feast-days and Days of Rest.

Vers. 10, 11. *First ordinance.* The land must rest the seventh year. It is the Sabbath of the years, the continuation of the Sabbath of the months, as of the Sabbath of the days, while they all look back to the Sabbath of God's creation, and look forward to the Sabbath of the generation, the great year of jubilee, the type of the future foundation and completion of the Sabbath by Christ. The civil side of the religious ordinances here made should not be overlooked, as is done by Keil and Knobel. In Lev. xxv. the ordinance bears a predominantly religious aspect. What the land produces of itself, without culture, belongs to all as a common possession to be freely enjoyed; likewise to the stranger and to the cattle, and even to the wild beasts. Thus this festal year forms a reflex of Paradise. And if this festal year in point of fact was poorly observed in Israel, critics may well infer that this law was written long before the time of the later national life of the Israelites. In its ideal significance, however, it belongs to all times: not only the field, but also the forest, the river, and the mine, may be spoiled by unintermittent labor.

Vers. 12, 13. *Second ordinance.* Man and beast must rest on the seventh day. The humane object of the Sabbath in its civil aspect comes out prominently in the text. Mention is first made even of the rest needed by the ox and the ass, then of the hand-maid's son, *i. e.*, the one born a slave, and the stranger; they must on the Sabbath have a breathing-spell, as the verb properly means. Ver. 13 enjoins the proper celebration for this sacred list of feast-days, strictly excluding the names of all heathen deities, and containing a suggestion for the revision of the Christian calendar in view of the medieval deifications. Says Knobel: "The most important point is the exclusive adoration of Jehovah. The Hebrew is not even to mention—*i. e.*, utter—the name of another god; not to take it into his mouth, still less recognize or reverence such a god. So, too, the strict worshippers of Jehovah did (Ps. xvi. 4; Hos. ii. 17; Zech. xiii. 2). Accordingly the Hebrew was to swear only by Jehovah (Deut. vi. 13; x. 20; Jer. xii. 16). So the Phenician could not swear ὄρκους ξενικούς (Josephus *c. Apionem* I. 22)." But we must distinguish between the proper meaning of this command and the superstitious Jewish interpretation of it, which has even imposed a penalty on the utterance of the name of Jehovah. The so-called "killing by silence" [*Todtschweigen*], generally a sin, has therefore here, too, its moral side.

Ver. 14. *Third ordinance.* Three annual festivals are to be celebrated in accordance with the wants of God's people in their civil capacity. At the head stands the feast of unleavened bread, as the festival of freedom; then follow the two principal harvest festivals, of which the second at the same time marks the close of the year with reference to the notion of the civil year. *Vid.* xxxiv. 23; Deut. xvi. 16; 2 Chr. viii. 13. "Otherwise," says Knobel, "the Elohist, on which point see Lev. xxiii." But it must be observed that there the festivals are spoken of in their relation to religion and religious rites. Therefore, at that place special prominence is given to the Passover and the day of atonement. The arrangement of the three festivals, however, was, for the most part, prophetic, since in the wilderness there could be no harvesting, nor even sacrifices, *vid.* Lev. xxiii. 10.

Ver. 15. *Fourth ordinance.* The feast of unleavened bread as the birth-day festival of the people and of their freedom; whereas the Passover stands at the head of their religious offerings, *vid.* xii. 40 sqq. On Hitzig's view in his "*Ostern und Pfingsten*," *vid.* Knobel,* p. 233; Bertheau, p. 57.—"Not empty," *i. e.*, not with empty hands, but with sacrificial gifts. Even the general festival offerings had to come from the sacrificial gifts of the people—a fact which Knobel seems to overlook; to these were added the peace-offerings made by individuals. So the Oriental never came before his king without presents; *vid.* the citations from Ælian and Paulsen in Keil. The offering is the surplus of the gain

* [Hitzig *l. c.* holds that חֹדֶשׁ הָאָבִיב means the *new moon* of the month of green ears—to which Knobel replies that in that case the phrase "time appointed" would be superfluous; that the Hebrew expression, if חֹדֶשׁ means "new moon," would have to be rendered "new moon of the green ears"—a very improbable translation; and that according to Lev. xxiii. 6 the festival was to begin on the fifteenth day of the month, *i. e.*, at the time of the full moon.—Tr.]

which God has blessed, and by the effort to secure this surplus a barrier is built against want in civil life. While the offerings serve to maintain the religious rites, they also serve indirectly to maintain the common weal. The same holds of the true church and of its wants.

Ver. 16. *Fifth ordinance.* **The feast of harvest.**—Here named for the first time, as also the third feast, *vid.* Lev. xxiii. 15; Num. xxviii. 26. Also called the feast of weeks, because it was celebrated seven weeks after the feast of unleavened bread; or the feast of the first fruits of the wheat-harvest, because the loaves offered as first-fruits at that time were to be made of wheat flour, xxxiv. 22. On the Pentecost, see the lexicons.

Sixth ordinance.—**The feast of ingathering.**—Gathering or plucking characterizes this harvest: the fruit-harvest and vintage. Further particulars, as that it is to be held on the 15th day of the 7th month, seven days like that of unleavened bread, a feast of rich abundance in contrast with that of great privation, see in Lev. xxiii. 34, Num. xxix. 12, Winer, *Realwörterbuch*, Art. *Laubhüttenfest*, [Smith's *Bible Dictionary*, Art. *Tabernacles, Feast of*]. **In the end of the year.**—Knobel, on account of this passage, assumes that the Hebrews had two new-years, the one in autumn, when the agricultural season of the year ended with the harvesting of the fruits, and the following one, beginning with the ploughing and sowing of the fields. The former, he says, seems to have been the usual mode of reckoning in the East; and he cites many proofs, p. 235. His view that this is a contradiction of the Elohist, who puts the beginning of the year in the spring (xii. 2), is not perspicuous; neither, on the other hand, is Keil's—that reference is here made only to the agricultural year, by which he must mean the natural seasons, II. p. 148. We find here a new proof that the Mosaic law distinguishes the civil from the religious ordinances. But because the civil is subordinate to the religious, the determinative regulation proceeds from the feast of Passover, as is seen especially from Num. xxix. 12. That in Lev. xxiii. 34 the date is religious, is self-evident.

Ver. 17. *Seventh ordinance.* **Three times in the year**; *i. e.* of course at the three abovementioned feasts. The place where the Israelites are to appear before Jehovah, *i. e.* in the place where He reveals Himself, is not yet fixed, an omission explained by the fact that they were still wandering. That only the males are held obliged to do this, shows the civil side of this legislation. זְכוּר for זְכָר, thy males. "Probably," says Keil, "from the twentieth year and upwards, those who were included in the census, Num. i. 3. But this does not prohibit the admission of the women (comp. 1 Sam. i. 3 sqq.) and boys (Luke ii. 41 sqq.)." More exactly: by the side of the civil ordinance the religious custom was developed in a natural way. Knobel thinks he finds here another discrepancy, p. 235.

Ver. 18. *Eighth ordinance.* **Not offer with leavened bread.**—The duty of keeping sacred things pure is enjoined especially by references to the feast of the Passover. The connection of the feast of unleavened bread with the Passover is here assumed. Backwards and forwards the paschal feast is to be kept pure in view of the fact that the blood of the offering (*i. e.* of the offering emphatically so called, the Passover offering) belongs to Jehovah, that therefore the surrender must be unmixed. In reference to the past, therefore, everything leavened must be removed (xii. 15, 20). In reference to the future, the fatty parts of the paschal offering, which also belong to Jehovah, must not remain over night, and so serve for ordinary food. They must therefore be burned in the night. That cannot mean, as Knobel understands it, that the fatty pieces are to be at the outset separated from the paschal lamb, as was done with other offerings, since the lamb was to remain whole; but it was natural that the fatty parts would be for the most part left over; and then they were to be burned with the other things left over. Thus these fatty remains, which, however, were not burnt on the altar, became a type of the fatty pieces which were from the first designed for the altar. So then this regulation is made to refer to the more detailed laws of the festivals as found in Lev. ii. 11, *etc.* As the Passover was to be contrasted with the ordinary mode of life, so also with the feast of unleavened bread. The three stages are: (1) the old life (leaven); (2) the offering of life (Passover); (3) the beginning of the new life (unleavened bread).

Ver. 19. *Ninth ordinance.* Precept in reference chiefly to the feast of weeks, or the first feast of harvest, but with a more general significance. "The pentecostal loaves (Lev. xxiii. 17) are meant," says Knobel. Keil with reason understands the precept of a bringing of firstlings in general, *vid.* Num. xviii. 12, Dt. xxvi. 2 sqq. "The sheaf of barley which was to be offered on the second day of the feast of unleavened bread (Lev. xxiii. 10) belongs to the same" [Keil]. It may be asked how the expression רֵאשִׁית־בִּכּוּרֵי is to be understood; whether, according to the LXX., followed by Keil, as the first of the first fruits, the first gathering of the first fruits; or, according to Aben Ezra and others, including Knobel (p. 236), as the best, the choicest, of the first fruits. Inasmuch as not the very first that came to hand was also the best, the latter explanation is to be taken as a more precise statement of the other: the first, provided it was the best, or the first-fruits, properly so called (for not even every first-born beast was a true firstling). The chronological element in the term "first," however, takes precedence, and forbids every delay and sequestration, according to xxii. 29. The meaning of these offerings is seen from the liturgical forms prescribed for them in Deut. xxvi. 3 sqq., 13 sqq. Everything is a gift from Jehovah; therefore the first fruits are brought back to Him, and their acceptance is effected by the priest, who, however, represents also the Levites, the widows and orphans, and the stranger. As in the N. T. Christ pictures Himself to His church as poor, in the person of the poor and the little ones, so Jehovah in the O. T. symbolically pictures Himself as in a human state of want, in the priests under whose protection all, especially all needy

ones stand. So then the church ought continually to care for the poor, as a religious duty.

Ver. 19. *Tenth ordinance.* **Not boil a kid.**—This precept seems strange, probably for the reason that it may be in a high degree symbolical. First, we must pronounce incorrect Luther's translation: "Not boil the kid while it is at its mother's milk" (*vid.* 1 Sam. vii. 9). Other incorrect interpretations see in Knobel: (1) not to cook and eat meat and milk together; (2) injunction not to use butter instead of the oil of trees; (3) prohibition of an odious barbarity and cruelty. According to Knobel there is a reference to a custom of heathen religions which is to be kept away from the worship of Jehovah. *Vid.* his commentary, p. 237, where are accounts of Jewish opinions and Arabian usages. "Aben Ezra and Abarbanel," he says, "mention the boiling of the kid in milk by the Arabs of their time; and they are right. Up to the present day the Arabs generally boil the flesh of lambs in sour milk, thus giving to it a peculiar relish (Berggren, *Reisen, etc.*)." Further on Knobel, following Spencer, professes to give proofs that a peculiar superstition underlay the custom. But the heathen element, if there was one in the practice, might have been excluded without prohibiting the practice itself. If we assume that the precept in ver. 18 referred to the first feast, and was designed to prevent the profanation of the offering, and that the one in ver. 19 referred to the second one, and was designed to prevent the neglect of the peace-offering and the priesthood with its family of Levites and of the poor, it is natural, with Abarbanel and others, to refer this precept especially to the third feast; and because this was in the highest degree the joyous feast of the Israelites, it is furthermore probable that this prohibition was designed to prevent a luxury which was inconsistent with simple comfort, and which moreover was hideous in a symbolical point of view, the kid here being, as it were, tortured even in death by the milk of the dam. The same precept condemns all the heathen refinements of festive gormandizing, such as are still practiced (*e. g.* roasting live animals). This epicurism might also pitch upon the eating of unclean animals or other *haut goût; vid.* Deut. xiv. 21, where the same prohibition is connected with the one before us. Keil's explanation, that the practice marked a reversal of the divine order of things in regard to the relation between old and young, is less intelligible than that the kids were a very favorite article of food, according to Gen. xxvii. 9, 14; Judg. vi. 19, xiii. 15; 1 Sam. xvi. 20. To be sure, the usage considered in its symbolical aspect was a sort of unnature such as the keen sense of natural fitness which characterized the Mosaic laws rejected in every form, so that it even denounced the production of hybrid animals and grains, the mixing of different materials in cloth, as well as human misalliances, Lev. xix. 19, 20.

h. The Promises. Vers. 20–33.

That this last division also of the religio-civil legislation relates to the political commonwealth, is seen from the whole contents of it, especially from vers. 22, 24 sqq., 27, 33. Knobel calls them "Some more promises;" Keil, "The conduct of Jehovah towards Israel." The promises here given are not *some*, but a whole; not, however, the whole of Jehovah's promises, but the sum of the civil and political blessings conditioned on good behavior. (1) Protection of angelic guidance, of the religion of revelation; and invincibility founded on religious obedience. (2) Victory over the Canaanites. Possession of the holy land on condition of their purifying the land from idolatry. (3) Abundance of food. (4) Blessing of health. (5) Fertility of man and beast. (6) Long life. (7) The respect and fear of all neighboring peoples. (8) Mysterious control of natural forces in favor of Israel, ver 28. (9) The subjected Canaanites themselves made to serve for the protection of the growth of Israel. (10) Wide extent of territory and sure possession of it on condition of not mingling with the Canaanites and their idolatry.

Vers. 20-22. *First promise.* **I send an angel.**—That which the people, as the religious congregation of God, afterwards have imposed upon them as a check on account of their misbehavior (chap. xxxiii.), is here promised to the civil congregation as a protection. This cannot well be an anticipation, and cannot, with Knobel, be accounted for on the theory of "another narrator" who calls this angel פְּנֵי יְהוָה. For in xxxiii. 2, 3 two forms of revelation are clearly distinguished. In xxxiii. 18, 19 this distinction is between the *glory of Jehovah* and the *goodness of Jehovah.* Further on it is said that no one can see the glory in its full display, *i. e.* Jehovah's face, but can see its reflected splendor as it passes by in sacred obscurity (ver. 23). It is therefore a private relation between Jehovah and Moses, when Jehovah speaks with him face to face (xxxiii. 11), and hence in Moses' consciousness the two degrees of revelation go together. The prophet Moses stands as Abraham's son higher than Moses the lawgiver. So Paul (in Gal. iii.) distinguishes positively between the form of revelation which Abraham received and the form of revelation by which the people of Israel received the law (vers. 16 and 19). This difference in degree is presented antithetically as early as in Jer. xxxi. 32–34. It harmonizes entirely with this distinction, when the angel of Jehovah first appears to Hagar, Gen. xvi. 7; also in the circumstance that he directs her to return to the household to which she legitimately belonged. Comp. Gen. xxi. 17. Later also the immediate revelations made by God to Abraham are distinguished from the appearance of the angel of Jehovah in a legal aspect, Gen. xxii. 1, 11. The difference resembles that between inspiration and manifestation, as these two through ecstatic vision are made to assume forms different in degree. The angel of Jehovah is therefore the revelation of Jehovah for the people of Israel in a predominantly legal relation; hence also the form of the political theocracy as it is instituted through the mediation of Moses and Aaron, chiefly of Moses. The salvation of the people will depend on their obedience to the theocratic religion, as shaped by the higher form of the ceremonial revelation. This angel prepares the way for the Israelites, and conducts them to their goal. His counte-

nance in the theocratic legal institutions is turned towards Israel; Jehovah's name, the revelation of His essential being, is within him, under the cover of this angelic form. He requires awe; he can be easily offended; he punishes acts of disloyalty, for he is legal; hence he goes before Israel as the terror of God to intimidate the enemies. Knobel identifies this Angel of the Lord with the pillar of cloud and fire; and in fact this was a sign of the hidden presence of the angel, xxxiii. 9.

Vers. 23, 24. *Vid.* Gen. xv. 18 sqq. Annihilation of the public heathen worship in Canaan after its conquest by Israel. That the system of worship was connected with the morals, which were horrible and criminal, is even thus early made prominent. *Vid.* the parallel passages in Knobel, p. 238.

Ver. 25. The pure service of Jehovah is the condition of well-being and health; *vid.* xv. 26; comp. Lev. xxvi. 16, 25; Deut. xxviii. 20. Bread and water, the most important articles of nutrition, symbols of all kinds of welfare.

Ver. 26. Prevention of miscarriages. Only one item in a whole category: diminution of the population through miscarriages, unchastity, conjugal sins against procreation, exposure of children, *etc.;* comp. Lev. xxvi. 9; Deut. xxviii. 11; xxx. 9; *vid.* Is. xxv. 8; lxv. 23. Respecting the blessing of long life, *vid.* chap. xx.; Deut. v.; 1 Cor. xv. 51.

Ver. 27. **My fear.**—This marks the sphere of intimidating influences exerted by the religious power of Israel on the heathen in general; whereas the hornets (ver. 28) represent the terrifying or destructive effects of this power in particular. *Vid.* Gen. xxxv. 5; Ex. xv. 14; Ps. xviii. 41 (40); xxi. 13 (12); Josh. vii. 8, 12.

Ver. 28. **Hornets.**—*Vid.* Deut. vii. 20; Wisdom of Solomon xii. 8. Says Knobel: "According to Josh. xxiv. the kings of the Amorites, Sihon and Og, were driven out not by Israel's weapons, but by the צִרְעָה. Elsewhere neither the word nor the thing occurs in the O. T." Different explanations: (1) The promise is literally meant. So Jarchi, Clericus, and others. (2) Plagues in general. So Saadias, Michaelis, and others. (3) The expression is figurative. So most modern interpreters. Yet the text evidently does not mean to identify the hornets with the great general terror of God, as Knobel holds, but distinguishes them from it as small, isolated, but very powerful evils, as Keil, following Augustine, has correctly observed. It is a question even whether the hornets are not meant to represent the same thing as the bees, Deut. i. 44; Ps. cxviii. 12; Isa. vii. 18. The bee frightens by the multitude of the irresistible swarm; the hornets by the frightful attack and sting of the individual insect. In the petty religious and moral conflicts between Judaism and heathenism, civilized Christian nations and barbarians, Indians, and other savages, it is just these hornets, these thousand-fold particular sources of terror, moral thorns, and even physical stings, under which the enemies gradually succumb. The three Canaanitish nations which are here named denote the totality; perhaps, however, in the heathen trinity may be found a reference to the spiritual impotence of heathenism.

Ver. 29. **Not in one year.**—Comp. Deut. vii. 22; Lev. xxvi. 22; Ezek. xiv. 15, 21; 2 Kings xvii. 25; Josh. xiii. 1–7. From this it appears that the destruction denounced by Jehovah on the Canaanites was intended primarily for them in their collective and public capacity, not for the individuals. The individuals, in so far as they submit, Jehovah will allow, as individuals, to live; and to live, in so far as they remain heathen and enemies, for the purpose of preventing the wild beasts from getting the upper hand and diminishing the number of the people of Israel, which as yet is far too small to subdue the wild beasts, and the wildness of nature in general. The higher races of mankind are still indebted for this service to the lowest races throughout the five continents. Even savages constitute still a sort of barrier against what is monstrous in nature, which without them would lapse into wildness. These Canaanites serve this purpose only as being incorrigible. In proportion as nature is reclaimed, they sink away. It was therefore not the fact that these individuals continued to live in Israel, but that the Israelites mingled with them, which led to ruinous consequences. Comp. Judg. i. and ii.

Ver. 31. **Set thy bounds.**—*Vid.* Gen. xv. 18. The Red Sea on the south—the sea of the Philistines, or Mediterranean Sea, on the west—the Arabian desert on the east (Deut. xi. 24), the Euphrates on the north. These ideal boundaries are assured to the Israelites, in so far as they conduct themselves in relation to the heathen according to the ideal standard. Forming alliances with the heathen and recognizing their political existence would not of itself be actual apostasy, but it would be a snare to the Israelites through which they would be drawn into idolatry by way of false consistency in the policy of toleration. The lesson is to be applied even at the present day. The several precepts are given by Knobel, p. 241.

D.—THE FEAST OF THE COVENANT COMMANDED.

CHAP. XXIV. 1–2.

1 AND he said unto Moses, Come up unto Jehovah, thou, and Aaron, Nadab, and
2 Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall [let Moses alone] come near Jehovah: but they shall not [let them not] come nigh; neither shall [and let not] the people go up with him.

EXEGETICAL AND CRITICAL.

The connection of this passage with the foregoing is correctly stated by Keil in opposition to Knobel. In xx. 22 God spoke through Moses to the people. What He now speaks at the end of the giving of the law is for Moses himself, although he must communicate with the people about it. After Jehovah has proclaimed the law of the covenant to the people, the feast of the covenant must be celebrated. It is presupposed, first, that God has spoken from Sinai the ten commandments to Moses and the people at the foot of the mountain (xix. 25). Then that He gave the ceremonial laws and the civil laws for the people, while the latter had removed from the mountain, but Moses was standing in the darkness of the mountain; by which, however, is not exactly meant that he was on the mountain (xx. 21). It is therefore not to be supposed (with Keil and Knobel) that Moses, according to xx. 21, had again betaken himself to the mountain; for in this case it would have to be assumed that the descent had been forgotten. But now an ascending to Jehovah takes place, with most significant distinctions. Moses, the prophet, alone is permitted to go to the top of the mountain, and approach Jehovah. At the declivity of the mountain the priests must stop, represented by Aaron and his sons, Nadab and Abihu; and with a like limitation, but also with a like right, the state, the popular assembly, represented by the seventy elders. They occupy a middle position between the prophet above and the people below. On Nadab and Abihu *vid.* Lev. x. 1 sqq.

E.—RATIFICATION OF THE COVENANT.

CHAP. XXIV. 3–8.

3 AND Moses came and told the people all the words of Jehovah, and all the judg-
4 ments [ordinances]: and all the people answered with one voice, and said, All the words which Jehovah hath said [spoken] will we do. And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under
5 the hill [mountain], and twelve pillars, according to the twelve tribes of Israel. And he sent young [the young] men of the children of Israel, which [and they] offered burnt-offerings, and sacrificed peace offerings of oxen [bullocks] unto Jehovah.
6 And Moses took half of the blood, and put *it* in basins; and half of the blood he
7 sprinkled on the altar. And he took the book of the covenant, and read in the audience [hearing] of the people: and they said, All that Jehovah hath said [spoken]
8 will we do, and be obedient. And Moses took the blood, and sprinkled *it* on the people, and said, Behold, the blood of the covenant which Jehovah hath made with you concerning all these words.

EXEGETICAL AND CRITICAL.

Ver. 3. **And Moses came.**—That is, out of the darkness of the mountain, not exactly from the mountain itself. **And told the people.**—"Not the decalogue (as Delitzsch holds, *Hebräerbrief*, p. 414), for the people had heard this immediately from the mouth of God, but the words of xx. 22-26, and all the laws" (Keil). But evidently the report must have included the whole threefold law (therefore not only the decalogue), because the covenant now to be concluded was to relate to the whole law. But it is also self-evident that Moses was a better hearer of the ten commandments than the people were, and had to be for them a mediator of the law which they themselves had heard. Once more the assent of the people is given to the law of the covenant unanimously—with *one* voice; prac-

tically, the third expression of compliance (*vid.* xx. 19 and xix. 8). How then can there be any more thought of despotic subjection of the people? Thus far everything has been done orally; and for the first time Moses makes a provisional copy of the law.—Ver. 4. The covenant is concluded, and now it is sealed by the feast of the covenant. Moses builds early on the following morning an altar (for Jehovah), and in addition twelve pillars for the twelve tribes of Israel. "As the altar," says Keil, "being the place where the Lord comes to bless His people (xx. 24), indicates the presence of Jehovah, so the twelve pillars, or signal stones, were not to serve as mere memorial signs of the ratification of the covenant, but, as the dwelling-place of the twelve tribes, to represent their presence." *Vid.* Gen. xxviii. 18, xxxi. 45 (Knobel on Gen. xxi. 31), Josh. iv. (memorial stones), Josh. xxii. 11 sqq. (the altar a symbol of unity).

Ver. 5. **And he sent the young men.** The young men must officiate in offering the sacrifices of ratification. Why? Different views: (1) As first-born children, who constitute the natural basis for the priesthood (Onkelos), or even the sons of Aaron (Augustine). (2) Vigorous men, as Moses' assistants in making the offering (Knobel: first-born youths). (3) As representatives of the youthful people (Kurtz III., p. 143). The young men of the nation stand midway between the children and the men; they share with the first their innocence, and with the latter their strength, and, as being the bloom of the national life, are the fittest representatives of an incipient national life. When the national life is to be restored by wars of liberation or defence, the young men enter the lists. Thus Israel concludes its covenant with Jehovah through the bloom of its national life, the young men—according to a general law of the life of nations, which Kurtz has at least suggested (but criticised by Keil, note 1, p. 157).* It is, however, an observation needed only by the high-churchly, when Kurtz lays stress on the fact that the bringing and slaying of the victims was not a sacerdotal function. For as yet "the universal priesthood" officiates, although Moses alone as yet exercises the function of high-priest. Archæological notes on the young men offering, *vid.* in Knobel, p. 242.—**Burnt-offerings and peace-offerings.** The burnt-offerings symbolize Jehovah's part of the festive solemnities; the peace-offerings that of the people.—**Bullocks.** The great covenant cannot be ratified by the sacrifice of sheep or goats.—**Half of the blood.** On the division of the blood, *vid.* Keil, p. 158.† We have no hesitation, in spite of superstitious interpretations of the Lord's Supper and of the ritual, to conceive of the one-half of this blood as a sacrifice, and the other as a sacrament typically foreshadowed. In accordance with this reference the sacrificial element is traceable in the burnt-offering, the sacrament in the שְׁלָמִים, peace-offerings, or thank-offerings. Keil, referring to Bähr and Knobel, rightly opposes the adducing of the analogy of heathen usages, in so far as thereby an identification of the usage is intended (*vid.* Knobel, p. 243); but an affinity of the profane with the theocratic sacrificial usages cannot be denied. Keil is also incorrect, when, in reference to these offerings, he speaks of expiation in the proper sense of the word. This could least of all be applied to the peace-offerings, or festive-offerings. The offerings in general, it is true, rest on the consciousness of the sinfulness which leads man, with his good will, and in symbolic form, to bring to God, as confession, prayer, and vow, what in his real condition as sinful in his spiritual life he cannot bring Him—in the burnt-offering the sinless consecration of his whole life, in the peace-offering the sinless consecration of all his prosperity and enjoyment. It is quite in accordance with the legal stand-point that Moses at first pours out the blood designed for God at the altar of God; thereby he symbolically effects a general and complete surrender of the people to God. But not till after he has read the book of the covenant, the laws of chs. xx.-xxiii., and the people have given their fullest assent (*vid.* the translation), does he sprinkle the people with the other half of the blood of the offering, which till then was kept in the basin, while he calls it the blood of the covenant that has been completed. It can hardly be correct, with Keil, to understand the blood to have been halved only because the blood sprinkled on the altar could not be again taken from it and sprinkled on the people; but he is right in assuming that the halves belong together. Clearly there is formed out of the identity of the blood a contrast *in actu*. In this contrast, however, the thought comes out that surrender in general, in accordance with the conditions of grace, must precede obedience in particular, according to the law. This is the patriarchal and evangelical seal impressed on the law, such as also introduces the decalogue—the language about the redeeming God. The expression, "blood of the covenant," is, it is true, a marked one, denoting an ideally symbolical exchange of blood, as a foundation for blood relationship. But no human blood is here used, and still less can there be any thought of real blood of God, although, as sacrificial blood, it comes from God (and so far forth is a typical mystery), and is sprinkled upon men, symbolically expiating them and devoting them to sanctification, *vid.* xxix. 21, Lev. viii. 30.

* The English edition omits the note. Keil argues that there is nowhere any indication that a nation in general approaches Jehovah through an offering. These young men officiated, he thinks, merely as Moses' assistants, as is indicated by the circumstance that he *sent* them (ver. 5).—Tr.

† [Keil, *l. c.* says: "The halving of the blood has nothing in common with the heathen customs cited by Bähr (*Symbolik*, II., p. 421) and Knobel (on this passage) according to which the contracting parties mingled their own blood. For it is not two different kinds of blood that are mixed together, but *one* blood, and that, sacrificial blood, in which animal life is taken away instead of human life. . . . . Inasmuch as the blood is divided only because what is sprinkled on the altar cannot be taken up again from the altar and sprinkled on the people, the two halves of the blood are to be regarded as belonging together and so forming *one* blood, which is first sprinkled on the altar and then on the people, as was really done at the consecration of the priests, xxix. 21, Lev. viii. 30."—Tr.]

F.—FEAST OF THE COVENANT.

CHAP. XXIV. 9–11.

9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders
10 of Israel: And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone [as it were work of bright sapphire], and as it
11 were the body of heaven [the very heaven] in *his* clearness [for clearness]. And upon the nobles of the children of Israel he laid not his hand: also [and] they saw God, and did eat and drink.

EXEGETICAL AND CRITICAL.

A wonderfully beautiful, sublime, but also mysterious feature of the history of the giving of the law. In it we see the significance of the sprinkling of the blood further carried out. It is the communion festival of the law—a communion of the Israelites, in the persons of their noblest representatives, with Jehovah,—the other side of the picture presented by the communion of Moses, his brother Aaron, and the elders, with Jethro, Moses' heathen father-in-law, after the latter offered burnt-offerings and sacrifices, and doubtless also, as here, peace-offerings, xviii. 12.—A prophetic form of the communion feast is given by Isaiah, ch. xxv. 6-8. The first realization of it, the celebration of the Lord's supper, frequently made to point figuratively to the last supper of the kingdom of Christ (Matt. xix. 28), finds its last fulfilment in the marriage of the Lamb, Rev. xix. 7-9.

Ver. 9. Therefore the representatives of Israel went up, according to the prophetic, ceremonial, and political elements of the community. Aaron's sons mark the genealogical succession of the Levitical priesthood; the prophets have no genealogical succession; the elders must grow up to attain their dignity, and from the whole of them seventy are chosen as representatives, according to the sacred number seventy. *Vid.* Gen. xlvi. 27.

Ver. 10. **And they saw the God of Israel.** It is not said that they saw Jehovah, though He is meant; for Jehovah is the God of Israel. Therefore not כְּבוֹד יְהוָֹה, as Knobel conceives, referring to xvi. 10. He says, "According to the chief narrator this favor was shown only to Moses, and that too later than this, and at his special request." Two discrepancies are said to be found here: (1) That Moses "does not see the glory of Jehovah till afterwards, xxxiii. 18;" (2) That "according to the chief narrator the people themselves at the proclamation of the ten commandments perceived only thunder, lightning, clouds, noise of trumpets, and the voice of Jehovah;" but here also the כְּבוֹד יְהוָֹה [glory of Jehovah], according to ver. 17! The narrative evidently brings out two marked contrasts. The first is the seeing of Elohim, and the seeing of Jehovah; the second is the heavenly clearness above the mountain during the feast of the covenant, and the subsequent darkening of the mountain by cloud and fire which took place when the law was drawn up. The vision of Jehovah in its several stages of development is marked by Isa. vi. 1 and Ezek. i. 26, Dan. vii. 9-13 (comp. Num. xii. 8). During the feast of the covenant at the declivity of the mountain (according to ver. 1 prescribed before the covenant was formed) the representatives of Israel saw the God of Israel. It was a *vision*, for which no objective image is furnished. But the sign of the objective image is called the image of a work or footstool under God's feet, of brilliant sapphire, of sky blue therefore, like the heaven in its full brightness, as is added by way of further explanation. This ethereally delicate picture of the vision of the covenant God of Israel in His grace and covenant faithfulness has been coarsened and obscured in two directions. According to Knobel, the figure under God's feet is "like a work of sapphire slabs;" and he refers to Ezek. i. 26, and reads לְבֵנָה, *vid.* p. 244. According to Baumgarten there was no image of God, because the vision of the men was imperfect. According to Hofmann the fire was separated from the cloud and turned into a form. According to Keil they saw also a form of God, which, however, is not described, "inasmuch as Moses, according to Num. xii. 8, saw the form of Jehovah." But here we are told of a vision of the supermundane God as the God of Israel, not of a vision of Jehovah becoming incarnate. This is the first contrast. The second is the fact that at the feast of the covenant the cloud and the darkness are entirely gone, that the heavens open themselves, as it were, to the transported gazers in the full splendor of the heavenly blue, as at the baptism of Jesus; whereas immediately afterwards, at the beginning of the drawing up of the law, the mountain was obscured again, even more than before, as was the case when the ten commandments were first proclaimed. This is now again a phenomenal image of the glory of *Jehovah* as a law-giver, the same one who also in ch. xxxiii. does not show Moses, the law-giver, the face of His glory, but only its reflected splendor. The exegetical assumption that an external image must correspond to a vision of God, or that the sight must always be an external seeing, has no Biblical basis, although even here the inward vision is connected with the sight of an outward corresponding sign.

Ver. 11. **He laid not his hand.** It is dangerous for sinful man to approach God, because the holiness and justice of God repel him; hence the true priest is he who can summon courage to approach God (Jer. xxx. 21). But the view of the countenance of Jehovah annihilates, as it were, the sinful man (slays the old man); hence the Jewish popular saying, that no one can see God without dying, *vid.* Judg. xiii. 22. At that very place the error in the popular notion is corrected by Manoah's wife; yet the full revelation of Jehovah is still dangerous and agitating even for one who sacerdotally approaches and sees Him (*vid.* Rev. i.). Hence to the legal mind of the narrator it is an astonishing and joyous wonder of grace that the God of Israel did not punish the nobles of Israel for their temerity. In the enjoyment of this theocratic peace of God "the nobles of the children of Israel" received a pledge that the people of Israel themselves were also called to this dignity. They received this peace for the benefit of Israel. **And they saw God.**—Luther's translation makes the sentence describe two successive events: "and when they had seen God, they ate and drank." But the two are simultaneous; the seeing of God and the eating and drinking are intimately connected, forming a prelude of sacramental enjoyments. Fear might report: "they saw God and died;" but instead of that faith reports: "they saw God, and ate and drank." In ver. 14 is found an indication that the nobles of Israel were on a declivity of the mountain, which, as contrasted with the summit, might be regarded as in the valley, and from which they could keep up their connection with the people. According to Keil, Moses also had first left the mountain with them, and afterwards ascended it again. This assumption may be favored by the fact that Joshua now comes into company with Moses. Moses needed his servant, since there was now to be a longer stay on the mountain. Knobel also understands the command, "Tarry here," of the stay at the foot of Sinai.

G.—THE SUMMONS TO COMMIT THE LAW TO WRITING.

CHAPTER XXIV. 12–18.

12 And Jehovah said unto Moses, Come up to me into the mount, and be there:
and I will give thee [thee the] tables of stone, and a [the] law, and commandments
[the commandment] which I have written, that thou mayest teach [written, to
13 teach] them. And Moses rose up, and his minister Joshua: and Moses went up
14 into the mount of God. And he said unto the elders, Tarry ye here for us, until
we come again [back] unto you: and behold, Aaron and Hur *are* with you: if any
15 man have any matters to do [whosoever hath a suit], let him come unto them. And
16 Moses went up into the mount, and a [the] cloud covered the mount. And the
glory of Jehovah abode upon mount Sinai, and the cloud covered it six days: and
17 the [on the] seventh day he called unto Moses out of the midst of the cloud. And
the sight [appearance] of the glory of Jehovah *was* like devouring fire on the top
18 of the mount in the eyes of the children of Israel. And Moses went into the midst
of the cloud, and gat him up into the mount: and Moses was in the mount forty
days and forty nights.

EXEGETICAL AND CRITICAL.

Ver. 12. **And Jehovah said.** The particular legislative relation of *Jehovah* here becomes again prominent, whereas heretofore the seventy elders of Israel may have represented Israel's vocation to become a shepherd of the nations in their relation to *Elohim.* Moses is now summoned to a longer stay on the summit of the mountain. The mere reception of the tables is related in xxxi. 18. No very long stay was needed for that. What Moses as mediator of the law did upon the mountain, Jehovah did indeed do through him.* But besides this there was added a new, grand task: the construction of the tabernacle. **The law** (or, the instruction) **and the commandment.** Not as two parts, but as two fundamental forms of the legislation. The law is originally oral instruction (*thorah*), but is written down as commandment only by Jehovah as the proper author, and is again to be transferred into living instruction for the people by the mouth of the prophet.

Ver. 13. **And Joshua.** *Vid.* xvii. 9, xxxii. 17, xxxiii. 11. **Mount of God.** *Vid.* iii. 1.

Ver. 14. **Tarry ye here for us.** At the foot

* [In representing the commandments as committed to writing by Moses, and not by Jehovah, Lange certainly has to strain the language of the text. It is true that God may be said to do what He commands Moses to do. But that would not justify the narrator in declaring with such particularity that the two tables were "written with the finger of God" (xxxi. 18), and that "the tables were the work of God, and the writing was the writing of God" (xxxii. 16). A man may be said to write what an amanuensis writes at his dictation; but if he expressly states that certain things are written with his own hand, it is unreasonable to suppose that they are written by the hand of another.—TR.]

of the mountain? That they were not to go any further with the people must have been quite self-evident. Moses goes now through the flame and the darkness as it were to death; he therefore institutes for the interim a government, which, standing between the mountain and the people, represents the outward sanctuary which was still wanting, and at the same time governs the people. Aaron and Hur (*vid.* xvii. 12) are nominated as chief magistrates to settle suits that might arise.

Ver. 15 sqq. Moses ascends the mountain, and is concealed by the cloud for six days. It is the cloud which at once reveals and conceals the glory of Jehovah, identical in significance with the pillar of cloud, but different from it in form, since it covers the mountain. On the seventh day Jehovah calls Moses to Himself out of the cloud, and the cloud is now transformed, to the people at the foot of the mountain, in its outward appearance, into the radiance of a consuming fire. Into this fiery radiance Moses enters, through the fiery flame, as it were, of the unapproachable justice of God (Heb. xii. 18, 29), as it were, through the lightnings of the flaming sword of the cherubim (Gen. iii.), in order to receive the fiery law (Deut. xxxiii. 2) which goes through the world's history under the protection of the cloudy darkness and of the fire (Ps. xviii. 8-13, civ. 4, Isa. vi. 2-4, Zeph. i. 15, Zech. xiv. 7, Mal. iv. 1, Matt. xxiv. 29, 2 Pet. iii. 10, Rev. xviii.), in order to sanctify the people of God by means of judgment and deliverance, and to prepare for the reconstruction of the old world. The lawgiver had to be familiar with this design of the sacred fire, whose typical significance reaches its climax and turning-point in the life of Elijah. So then he seemed to the people to have disappeared; and after his stay of forty days and nights on the mountain where he had a vision of the tabernacle, the image of the kingdom of God, the people might imagine that he had perished in the terrors of the mountain. Knobel confounds the first stay of forty days on the mountain with the second. The origin of the idea of the tabernacle on the mountain coincides in time with the origin of the golden calf, and so there arises a contrast, in which nevertheless the tabernacle outweighs the golden calf. On the significance of the forty days, *vid.* the Introduction, as also the Introduction to Revelation.

H.—THE VISION OR THE IDEAL OF THE TABERNACLE. THE ORDERING OF THE ARK AND OF THE HOUSE OF THE COVENANT; OF THE LIVING PRESENCE OF THE LAW AND OF THE DWELLING-PLACE OF THE LAW-GIVER.

Chapters XXV.—XXXI.

I. Contributions for the Building. Preliminary Condition.

1, 2 And Jehovah spake unto Moses, saying, Speak unto the children of Israel,
that they bring me an offering: of every man that giveth it willingly with his heart
3 [whose heart maketh him willing] ye shall take my offering. And this *is* the of-
4 fering which ye shall take of them; gold, and silver, and brass, And blue, and pur-
5 ple, and scarlet, and fine linen, and goats' *hair*, And rams' skins dyed red, and
6 badgers' [seals'] skins, and shittim [acacia] wood, Oil for the light, spices for
7 anointing [the anointing] oil, and for sweet [the sweet] incense, Onyx stones, and
8 stones to be set in [set, for] the ephod, and in [for] the breast-plate. And let them
9 make me a sanctuary that I may dwell among them. According to all that I shew
thee, *after* [thee,] the pattern of the tabernacle, and the pattern of all the instruments [furniture] thereof, even so shall ye make *it*.

II. The Structure itself. The Place of Worship.

1. *The Ark.*

10 And they shall make an ark *of* shittim [acacia] wood: two cubits and a half
shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit
11 and a half the height thereof. And thou shalt overlay it with pure gold, within
and without shalt thou overlay it, and shalt make upon it a crown [moulding] of
12 gold round about. And thou shalt cast four rings of gold for it, and put *them* in
the four corners [feet] thereof; and two rings *shall be* in [on] the one side of it, and
13 two rings in [on] the other side of it. And thou shalt make staves *of* shittim
14 [acacia] wood, and overlay them with gold. And thou shalt put the staves into
the rings by the sides of the ark, that the ark may be borne with them [to bear the
15 ark with]. The staves shall be in the rings of the ark: they shall not be taken

16 from it. And thou shalt put into the ark the testimony which I shall give thee.
17 And thou shalt make a mercy-seat *of* pure gold: two cubits and a half *shall be* the
18 length thereof, and a cubit and a half the breadth thereof. And thou shalt make
two cherubims [cherubim] *of* gold, *of* beaten work shalt thou make them in [at]
19 the two ends of the mercy-seat. And make one cherub on [at] the one end, and
the other cherub on [at] the other end: *even* of [of one piece with] the mercy-seat[1]
20 shall ye make the cherubims [cherubim] on [at] the two ends thereof. And the
cherubims [cherubim] shall stretch forth *their* wings on high, covering the mercy-
seat with their wings, and their faces *shall look* [with their faces] one to another:
21 toward the mercy-seat shall the faces of the cherubims [cherubim] be. And thou
shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the
22 testimony that I shall give thee. And there I will meet with thee, and I will com-
mune with thee from above the mercy-seat, from between the two cherubims [cheru-
bim] which *are* upon the ark of the testimony, of *all things* which I will give thee
in commandment unto the children of Israel.

2. *The Table.*

23 Thou shalt also make a table *of* shittim [acacia] wood: two cubits *shall be* the length
thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.
24 And thou shalt overlay it with pure gold, and make thereto a crown [moulding] of gold
25 round about. And thou shalt make unto it a border of an [a] handbreadth round about,
and thou shalt make a golden crown [moulding] to the border thereof round about.
26 And thou shalt make for it four rings of gold, and put the rings in [on] the four
27 corners that *are* on [belong to] the four feet thereof. Over against [Close by] the
28 border shall the rings be for places of [for] the staves to bear the table. And thou
shalt make the staves *of* shittim [acacia] wood, and overlay them with gold, that
29 the table may be borne with them. And thou shalt make the dishes [plates]
thereof, and spoons [the cups] thereof, and covers [the flagons] thereof, and bowls
[the bowls] thereof, to cover [pour out] withal: *of* pure gold shalt thou make them.
30 And thou shalt set upon the table shew-bread before me alway.

3. *The Candlestick.*

31 And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the can-
dlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers
shall be of the same [of beaten work shall be made the candlestick, its base and
32 its shaft: its cups, its knobs, and its flowers shall be of one piece with it].[2] And
six branches shall come out [coming out] of the sides of it: three branches of the
candlestick out of the one side [one side of it], and three branches of the candle-
33 stick out of the other side [side of it]: Three bowls [cups] made like unto al-
monds [almond-blossoms] *with* a knop and a flower in one branch [in one branch,
a knob and a flower]; and three bowls [cups] made like almonds [almond-
blossoms] in the other branch, *with* [branch,] a knop [knob] and a flower: so in
34 [for] the six branches that come out of the candlestick. And in the candlestick
shall be four bowls [cups] made like unto almonds, *with* [almond-blossoms,] their
35 [its] knops [knobs] and their [its] flowers. And *there shall be* a knop [knob]
under two branches of the same [of one piece with it], and a knop [knob] under two
branches of the same [of one piece with it], and a knop [knob] under two branches
of the same [of one piece with it], according to [for] the six branches that proceed

TEXTUAL AND GRAMMATICAL.

[1] [XXV. 19. מִן־הַכַּפֹּרֶת, *etc.* Literally, "From the mercy-seat shall ye make the cherubim." This is understood by some to mean: "rising up from the mercy-seat." But the simple מִן hardly conveys that notion; it has, perhaps, somewhat of its original import, "part," so that the direction is to make the cherubim a part of the mercy-seat, *i. e.*, of one piece with it.—Tr.]

[2] [XXV. 31. The change proposed in the punctuation is one required by the Masoretic accentuation, as well as by the sense, though adopted by only a few commentators (Knobel, De Wette, Bunsen). When it is said, "its base and its shaft, *etc.*, shall be made of the same," the question arises, the same with what? For the several specifications include the *whole* of the candlestick. The direction thus would be to make all the several parts of the candlestick of the same piece with the candlestick—which is senseless.—Tr.]

36 [come] out of the candlestick. Their knops [knobs] and their branches shall be of
the same [of one piece with it]: all it [all of it] *shall be* one beaten work *of* pure
37 gold. And thou shalt make the seven lamps thereof; and they shall light [set up]
38 the lamps thereof, that they may give light over against it. And the tongs [snuf-
39 fers] thereof, and the snuff-dishes thereof, *shall be of* pure gold. *Of* a talent of pure
40 gold shall he make it [shall it be made], with all these vessels [instruments]. And
look [see] that thou make *them* after their pattern, which was shewed thee in the
mount.

4. *The Dwelling (the Tent).*

CHAP. XXVI. 1. MOREOVER thou shalt make the tabernacle *with* ten curtains *of*
[curtains: of] fine twined linen, and blue, and purple, and scarlet: *with* [scarlet,
with] cherubims [cherubim] of cunning work [the work of a skilful weaver] shalt
2 thou make them. The length of one [each] curtain *shall be* eight and twenty
cubits, and the breadth of one [each] curtain four cubits: and every one of the
3 [all the] curtains shall have one measure. The five [Five of the] curtains shall be
coupled together one to another; and *other* [the other] five curtains *shall be* cou-
4 pled one to another. And thou shalt make loops of blue upon the edge of the one
[first] curtain from the selvedge [at the border] in the coupling [the set of curtains];
and likewise shalt thou make in [so shalt thou do with] the uttermost edge of *another*
curtain [the edge of the outmost curtain] in the coupling of the second [in the second
5 set of curtains]. Fifty loops shalt thou make in the one curtain, and fifty loops shalt
thou make in the edge of the curtain that *is* in the coupling of the second [in the
second set of curtains]; that the loops may take hold one of [the loops shall be
6 opposite one to] another. And thou shalt make fifty taches [clasps] of gold, and
couple the curtains together [one to another] with the taches [clasps]; and it shall
7 be one tabernacle [the tabernacle shall be one]. And thou shalt make curtains *of*
goat's *hair* to be a [for a] covering [tent] upon [over] the tabernacle: eleven cur-
8 tains shalt thou make. The length of one [each] curtain *shall be* thirty cubits, and
the breadth of one [each] curtain four cubits: and [cubits:] the eleven curtains
9 *shall be all* of [shall have] one measure. And thou shalt couple five curtains by
themselves and six curtains by themselves, and shalt double [fold together] the
10 sixth curtain in the forefront [front] of the tabernacle [tent]. And thou shalt
make fifty loops on the edge of the one curtain *that is* outmost in the coupling [*first*
set of curtains], and fifty loops in the edge of the curtain which coupleth the second
11 [is the second set]. And thou shalt make fifty taches [clasps] of brass, and put
the taches [clasps] into the loops, and couple the tent together, that it may [and it
12 shall] be one. And the remnant [excess] that remaineth of the curtains of the
tent, the half curtain that remaineth, shall hang over the back-side [back] of the
13 tabernacle. And a [the] cubit on the one side, and a [the] cubit on the other side
of that which remaineth in the length of the curtains of the tent, it [tent,] shall
hang over the sides of the tabernacle on this side and on that side, to cover it.
14 And thou shalt make a covering for the tent *of* rams' skins dyed red, and a cover-
15 ing above *of* badgers' skins [of seal-skins above]. And thou shalt make boards
16 [the boards] for the tabernacle *of* shittim [acacia] wood standing up. Ten cubits
shall be the length of a board, and a cubit and a half *shall be* the breadth of one
17 [each] board. Two tenons *shall there be* in one [each] board, set in order one
against [equally distant from one] another: thus shalt thou make for [do unto] all
18 the boards of the tabernacle. And thou shalt make the boards for the tabernacle,
19 twenty boards on [for] the south side southward. And thou shalt make forty
sockets of silver under the twenty boards; two sockets under one board for his [its]
20 two tenons, and two sockets under another board for his [its] two tenons. And for
the second side of the tabernacle on [for] the north side *there shall be* twenty
21 boards: And their forty sockets *of* silver; two sockets under one board, and two
22 sockets under another board. And for the sides [rear] of the tabernacle westward
23 thou shalt make six boards. And two boards shalt thou make for the corners of
24 the tabernacle in the two sides [in the rear]. And they shall be coupled together
[be double] beneath, and they shall be coupled together[3] above the head of it unto

[3] [XXVI. 24. The A. V. rendering (favored also by Kalisch, Gesenius, Glaire, De Wette, Fürst, and Canon Cook) assumes

one ring [and together they shall be whole up to the top of it, unto the first ring]:
25 thus shall it be for them both; they shall be for the two corners. And they [there]
shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under
26 one board and two sockets under another board. And thou shalt make bars *of*
27 shittim [acacia] wood; five for the boards of the one side of the tabernacle, And
five bars for the boards of the other side of the tabernacle, and five bars for the
28 boards of the side of the tabernacle, for the two sides [the rear] westward. And the
middle bar in the midst [middle] of the boards shall reach [pass through] from
29 end to end. And thou shalt overlay the boards with gold, and make their rings *of*
30 gold *for* places for the bars: and thou shalt overlay the bars with gold. And thou
shalt rear [set] up the tabernacle according to the fashion thereof which was [hath
been] shewed thee in the mount.

5. *The Veil.*

31 And thou shalt make a veil *of* blue, and purple, and scarlet, and fine twined
linen of cunning work: with cherubims [linen: with cherubim, the work of a
32 skilful workman] shall it be made. And thou shalt hang it upon four pillars of
shittim [acacia] *wood* overlaid with gold: their hooks *shall be of* gold, upon
33 four sockets of silver. And thou shalt hang up the veil under the taches
[clasps], that thou mayest bring [and shalt bring] in thither within the veil the
ark of the testimony: and the veil shall divide unto you between the holy
34 *place* and the most holy [the holy of holies]. And thou shalt put the mercy-seat
35 upon the ark of the testimony in the most holy *place* [holy of holies]. And thou
shalt set the table without the veil, and the candlestick over against the table on
the side of the tabernacle toward the south: and thou shalt put the table on the
36 north side. And thou shalt make an hanging [a screen] for the door of the tent,
of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work
37 [the work of the embroiderer]. And thou shalt make for the hanging [screen]
five pillars *of* shittim [acacia] *wood*, and overlay them with gold; *and* their hooks
shall be of gold: and thou shalt cast five sockets of brass for them.

6. *The Altar of Burnt-offering.*

CHAP. XXVII. 1. AND thou shalt make an [the] altar *of* shittim [acacia] wood,
five cubits long, and five cubits broad; the altar shall be four-square: and the
2 height thereof *shall be* three cubits. And thou shalt make the horns of it upon the
four corners thereof: his [its] horns shall be of the same [of one piece with it]:
3 and thou shalt overlay it with brass. And thou shalt make his [its] pans [pots]
to receive his [to take away its] ashes, and his [its] shovels, and his [its] basins,
and his [its] fleshhooks, and his [its] firepans: all the vessels thereof thou shalt
4 make *of* brass [copper]. And thou shalt make for it a grate [grating] of network
of brass [copper]; and upon the net shalt thou make four brazen [copper] rings in
5 [on] the four corners thereof. And thou shalt put it under the compass of the
altar beneath [below, under the ledge of the altar], that the net may be even to the
6 midst [and the net shall reach up to the middle] of the altar. And thou shalt
make staves for the altar, staves *of* shittim [acacia] wood, and overlay them with
7 brass [copper]. And the staves [staves thereof] shall be put into the rings, and
8 the staves shall be upon the two sides of the altar, to bear it [in bearing it]. Hol-
low with boards shalt thou make it: as it was [hath been] shewed thee in the mount;
so shall they make *it*.

7. *The Court.*

9 And thou shalt make the court of the tabernacle: for the south side southward *there*
shall be hangings for the court *of* fine-twined linen of an hundred [linen a hundred] cu-
10 bits long for one side: And the twenty pillars thereof and their twenty sockets *shall be*

תְּמִים to be a contracted form of תְּאֻמִּים. But it is singular (if this is the case) that both forms should occur in the same verse, and more singular still that there should be the same conjunction of the two forms in the parallel passage xxxvi. 29. So long as at the best the obscurity of the description is not relieved by such an assumption, it seems much more reasonable to take תַּמִּים in its natural sense of "perfect," "whole," and elucidate the meaning, if possible, on that assumption.—TR.]

11 *of* brass [copper]; the hooks of the pillars and their fillets [rods] *shall be of* silver. And
likewise for the north side in length *there shall be* hangings of an hundred [hangings
a hundred] *cubits* long, and his [its] twenty pillars and their twenty sockets *of* brass
12 [copper]; the hooks of the pillars and their fillets [rods] *of* silver. And *for* the
breadth of the court on the west side *shall be* hangings of fifty cubits [hangings fifty
13 cubits long]: their pillars ten, and their sockets ten. And the breadth of the court
14 on the east side eastward *shall be* fifty cubits. The hangings of one side *of the gate*
shall be fifteen cubits [Fifteen cubits of hangings *shall be* on one side *of the gate*]:
15 their pillars three, and their sockets three. And on the other side *shall be* hangings
fifteen *cubits* [fifteen cubits of hangings]: their pillars three, and their sockets three.
16 And for the gate of the court *shall be* an hanging [a screen] of twenty cubits, *of*
blue, and purple, and scarlet, and fine-twined linen, wrought with needle-work
[linen, embroidered work]: *and* their pillars *shall be* four, and their sockets four.
17 All the pillars round about the court [of the court round about] *shall be* filleted
with silver [joined with rods of silver]; their hooks *shall be of* silver, and their
18 sockets *of* brass [copper]. The length of the court *shall be* an [a] hundred cubits,
and the breadth fifty everywhere, and the height five cubits, *of* fine-twined linen,
19 and their sockets *of* brass [copper]. All the vessels [furniture] of the tabernacle
in all the service thereof, and all the pins thereof, and all the pins of the court *shall*
be of brass [copper].

III. The Persons and Things occupying the Building. The Ritual Worship.

1. *The Oil for the Lamp.*

20 And thou shalt command the children of Israel, that they bring thee pure oil olive
beaten [beaten olive oil] for the light, to cause the [a] lamp to burn always [conti-
21 nually]. In the tabernacle of the congregation [tent of meeting] without the veil,
which *is* before the testimony, Aaron and his sons shall order [trim] it from evening
to morning before Jehovah: *it shall be* a statute forever unto [throughout] their
generations on the behalf of [on the part of] the children of Israel.

2. *The Clothing of the Priest and of his Sacerdotal Assistants.*

CHAP. XXVIII. 1 AND take thou [bring thou near] unto thee Aaron thy brother,
and his sons with him, from among the children of Israel, that he may minister
unto me in the priest's office [that he may be a priest unto me], *even* Aaron, Nadab
2 and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy [sacred]
3 garments for Aaron thy brother for glory [honor] and for beauty. And thou shalt
speak unto all *that are* wise-hearted [all the skilful-hearted], whom I have filled
with the spirit of wisdom [skill], that they may make Aaron's garments to conse-
crate [sanctify] him, that he may minister unto me in the priest's office [that he
4 may be a priest unto me]. And these *are* the garments which they shall make:
a breastplate, and an ephod, and a robe, and a broidered [checkered] coat, a mitre
[turban], and a girdle: and they shall make holy [sacred] garments for Aaron thy
brother, and [and for] his sons, that he may minister unto me in the priest's office
5 [that he may be a priest unto me]. And they shall take gold, and blue, and purple,
6 and scarlet, and fine linen. And they shall make the ephod *of* gold, *of* blue, and
of purple, *of* scarlet, and fine-twined linen, with cunning work [linen, the work of a
7 skilful weaver]. It shall have the two shoulder-pieces thereof joined at [have two
shoulder-pieces joined to] the two edges thereof: and *so* it [and it] shall be joined
8 together. And the curious girdle of the ephod [the embroidered belt for girding
it], which *is* upon it, shall be of the same [same piece], according to the work thereof;
9 *even of* gold, *of* blue, and purple, and scarlet, and fine-twined linen. And thou shalt
take two onyx stones and grave [engrave] on them the names of the children of
10 Israel: Six of their names on one stone, and *the other* six names of the rest [and the
11 names of the six remaining ones] on the other stone, according to their birth. With
the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave
the two stones with [according to] the names of the children of Israel: thou shalt
12 make them to be set [inclosed] in ouches [settings] of gold. And thou shalt put

the two stones upon the shoulders [shoulder-pieces] of the ephod *for* stones of memorial unto [as memorial stones for] the children of Israel: and Aaron shall bear
13 their names before Jehovah upon his two shoulders for a memorial. And thou shalt
14 make ouches [settings] *of* gold; And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them [pure gold; like cords shalt thou make them, of wreathen work]: and fasten [and thou shalt put] the wreathen chains to the ouches
15 [on the settings]. And thou shalt make the breastplate of judgment, with cunning work [the work of a skilful weaver]; after [like] the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt
16 thou make it. Four square it shall be *being* doubled [It shall be square and double];
17 a span *shall be* the length thereof, and a span *shall be* the breadth thereof. And thou shalt set in it settings of stones, *even* four rows of stones: *the first* row *shall be* a sardius, a topaz, and a carbuncle: *this shall be* [stones: a row of sardius, topaz,
18 and emerald shall be] the first row. And the second row *shall be* an emerald, [car-
19 buncle], a sapphire, and a diamond. And the third row a ligure, an agate, and an
20 amethyst. And the fourth row a beryl [chrysolite], and an onyx, and a jasper:
21 they shall set in gold in their inclosings. And the stones shall be with [according to] the names of the children of Israel, twelve, according to their names, *like* [names: *like*] the engravings of a signet; every [signet, every] one with [according
22 to] his name shall they be according to [be for] the twelve tribes. And thou shalt make upon the breast-plate chains at the ends [like cords] *of* wreathen work *of* pure
23 gold. And thou shalt make upon the breast-plate two rings of gold, and shalt put
24 the two rings on the two ends of the breast-plate. And thou shalt put the two wreathen
25 *chains* of gold in [on] the two rings *which are* on the ends of the breast-plate. And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches [put on the two settings], and put *them* on the shoulder-pieces of the ephod before it [on
26 the front of it]. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate, in [on] the border thereof which *is* in [to-
27 ward] the side of the ephod inward. And two *other* rings of gold thou shalt make, and shalt put them on the two sides [shoulder-pieces] of the ephod underneath, toward [on] the fore-part thereof, over against [close by] the *other* coupling [the coupling] thereof, above the curious girdle of the ephod [the embroidered belt of the
28 ephod]. And they shall bind the breast-plate by the rings thereof unto the rings of the ephod with a lace [cord] of blue, that *it* may be above the curious girdle [the embroidered belt] of the ephod, and that the breast-plate be not loosed from the
29 ephod. And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy *place*, for a me-
30 morial before Jehovah continually. And thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before Jehovah: and Aaron shall bear the judgment of the children of
31 Israel upon his heart before Jehovah continually. And thou shalt make the robe
32 of the ephod all *of* blue. And there shall be an hole in the top of it, in the midst thereof [And its opening for the head shall be in the middle of it]: it shall have a binding of woven work round about the hole of it [its opening], as it were the hole
33 of an habergeon [like the opening of a coat of mail], that it be not rent. And *beneath* upon [And upon] the hem of it [its skirts] thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem [skirts] thereof; and bells
34 of gold between them round about: A golden bell and a pomegranate, a golden bell
35 and a pomegranate, upon the hem [skirts] of the robe round about. And it shall be upon Aaron to minister [for ministering]: and his sound [the sound thereof] shall be heard when he goeth in unto [goeth into] the holy *place* before Jehovah,
36 and when he cometh out, that he die not. And thou shalt make a plate *of* pure gold, and grave [engrave] upon it, *like* the engravings of a signet, HOLINESS
37 TO JEHOVAH. And thou shalt put it on a blue lace [cord], that it may be [and it shall be] upon the mitre [turban]; upon the forefront [front] of the mitre
38 [turban] it shall be. And it shall be upon Aaron's forehead, that Aaron may [and Aaron shall] bear the iniquity of the holy [sacred] things, which the children of Israel shall hallow in all their holy [sacred] gifts; and it shall be always upon his

39 forehead, that they may be accepted before Jehovah. And thou shalt embroider
[weave] the coat of fine linen, and thou shalt make the mitre [turban] *of* fine linen,
40 and thou shalt make the [a] girdle *of* needle-work [embroidered work]. And for
Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and
41 bonnets [caps] shalt thou make for them, for glory [honor] and for beauty. And
thou shalt put them upon Aaron thy brother, and his sons with him; and shalt an-
oint them, and consecrate [ordain] them, and sanctify them, that they may minister
42 unto me in the priest's office [and they shall be priests unto me]. And thou shalt
make them linen breeches to cover their [the flesh of their] nakedness; from the
43 loins even unto [loins unto] the thighs they shall reach: And they shall be upon
Aaron, and upon his sons, when they come in unto [come into] the tabernacle of
the congregation [tent of meeting], or when they come near unto the altar to minis-
ter in the holy *place;* that they bear not iniquity, and die: *it shall be* a statute for
ever unto him and his [and unto his] seed after him.

3. *The Consecration of the Priests.*

CHAP. XXIX. 1 AND this *is* the thing that thou shalt do unto them to hallow them, to
2 minister unto me in the priests' office [to be priests unto me]: Take one young bul-
lock, and two rams without blemish, and unleavened bread, and cakes unleavened
tempered [mingled] with oil, and wafers unleavened anointed with oil: *of* wheaten
3 flour shalt thou make them. And thou shalt put them into one basket, and bring
4 them in the basket, with the bullock and the two rams. And Aaron and his sons
thou shalt bring unto the door of the tabernacle of the congregation [tent of meet-
5 ing], and shalt wash them with water. And thou shalt take the garments, and put
upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-
6 plate, and gird him with the curious girdle [embroidered belt] of the ephod. And
thou shalt put the mitre [turban] upon his head, and put the holy crown upon the
7 mitre [turban]. Then shalt thou [And thou shalt] take the anointing oil, and pour *it*
8 upon his head, and anoint him. And thou shalt bring his sons, and put coats upon
9 them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets
[bind caps] on them: and the priests' office [priesthood] shall be theirs for [by] a
10 perpetual statute: and thou shalt consecrate Aaron and his sons. And thou shalt
cause a bullock to be brought [bring the bullock] before the tabernacle of the con-
gregation [tent of meeting]: and Aaron and his sons shall put their hands upon
11 the head of the bullock. And thou shalt kill the bullock before Jehovah, *by* the
12 door of the tabernacle of the congregation [tent of meeting]. And thou shalt take
of the blood of the bullock, and put *it* upon the horns of the altar with thy finger,
13 and pour all the blood beside the bottom [at the base] of the altar. And thou
shalt take all the fat that covereth the inwards, and the caul *that is* above [lobe
above] the liver, and the two kidneys, and the fat that *is* upon them, and burn *them*
14 upon the altar. But the flesh of the bullock, and his skin, and his dung, shalt thou
15 burn with fire without the camp: it *is* a sin-offering. Thou shalt also take one
[the one] ram; and Aaron and his sons shall put [lay] their hands upon the head
16 of the ram. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle
17 *it* round about upon the altar. And thou shalt cut the ram in pieces, and wash
the inwards of him [his inwards], and his legs, and put *them* unto his pieces, and
18 unto his head. And thou shalt burn the whole ram upon the altar: it *is* a burnt-
offering unto Jehovah: it *is* a sweet savor, an offering made by fire [a fire-offering]
19 unto Jehovah. And thou shalt take the other ram; and Aaron and his sons shall
20 put [lay] their hands upon the head of the ram. Then shalt thou kill the ram, and
take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the
tip of the right ear of his sons, and upon the thumb of their right hand, and upon
the great toe of their right foot, and sprinkle the blood upon the altar round about.
21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and
sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the gar-
ments of his sons with him: and he shall be hallowed, and his garments, and his sons, and
22 his sons' garments with him. Also thou shalt take of the ram the fat and the rump [the
fat tail], and the fat that covereth the inwards, and the caul *above* [lobe of] the liver,

and the two kidneys, and the fat that *is* upon upon them, and the right shoulder; for it
23 *is* a ram of consecration: And one loaf of bread, and one cake of oiled bread, and one
24 wafer out of the basket of the unleavened bread that *is* before Jehovah: And thou shalt
put all [the whole] in the hands of Aaron, and in the hands of his sons; and shalt
25 wave them *for* a wave-offering before Jehovah. And thou shalt receive [take] them
of [from] their hands, and burn *them* upon the altar for a [upon the] burnt-offering,
for a sweet savor before Jehovah: it *is* an offering made by fire [a fire-offering] unto
26 Jehovah. And thou shalt take the breast of the ram of Aaron's consecration [of
Aaron's ram of consecration], and wave it *for* [as] a wave-offering before Jehovah:
27 and it shall be thy part. And thou shalt sanctify the breast of the wave-offering,
and the shoulder of the heave-offering, which is waved, and which is heaved up, of
the ram of the [of] consecration, *even* of *that* which *is* for Aaron, and of *that* which
28 is for his sons: And it shall be Aaron's and his sons' by a statute for ever from the
children of Israel; for it *is* an [a] heave-offering: and it shall be an [a] heave-offering
from the children of Israel of the sacrifice of their [Israel of their] peace-offerings,
29 *even* their heave-offering unto Jehovah. And the holy garments of Aaron shall be
30 his sons' after him, to be anointed therein, and to be consecrated in them. *And*
that son that is priest in his stead shall put them on seven days [Seven days shall
he of his sons who is priest in his stead put them on], when he cometh into the ta-
31 bernacle of the congregation [tent of meeting] to minister in the holy *place*. And
thou shalt take the ram of the [of] consecration, and seethe [boil] his flesh in the
32 [a] holy place. And Aaron and his sons shall eat the flesh of the ram, and the
bread that *is* in the basket, *by* the door of the tabernacle of the congregation [tent
33 of meeting]. And they shall eat those things wherewith the [wherewith] atonement
was made, to consecrate *and* to sanctify them; but a stranger shall not eat *thereof*,
34 because they *are* holy. And if aught of the flesh of the consecrations [consecration],
or of the bread, remain unto [until] the morning, then thou shalt burn the re-
35 mainder with fire: it shall not be eaten, because it *is* holy. And thus shalt thou
do unto Aaron and to his sons, according to all *things* which [all that] I have
commanded thee: seven days shalt thou consecrate them.

4. *Consecration and Design of the Altar of Burnt-offering.*

36 And thou shalt offer every day a bullock *for* a sin-offering for atonement: and
thou shalt cleanse the altar, when thou hast made an [by making] atonement for
37 it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an [make]
atonement for the altar, and sanctify it; and it shall be an altar most holy: what-
38 soever toucheth the altar shall be holy. Now this *is that* which thou shalt offer
upon the altar: two lambs of the first year [a year old] day by day continually.
39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer
40 at even: And with the one lamb a tenth deal [part] of flour mingled with the
fourth part of an [a] hin of beaten oil; and the fourth part of an [a] hin of wine
41 *for* a drink-offering. And the other lamb thou shalt offer at even, and shalt do
thereto according to the meat-offering of [shalt offer with it the same meal-offering
as in] the morning, and according to the drink-offering thereof [and the same drink-
offering], for a sweet savor, an offering made by fire [a fire-offering] unto Jehovah.
42 *This shall be* a continual burnt-offering throughout your generations *at* the door of
the tabernacle of the congregation [tent of meeting] before Jehovah; where I will
43 meet [meet with] you, to speak there unto thee. And there I will meet with the
44 children of Israel, and *the tabernacle* [and it] shall be sanctified by my glory. And
I will sanctify the tabernacle of the congregation [tent of meeting], and the altar:
I will sanctify also both Aaron and his sons, to minister to me in the priest's office
45 [to be priests unto me]. And I will dwell among the children of Israel, and will be
46 their God. And they shall know that I *am* Jehovah their God, that brought them
forth out of the land of Egypt, that I may [might] dwell among them: I *am* Jeho-
vah their God.

5. *The Altar of Incense.*

CHAP. XXX. 1. AND thou shalt make an altar to burn incense upon: *of* shittim
2 [acacia] wood shalt thou make it. A cubit *shall be* the length thereof, and a cubit

the breadth thereof; four-square shall it be: and two cubits *shall be* the height
3 thereof: the horns thereof *shall be* of the same [of one piece with it]. And thou
shalt overlay it with pure gold, the top thereof, and the sides thereof round about,
and the horns thereof; and thou shalt make unto [for] it a crown of gold round
4 about. And two golden rings shalt thou make to [for] it under the crown of it,
by the two corners [upon the two flanks] thereof, upon the two sides of it shalt thou
5 make *it;* and they shall be for places for the staves to bear it withal [with]. And
thou shalt make the staves *of* shittim [acacia] wood, and overlay them with gold.
6 And thou shalt put it before the veil that *is* by the ark of the testimony, before the
7 mercy-seat that *is* over the testimony, where I will meet with thee. And Aaron
shall burn thereon sweet incense every morning: when he dresseth [trimmeth] the
8 lamps, he shall burn incense upon it. And when Aaron lighteth [setteth up] the
lamps at even, he shall burn incense upon it [burn it], a perpetual incense before
9 Jehovah throughout your generations. Ye shall offer no strange incense thereon,
nor burnt-sacrifice [burnt-offering], nor meat-offering [meal-offering]; neither shall
10 ye pour [and ye shall pour no] drink-offering thereon. And Aaron shall make an
[make] atonement upon [for] the horns of it once in a [the] year with the blood of
the sin-offering of atonements: once in the year shall he make atonement upon [for]
it throughout your generations: it *is* most holy unto Jehovah.

6. *The Contributions for the Sanctuary (Poll-tax).*

11, 12 And Jehovah spake unto Moses saying, When thou takest the sum of the
children of Israel after [according to] their number, then shall they give every man
a ransom for his soul unto Jehovah, when thou numberest them; that there be [may
13 be] no plague among them, when *thou* numberest them. This they shall give, every
one that passeth among [over unto] them that are numbered, half a shekel after
[according to] the shekel of the sanctuary: (a shekel *is* twenty gerahs): an [a] half
14 shekel *shall be* the offering of [unto] Jehovah. Every one that passeth among
[over unto] them that are numbered, from twenty years old and above, shall give
15 an offering unto Jehovah [Jehovah's offering]. The rich shall not give more, and
the poor shall not give less than half a [the half] shekel, when *they* give an offer-
ing unto Jehovah [give Jehovah's offering], to make an [make] atonement for your
16 souls. And thou shalt take the atonement money of [from] the children of Israel,
and shalt appoint it for the service of the tabernacle of the congregation [tent of
meeting]; that it may be [and it shall be] a memorial unto [for] the children of
Israel before Jehovah, to make an [make] atonement for your souls.

7. *The Laver.*

17, 18 And Jehovah spake unto Moses, saying, Thou shalt also make a laver *of* brass
[copper], and his foot *also of* brass [its base *of* copper], to wash *withal* [in]: and
thou shalt put it between the tabernacle of the congregation [tent of meeting] and
19 the altar, and thou shalt put water therein. For Aaron and his sons shall wash
20 their hands and their feet thereat [from it]: When they go into the tabernacle of
the congregation [tent of meeting], they shall wash with water, that they die not;
or when they come near to the altar to minister, to burn offering made by fire [a
21 fire-offering] unto Jehovah: So they shall wash their hands and their feet, that they
die not: and it shall be a statute for ever to them, *even* to him and to his seed
throughout their generations.

8. *The holy Anointing Oil.*

22, 23 Moreover Jehovah spake unto Moses, saying, Take thou also unto thee prin-
cipal spices [the chief spices], of pure [flowing] myrrh five hundred *shekels,* and
of sweet cinnamon half so much, *even* two hundred and fifty *shekels,* and of sweet
24 calamus two hundred and fifty *shekels,* And of cassia five hundred *shekels,* after [ac-
25 cording to] the shekel of the sanctuary, and of oil olive an [olive oil a] hin: And thou
shalt make it an oil of holy ointment [a holy anointing oil], an ointment compound
[compounded] after the art of the apothecary [a perfumed ointment, the work of the

perfumer]: it shall be an [a] holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith [therewith the tent of meeting],
and the ark of the testimony, And the table and all his vessels [its furniture], and the candlestick and his vessels [its furniture] and the altar of incense,
And the altar of burnt-offering with all his vessels [its furniture], and the laver
and his foot [its base]. And thou shalt sanctify them, that they may be most
holy: whatsoever [whosoever] toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto
me in the priest's office [to be priests unto me]. And thou shalt speak unto the children of Israel, saying, This shall be an [a] holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it [and ye shall make none like it with its
proportions]: it *is* holy, *and* it shall be holy unto you. Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even [he shall] be cut off from his people.

9. *The Incense.*

And Jehovah said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a
like *weight* [an equal part]: And thou shalt make it a perfume, a confection, after the art of the apothecary, tempered together [make of it an incense, a perfume, the
work of the perfumer, salted], pure, *and* holy: And thou shalt beat *some* of it very small [it fine], and put of it before the testimony in the tabernacle of the congregation [tent of meeting], where I will meet with thee: it shall be unto you most holy.
And *as for* the perfume [And the incense] which thou shalt make, ye shall not make to [for] yourselves according to the composition [with its proportions]: it shall be
unto thee holy for [unto] Jehovah. Whosoever shall make [make any] like unto that, to smell thereto [thereof], shall even [he shall] be cut off from his people.

IV. The Architects. The Master-workman Bezaleel and his Vocation. Sacred Art.

CHAP. XXXI. 1, 2. And Jehovah spake unto Moses, saying, See, I have called by
name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge,
and in all manner [kinds] of workmanship, To devise cunning [skilful] works, to
work in gold, and in silver, and in brass [copper], And in cutting of stones, to set *them* [stones for setting], and in carving of timber, to work in all manner [kinds]
of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put
wisdom, that they make all that I have commanded thee: The tabernacle of the congregation [tent of meeting], and the ark of the testimony, and the mercy-seat
that *is* thereupon, and all the furniture of the tabernacle [tent], And the table and his [its] furniture, and the pure candlestick with all his [its] furniture, and the altar
of incense, And the altar of burnt-offering with all his [its] furniture, and the laver
and his foot [its base], And the cloths [garments] of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office [as
priests], And the anointing oil, and sweet incense for the holy *place:* according to all that I have commanded thee shall they do.

V. The Condition of the Vitality of the Ritual. The Sabbath.

And Jehovah spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* Jehovah that doth
sanctify you. Ye shall keep the sabbath therefore [And ye shall keep the sabbath]; for it *is* holy unto you: every one that defileth [profaneth] it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among
his people. Six days may work be done; but in [on] the seventh *is* the [a] sabbath of rest, holy to Jehovah: whosoever doeth *any* work in [on] the sabbath day,
he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations *for* [as] a perpetual
covenant. It *is* a sign between me and the children of Israel for ever: for *in* six

days Jehovah made heaven and earth, and on the seventh day he rested, and was
18 refreshed. And he gave unto Moses, when he had made an end of communing [speaking] with him upon mount Sinai, two [the two] tables of [of the] testimony, tables of stone, written with the finger of God.

EXEGETICAL AND CRITICAL.

The origin of the tabernacle is twice recorded in Exodus: first, (considered from its divine side) as a command of God, or (considered from its human side) as a vision or ideal (the tabernacle which God showed Moses on the mount), xxv.-xxxi.; secondly, as the historical fact of the execution of the building of the work commanded by Jehovah, but interrupted by the history of the golden calf, xxxv.-xl.

The tabernacle is not merely a place of worship; but, as being the house of the ark of the covenant or of the tables of the law, and as being the house of the Lord of the covenant who manifests Himself in the Holy of holies, it is first of all the centre of the whole legislation and the residence of the lawgiver Himself, who holds sway between the cherubim over His law, and will not let it become a dead ordinance, but makes sure that from out of the Holy of holies it shall grow into a living power. Hence, therefore, the history of this institution properly stands in Exodus, not in Leviticus. Jehovah has redeemed His people out of the house of bondage, and brought them to His holy house, which is at once palace, temple, and court-house, or public gathering-place—the house in which Jehovah meets with His people.

The tabernacle has been called a nomadic temple. It is indeed the preliminary form of the temple, but itself continued, after the people ceased their wanderings, for a long time to change its location in Israel until Solomon's temple was built. As the prototype and opposite of garish heathen temples; as the historical model of the Israelitish temple in its three principal historical forms (temples of Solomon, Zerubbabel, and Herod); as the religious model, or outline, the type of Christian places of worship; and as the symbol of the proportions of the kingdom of God, both outwardly and inwardly considered; accordingly, as the fundamental form of every real sanctuary, the tabernacle preserves an imperishable significance—almost more significant in its naked simplicity than with its ornamentation and wealth. When the outward glory of the temple is gone, God will rebuild the tabernacle of David (Amos ix. 11, 12).

The tabernacle as Moses' idea, which indeed he owes to divine revelation, characterizes Moses as also a great and original man in Hebrew art. Bezaleel was only the artist or master-workman who carried out the idea, working according to Moses' plan; and even Michel Angelo, who chiselled the figure of Moses, worked, as architect, according to the theocratic outline which had been introduced into the world through Moses.

Of the numerous treatises on this sanctuary comp. besides Bähr (*Symbolik des mosaischen Kultus* I. p. 53 sqq.) and Keil (*Bibl. Archäologie* 1, § 17 sqq.), especially Leyrer in Herzog's *Real-Encyklopädie*, Art. *Stiftshütte*, which gives a condensed view of all the opinions and conjectures which have been propounded respecting its structure and significance. The latest monograms are: Wilh. Neumann, *Die Stiftshütte in Bild und Wort gezeichnet*, Gotha, 1861 (rich in fantastic hypotheses derived from the discoveries at Nineveh), and C. J. Riggenbach, *Die mosaische Stiftshütte mit drei lithogr. Tafeln.* (Basel, 1862–4). *Vid.* Knobel, Commentary, pp. 249–257. Popper, *Der biblische Bericht über die Stiftshütte, etc.* (Leipzig, 1862). Wangemann, *Die Bedeutung der Stiftshütte. Wissenschaftlicher Vortrag, etc.* (Berlin, 1866). Also Winer's *Reallexicon* and Zeller's *Biblisches Wörterbuch.* [To these may be added, besides Smith's *Bible Dictionary* and Kitto's *Cyclopedia*, Kurtz, *Sacrificial Offerings of the O. T.*; Haneberg, *Die religiösen Alterthümer der Bibel* (Munich, 1869); T. O. Paine, *Solomon's Temple* (Boston, H. H. & T. W. Carter, 1870); and E. E. Atwater, *History and Significance of the Sacred Tabernacle of the Hebrews* (Dodd & Mead, New York, 1875).—Tr.]

I. GENERAL VIEW OF THE IDEAL PLAN OF THE BUILDING. CHAPS. XXV.–XXXI. 11.

External Prerequisites. Building Materials. Assessments for the Building. Chap. xxv. 1–9.

a. The Divine Side of the Dwelling.

1. The Ark of the Covenant, with the Mercy-seat and the Cherubim, as the chief thing in the whole Building, vers. 10–22. Object of it: the continual, living Revelation of God. Ver. 22. *The Holy of Holies.*

2. The Table of Shew-bread (of Communion with God, consecrated to God, ver. 30), and the Candlestick with its Appurtenances (the Divine Illumination in accordance with the Ideal, ver. 40), vers. 23–40.

3. *The Sanctuary. Divine and Human.* The Tent, or the Dwelling itself, chap. xxvi. 1–30. Conformed to the Ideal, ver. 30.

4. The Veil to distinguish and divide the Holy of Holies from the Sanctuary, vers. 31–37.

b. The Human Side of the Dwelling.

1. The Altar of Burnt-offering. Chap. xxvii. 1–8. Conformed to the Ideal, ver. 8.

2. The Court, vers. 9–19.

c. Functions Connected with the Building.

1. Bringing of the holy Oil, and the Preparation of the Candlestick, vers. 20, 21.

2. Equipment of the Priest, the High priest and his Assistants, chap. xxviii. 1–43. Object of it, vers. 35, 43.

3. Consecration of the Priests and the Sacrificial Functions of the Priest, chap. xxix. 1–46. Object, vers. 43–46.

4. Altar of Incense, and its Use, chap. xxx. 1–10.

5. Assessment for the Sanctuary as a Continual Memorial for the People, vers. 11–16.

6. The Brazen Laver in the Court for the Priests to wash from, vers. 17–21.

7. The Anointing of the Holy Things. The most holy Ointment, vers. 22–33.

8. The Most Holy Incense, vers. 34–38.

d. The Master-workmen.

Chapter xxxi. 1–11.

Conclusion.—The fundamental condition on which the meeting between Jehovah and His people ideally rests: the Sabbath, vers. 12–17. The addition of the Directions concerning the Tabernacle to the completed written Law, ver. 18.

II. GENERAL VIEW OF THE ACTUAL CONSTRUCTION OF THE BUILDING.

Foundation: The Sabbath as Prerequisite to the Tabernacle. Chap. xxxv. 1–3 (Chap. xxxi. 14–17).

1. The Assessments for the Building, and the Preparation of the Material made under the direction of the Master-workmen, xxxv. 4—xxxvi. 7 (xxv. 1–9; xxxi. 1–11).

2. The Work on the Dwelling, xxxvi. 8–38 (xxvi. 1–37).

3. The Ark of the Covenant, the Mercy-seat, and the Cherubim, xxxvii. 1–9 (xxv. 10–22).

4. The Table, with its Appurtenances, xxxvii. 10–16 (xxv. 23–30).

5. The Candlestick, xxxvii. 17–24 (xxv. 31–40).

6. The Altar of Incense, the Incense, and the Anointing Oil, xxxvii. 25–29 (xxx. 1–10, 23–38).

7. The Altar of Burnt-offering, xxxviii. 1–7 (xxvii. 1–8).

8. The Brazen Laver, and the Court, xxxviii. 8–20 (xxvii. 9–19).

9. The Reckoning of the Material used, xxxviii. 21–31.

10. The official Garments of the Priests, xxxix. 1–31 (xxviii. 1–43). The Consecration of the Priests, and the Ordinance of the Sacrifices, xxix. 1–46.

11. The Presentation of the Constituent Parts of the Dwelling, xxxix. 32–43.

12. The Erection of the Dwelling, and the Heavenly Consecration of it by means of the Pillar of Cloud and Fire, the Sign of the Veiled Presence of the Glory of the Lord, chap. xl.

Knobel calls attention "to the exact reckoning in xxxviii. 21 sqq. and the extraordinary circumstantiality and diffuseness which is found in no other narrator to the same degree. So extended a repetition does not occur elsewhere in all the Old Testament." As to the diffuseness, the O. T. everywhere gives details when the sanctuary is concerned, as becomes the symbolical significance of the sanctuary and the religious spirit of the Israelites, *vid.* 1 Sam. iv.–vii.; 1 Kings v.–ix. 15; 2 Kings xii.; 2 Chron. ii.–vii.; Ezek. xl.–xlvii.; the whole of Haggai; Zech. iii., iv. It is taken for granted that here in every individual feature there is to be recognized the reflection of a religious thought. As to the repetition, however, stress is to be laid on the general consciousness of connection between ideal and real worship, as well as the special consciousness that the real tabernacle was built exactly according to the idea of it. Moreover, the second account is not a mere repetition of the first. In the presentation of the idea, the master-workmen come at the end; in the narrative of the actual erection of the building, at the beginning,—quite in accordance with the relations of real life. In the execution of the work of the tabernacle the sacerdotal garments are described, and even the calculation of the cost of the building—the church account, so to speak. So the denunciation of a severe penalty on the manufacture, for private use, of the holy anointing oil and of the incense, is one of the means used to prevent the profanation of a legally prescribed system of worship. Even the hinderance in the execution of the work prescribed in the mount, occasioned by the golden calf, is not without meaning. How often it is a golden calf which hinders the execution of pure ideal ecclesiastical conceptions! Here, however, is everywhere manifested this feature of revelation, that the idea must become fact, and that the fact must answer to the idea.

We make five general divisions in the things commanded: I. The Prerequisite—the Materials. II. The Precept concerning the Structure itself. III. The Persons and Things occupying the Building. IV. The Architects and their Work. V. The Condition of the Vitality of the Institution—the Sabbath.

I. PREREQUISITES: THE MATERIALS; THE ASSESSMENTS. CHAP. XXV. 1–9.

As the real temple of God must consist in believing hearts which offer themselves and build themselves into a temple of the Spirit of God, so the typical sanctuary must be built of voluntary offerings of the people of God: "Every one whose heart maketh him willing."

On the assessments for the building (תְּרוּמָה, heave-offering), the blue purple (תְּכֵלֶת), the purple proper, the white cloth (שֵׁשׁ, *βύσσος*, fine linen), *etc.*, comp. Keil, II., p. 163. There is dispute concerning the *Tahash* skins (תַּחַשׁ according to some, the seal; according to others, the badger), the shittim wood (probably acacia; see Keil's note, p. 164), the *Shoham* stone (beryl, or onyx), the garment for the shoulder (ephod), and the breastplate. The materials were: (1) The metals. *Vid.* Knob., p. 257. Iron came into use later.* (2) The materials for cloths. (3) The woven fabrics (brocades, variegated cloths, plain cloths). (4) Skins. (5) Wood. (6) Oil. (7) Spices. (8) Precious stones. These materials were to be made into the sanctuary, Jehovah's dwelling-place, in which He is to dwell in the midst of His people, and meet with them.—"According to all that I show thee;" not, "have shown thee." The ideal significance of the pattern is contested by Keil in such a way as really leaves only a meaningless model for a meaningless structure; though afterwards this view is modified, II., p. 165.

* [So Knobel says. But the use of iron is ascribed to Tubal-cain (Gen. iv. 22), and iron instruments are referred to in Num xxxv. 16, to say nothing of the frequent mention of iron in Deuteronomy and Joshua.—Tr.]

II. THE BUILDING ITSELF. CHAPTERS XXV. 10—XXVII. 19.

1. *The Ark.* Vers. 10–22.

The Holy of holies in the strictest sense—the essential, principal thing in it. Three items are here to be considered: (1) The Ark; (2) The Mercy-seat; (3) The Cherubim. In other words: the preservation of the law as expressing the divine will in its special demands; the altar in its highest form, *viz.*, the mercy-seat (*kapporeth*), as a symbol of God's gracious willingness to accept expiation as such a fulfilment of His general will as covers and removes the demands imposed by the law, or the special will, on account of guilt; finally, the two cherubim as symbols of God's righteous dominion in the world, proceeding out of God's gracious will and the law, in order to the maintenance of the justice which is represented by the union of the ark and the cover [the mercy-seat]. The whole is accordingly the place where God reveals Himself in His glory under the conditions according to which the high-priest is to appear before Him. For a description of the ark *vid.* Keil, II., p. 167.—Why are the tables of the law which are to be put in it called the *testimony* (so xxxi. 18; xxxiv. 29)? Because they are to be a witness of the foundation of the covenant which Jehovah has made with Israel,—the original records, therefore, of the exact phraseology of the covenant. So, too, they might become a witness for Jehovah against Israel.—Why is the lid called כַּפֹּרֶת? Certainly not simply because it covers the ark. But when Keil (p. 168) denies that the religious significance of the term originated with that of covering, on the ground that this older meaning cannot be substantiated, the literal sense of כָּפַר in Gen. vi. 14 is against him; and when in 1 Chron. xxviii. 11 the Holy of holies is called בֵּית הַכַּפֹּרֶת, that may indeed not mean "lid-house," but it does not therefore for that reason mean house of expiation, but house of the *kapporeth*, of the lid of expiation. The transition, too, from the first meaning to the second is very natural. The covering up of the demands of specific law formulated in commandments, and the covering up of guilt itself are reciprocal notions. The verb כָּפַר, when relating to guilt, is construed with the Accus., Ps. lxxviii. 38; also with עַל, Jer. xviii. 23. The word in relation to persons is construed with לְ, with עַל, and with בְּעַד, all in the general sense of "for." From the last preposition ["in behalf of"] it clearly follows that the senseless explanation which makes כָּפַר denote a covering (concealing) of the sinful person himself from the eyes of Jehovah, an explanation which aims to invalidate the doctrine of the atonement, is entirely untenable. The transaction indicated by כָּפַר is performed by the priest both on the part of man and on the part of Jehovah.—Examples of the full construction, Lev. v. 18; iv. 26.—On the ἱλαστήριον see Commentary on Rom. iii.—The symbol of the cherubim was gradually developed out of the passage Gen. iii. 24; *vid.* Comm. on Genesis, p. 241. Here there are as yet only two forms, as also in 2 Chron. iii. 13; the full development is found in the symbol of Ezekiel, ch. i. From Ezekiel we might be led to conjecture that the first two forms were the face of a man and that of a lion; but it is of chief importance to maintain that the central thought is not that of representative forms of animal life, but only of representative mundane forms symbolizing the divine sovereignty as protecting the ark of the covenant; they are forms which come forth out of the substance of the mercy-seat. On these forms see Keil, p. 168, the lexicons, and works on archæology. On the staves see Knobel, who without reason denies that by "testimony" the two tables are meant. These, he says, were already prepared; but the context disproves this. That the images of the cherubim are to be conceived as hollow, does not agree with the representation that they are of beaten work, of one piece with the mercy-seat.—Finally, the tent under the designation אֹהֶל מוֹעֵד, "tent of meeting," means somewhat more than that Jehovah therein has a fixed place of meeting with Moses and Israel, just as מִשְׁכַּן הָעֵדוּת cannot mean tabernacle of attestation, *i. e.*, God's place of revelation, but tabernacle of the testimony; for Jehovah's revelation was not confined to this place in Israel.

2. *The Table.* Vers. 23–30.

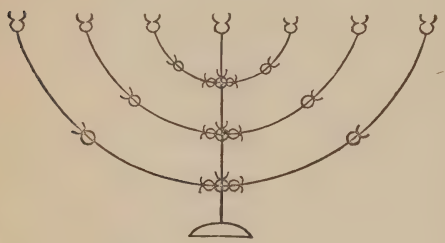
The symbol of communion between Jehovah and His people. See Revelation of John. On the two crowns (rims) of the table see Keil. The vessels belonging to the table were plates for the shew-bread, bowls for the incense (Lev. xxiv. 7), pitchers to hold the wine, and goblets for the drink-offering.—The "bread of the face," or shew-bread, is, according to Keil, "symbol of the spiritual food which Israel was to produce," referring to John vi. 27, and doubtless also to Hengstenberg. But what spiritual food was Israel, according to John vi. 27, to produce? A food which the Son of God would give them, the bread which came from heaven. We must also avoid confounding, with Keil, the shew-bread with the bloodless offerings, *vid.* Lev. ii. The shew-bread was one of the permanent institutions of the temple, not one of the special offerings of the people. "The table," says Knobel, "stood in the holy place on the north side (xxvi. 35), while the candlestick belonged on the south side (ver. 35), and the altar of incense in the middle (xxx. 6)." Archæological observations *vid.* in his Comm, p. 266, especially on the dishes. On the use to which the pitchers and the goblets or bowls were put, Keil and Knobel come to opposite conclusions, the latter with grammatical proofs.*

3. *The Golden Candlestick.* Vers. 31–40.

First is to be considered the form of the golden

* [Their conclusions are different only as regards the קְשָׂוֹת and מְנַקִּיֹת, Keil making the first mean the bowls from which the wine was poured out as a drink-offering; the second, the pitchers in which the wine stood on the table. Knobel reverses this relation, arguing that מְנַקִּיֹת is derived from נָקָה, to pour out. With him agree Gesenius and Fürst.—Tr.].

candlestick; next, its use; finally, its significance. The candlestick has been often described and pictured (*vid.* Thenius, *Bücher der Könige*, Tab. III., 11). Comp. Winer, *Reallexicon;* Zeller's *Wörterbuch*, and the Commentaries. [More especially, Reland, *de Spoliis templi Hierosolymitani in arcu Titiano*, Tr.]. On the base, which must necessarily have had feet, stood the candlestick, first as a single thing. It extended upwards in the form of a middle shaft, which had on each side three shafts in one plane, bending around in the form of quarter-circles,—a unit, therefore, branching out into the sacred number, seven.



The general form is easily pictured: a base; a perpendicular central shaft, the trunk, as it were, of the luminous tree; and proceeding out of it at regular distances three branches on either side. The description is made obscure or difficult by the ornaments. The principal feature of the ornamentation is the almond-shaped cup; it is divided into the knob, or apple, and the flower. The main shaft has four such cups; out of the lowest proceeds the shaft itself, as well as the first pair of branches. Out of the second proceeds the second pair of branches; out of the third, the third; its fourth cup is its top. The six branches, or side shafts, have each three cups. The one forms the top; the second may have been in the middle of the curve of the branch; the third seems to have lain against one of the three divisions, or cups, of the main shaft. The seven cups which form the top stand in a horizontal line; the lamps are set up into their flowers. But the explanations of the difficult passage are various.*

But the main shaft is distinguished by having four cups. So the one unit branches into the three, the three into the seven, and the seven into the twenty-two. "The golden candlestick was placed on the south side in the holy place of the tabernacle. For the south is the direction from which the light comes, and is therefore called also דָּרוֹם. The seven lamps of the candlestick were set up every evening at the time of the evening incense offering, and were kept burning until morning" (Knobel). They lighted the whole sanctuary, but cast their light especially northwards towards the altar of incense and the table of shew-bread; for the life of prayer and the communion of salvation are conditioned on the light of revelation, enlightenment. Keil's explanation of the candlestick is, in our opinion, as mistaken as that of the table: "In the shining lamps, as receivers, bearers of light, Israel is to present itself continually to Jehovah as a people that lets its light shine in the night of this world." Did the nocturnal darkness of the sanctuary symbolize "the night of this world?" Israel is indeed appointed to bear light, but the light which it is to diffuse is the light of the revelation of Jehovah, and the bearers of the light are primarily the select ones, the prophets of God. Keil himself urges that the oil is a symbol of God's Spirit, as also the olive-tree described in Zech. iv., and the seven candlesticks in Rev. i. 20. The significance of the sacred numbers, as well as that of the pure gold, is obvious. On the almond flowers, comp. Keil and Knobel. On the appurtenances of the candlestick see Knobel.

4. *The Tent, or the Dwelling itself.* Chap. xxvi. 1–30.

i. The Component Parts of the Tent as to Form.

a. The tent itself. (1) Ten curtains of byssus each 28 cubits long, and 4 cubits wide. (2) Fifty loops to each curtain, to connect together five curtains. (3) Five times fifty golden clasps, to connect the loops.*

b. The covering of the tent. *First* covering, of goats' hair: eleven curtains, each 30 cubits long, and 4 cubits wide, divided into sets of 5 and 6. For them 50 [or rather, 100] loops and 50 copper clasps. One curtain is folded double on the front side of the tent. The surplus cubits hang over on the two sides. A similar excess hangs over on the back end of the tent.—*Second* covering, rams' skins dyed red.—*Third* covering, the outer one, seal-skins.

c. The supports of the tent. The boards of acacia wood. Each board 10 cubits long, 1½ cubits wide. Two tenons in each board. Twenty boards on the south side resting on forty silver sockets (feet).—Twenty boards on the north side with the same number of sockets. Six boards for the rear. Two boards for the corners of the rear. In addition, the bars (cross-bars or connecting bars), 5 for each side, the middle one passing the whole length of the framework. The bars and boards gilt. Also the rings for the bars.†

* [According to some (*e. g.*, Philippson) the line connecting the seven lamps formed a curve, not a straight line. It would seem probable that the ornamental flowers were not crowded together on the central shaft, as Lange conceives, but put at equal intervals from one another. It is also probable that there were three flowers on each branch between the main shaft and the lamp, and that the fourth flower of the main shaft was between its lamp and the upper branch. —Tr.].

* [This is incorrect. Fifty loops to each curtain would make five hundred loops, whereas there were only one hundred. For these loops were not to connect the five curtains to one another, as Lange says, but to connect the one curtain made up of five (coupled together we are not told how) with the curtain made up of the other five. Accordingly, also, there were only fifty clasps, not two hundred and fifty.—Tr.]

† [Lange says nothing about the shape of the tabernacle, or about the manner in which the curtains are arranged. It is a vexed question. The following are the principal views: (1) It being clear and undisputed that the board framework was 30 cubits long, 10 broad, and 10 high, one theory is that the ten curtains, called "the tabernacle" in xxvi. 1, were so joined together side to side as to form two curtains of equal size, each 28 cubits long, and 20 cubits broad; that these two were looped together (ver. 5), and the whole was spread horizontally over the tops of the boards, thus hanging down 9 cubits on each side, *i. e.*, within one cubit of the ground, since the two sides (each 10 cubits) and the width (10 cubits) together are equal to 30 cubits. The breadth of both curtains

ii. The Component Parts as to material. Byssus, linen, goats'-hair, and the two kinds of skin. Acacia wood, gold, silver, copper.

iii. The Colors. Especially significant. The covering proper of the tent contains the four colors: white, purplish-blue, purplish-red, crimson.

iv. The Work of the Curtains. The work of skilful weavers, *i. e.*, with figures interwoven, *viz.*, with figures of cherubim.

v. The different kinds of woven work.

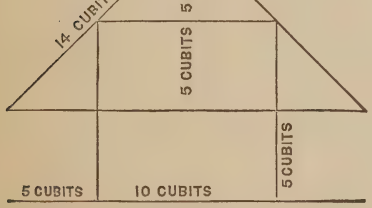
5. *The Veil.* Vers. 31–37.

The division between the holy place and the Holy of holies. According to modern notions there is no difference between the wide, savage world and the court, no difference between the court and the holy place, none, in fine, between the holy place and the most holy. The Biblical notions are infinitely purer and finer. Even between the holy place and the most holy hangs a thick curtain, as between the Old and New Testament. The passage from the holy place into the Holy of holies has been made free to His people by Christ.

As the heaven of heavens is to be conceived as a high heaven consisting of individual heavens, the age (*æon*) of ages (*æons*) as an age which consists of individual ages, the Sabbath of Sabbaths as one whose several week days are seven Sabbaths; so the Holy of holies is a sanctuary of sanctuaries, קֹדֶשׁ קָדָשִׁים, and so, most holy. Especially is it to be observed that the three principal features of the holy place, *viz.*, the table of shew-bread, the candlestick, and the altar of incense, here coalesce into one.

As there were three altars, so three curtains. The first screened the court; the second, the holy place; the third, the Holy of holies. The latter was the principal one. Keil and Knobel give details about the construction and arrangement of the curtain, as also about the Arab tents and Egyptian temples.*

being 40 cubits, and the length of the wooden structure only 30, and the entrance (according to vers. 9 and 36) being provided with a special curtain, it follows that 10 cubits must have hung down on the west (back) end, and so the curtain just reached the ground. (2) Another view (brought into favor by Bähr) differs from this in that the lower (linen) curtains are conceived as hanging down inside, not outside, of the boards. (3) Saalschütz supposes that the curtains formed a roofed *tent* above the boards, the bottom of the under-curtain just touching the top of the boards. This roof would reach about 13 cubits above the top of the boards, the ridge having an angle of about 40°. Paine's theory is somewhat similar, but in its details is so fantastical and arbitrary as hardly to merit a full statement. (4) Fergusson (in Smith's *Bible Dictionary*, Art. *Temple*) also holds that there was a ridge above the boards and half-way between them, so that the goats'-hair curtain formed a *tent* proper (as it is called in xxvi. 7, where A. V. mistranslates, "covering"). But his view differs from that of Saalschütz, in that he makes the angle at the ridge a *right* angle (the more natural angle for a roof), so that the two sides of the roof projected beyond the boards, the lower point being 5 cubits above the ground and 5 cubits horizontally from the boards. He also assumes that the roof extended 5 cubits beyond the boards in the front and in the rear, so that the extra 10 cubits did not hang down at all over the west end. The accompanying diagram exhibits a section of the tabernacle according to Fergusson's theory. The apparent absence of all allusion to a ridge-pole Fergusson would supply by explaining "the middle bar" of ver. 28 as



referring not to a bar like the others at the side, but to the ridge-pole. He supposes also (though no express mention is made of it) that the sides of the verandah and the western end were enclosed with curtains, and that the ridge-pole must have been supported at the middle by a pillar.—The principal reasons urged by Mr. Fergusson for this theory are the following: (1) According to the common view only about one-third of the inner or ornamental curtain would have been visible. Bähr's theory obviates this difficulty, but creates another, *viz.*, by making out that the gilded boards were almost entirely covered up. If so, why so expensively constructed? (2) The curtains spread flat over the boards would have been no protection against the rain. The skins above the cloth and hair curtains would, when wet, only have depressed the centre and torn the curtains under them. (3) The common view contradicts the description in xxvi. 9, 12, 13, according to which only two cubits of the goats'-hair curtain hung over at the west end, and only one cubit at each side; whereas the other theory assumes that 10 cubits hung down on every side but the front.—The latter argument may be met by the supposition that the Biblical statements referred to only assert that the goats'-hair curtain hung over the *tabernacle*, *i. e.*, the linen curtain, half a cubit at the west end, and one cubit at each side.—The second reason is undoubtedly the strongest one. The tabernacle, according to the traditional view, is an ungainly structure, ill protected against rain or snow, and unlike either house or tent; while yet a part of it is distinctly called a tent.—Mr. Atwater points out the most obvious objection to Mr. Fergusson's theory, *viz.*, that, according to xxvi. 33, the veil of the Holy of holies was hung under the clasps that connect the two parts of the covering. These must have been 20 cubits from the front of the building, and 10 cubits from the rear, according to the traditional view, entirely in accordance with the supposed position of the veil, the Holy of holies being in the form of a cube, 10 cubits in every direction, while the holy place was 20 cubits long. But Fergusson's theory would bring the clasps 15 cubits from each end, though he distinctly adopts the view that the veil was 10 cubits from the western end. This difficulty seems entirely to have escaped his attention. Mr. Atwater calls it "fatal," and deems it useless to consider the theory any further, remarking that "nothing is more certain in regard to the tabernacle, than that the two apartments into which it was divided by this partition-veil were of unequal size, the eastern being thirty feet long and fifteen wide, and the western an exact cube of fifteen feet in dimension." It might be asked, however, how is it made so certain that the two apartments were of the size specified? The Bible nowhere gives the slightest information respecting this matter, excepting the statement of xxvi. 33 above cited. Where the clasps were, depends on what disposition was made of the curtains; and if we choose to adopt Mr. Fergusson's theory respecting them, it would follow that the building was equally divided; and where is the proof that it was not? Only Josephus's assertion, and the corresponding apartments of Solomon's temple, in which the Holy of holies was half the size of the other part of the sanctuary. It must be admitted that these two items of evidence are very weighty; but they by no means prove the theory so incontestably as to make it unwarrantable to hold a different one. At all events, if any stress had been meant to be laid upon the dimensions of the Holy of holies, it is singular that they were not plainly given, instead of being left to be inferred from the very indefinite directions concerning the position of the curtains.—Tr.].

* ["The temples of the ancient Egyptians were constructed as follows: First, a square in front 100 or less feet wide and three or four times as long; then porticoes (προπύλαια), indefinite in number; next the νεώς itself with a πρόναος, and finally the σηκός with a sacred animal as the object of worship (Strabo, 17, p. 805). The Egyptian temples still preserved confirm in general this description. A large gateway leads into the court, surrounded with pillars; then follows a 'portico, and often a second one; then two or three halls, in the last of which the sacred animal or the idol-image stood.' Heeren, *Ideen*, II. 2, p. 173)." Knobel, Comm., p. 275.—Tr.].

6. *The Altar of Burnt-offering.* Chap. xxvii. 1–8.

The fact that the altar of burnt-offering was separated not only from the Holy of holies, but also from the holy place, and stood in the court, serves to express this religious idea: that faith begins with the first approach to God, with obedience to His law and surrender to His judgment; but that it does not for that reason entitle one to an entrance into the interior communion with God in the sanctuary, still less to a complete union with God in the Holy of holies; although it has this as its aim, and is a preparation for it, and also through religious fellowship with the high-priest gives to him who makes the offering a conditional participation in the blessing of the Holy of holies, and gives him a hope of future entrance into the Holy of holies itself.

This distance between the holy place and the Holy of holies is also represented by the gradations in the value of the metallic ornamentations. The altar of burnt-offering was overlaid with copper: the seven-branched candlestick in the holy place consisted of fine or hollow vessels; the table of shew-bread was gilt; the ark of the covenant was gilt inside and outside, while its lid and the cherubim on it, as also the rim of the ark, were of solid gold. A similar relation exists between the curtains. The veil of the Holy of holies was the work of a skilled weaver, adorned with figures of cherubim in which the reflection of the cherubim in the Holy of holies appears. The second curtain, which screened the holy place, was simply woven in variegated colors, striped, or perhaps checkered; so also the screen at the entrance of the court. Significant special features in the altar of burnt-offering are particularly its horns, the points of the corners, the permanent power of the altar, so to speak, in contrast with the fire which now appears and now disappears; "hence," as Keil says, "the blood of the sin-offering was put upon them (Lev. iv. 7), and also those who sought the protection of their lives at the altar seized hold of them (*vid.* xxi. 14)." Among the vessels bowls appear again, but here to be used for sprinkling the blood. Special mention, moreover, is made of the grating of the altar under the ledge or rim (כַּרְכֹּב), and of this ledge itself. "Upon the *karkob*, the ledge or rim, the priest stepped when an offering was made, or when he wished to add more wood, or do anything else on the altar" (Keil). Knobel has a different view, holding [that the rim was only an ornament, that such a ledge to step on would have disfigured the altar, and moreover] that the altar was so high that it could not have been served without steps; which is contrary to xx. 26. Keil, on the contrary, supposes that the earth was slightly heaped up, so that the priest could step from it to the ledge. Neither does the height of the altar in Solomon's temple (2 Chron. iv. 1) exclude the assumption of such a gradual ascent. The grating was an enclosure to protect the altar; the rings by which the altar was carried were also fastened to it. The altar itself was a wooden structure consisting of four plane sides overlaid with copper, forming a hollow square, which was probably filled with earth, gravel, or stones (*vid.* xx. 24). The place for the fire had to be adequately separated from the wooden border.

7. *The Court.* Vers. 9–19.

The hangings which enclosed the court were not wrought in the four sacred colors, like the covering of the tabernacle itself, but were simply white. Moreover, they formed no roof, as that did, but only a boundary, an enclosure. The pillars here, moreover, have copper sockets, not silver ones; only the hooks of the pillars and the rods connecting them were of silver, the latter perhaps only overlaid with silver, as the pillars at the entrance of the tabernacle were gilt. It is to be further observed, that the court properly unites the notions of a porch and of a quadrangular wall of enclosure, since it passed around the tabernacle from east to west.

III. THE PERSONS AND THINGS OCCUPYING THE BUILDING. THE RITUAL WORSHIP. CHAPS. XXVII. 20–XXX. 38.

In speaking now exclusively of the features of the ritual worship, it is to be observed that we must distinguish the general worship of the house of God from the specific, Levitical worship, the sacrificial ritual described in Leviticus.

1. *The Oil for the Light. The Lamps.* Chap. xxvii. 20, 21.

The first condition of life, in the house of the Lord as well as elsewhere, is light; and the prerequisite of that is oil. Light is the spirit in action, symbolized by oil, which is a symbol of the spiritual life itself. The first business of the priest was to be to prepare and produce light—even in the Old Testament. How is it in this respect with the sacrificial priesthood of the present time? The text says that this is to be a perpetual statute. On the oil *vid* Knobel.*

2. *The Sacerdotal Vocation. The Priest—his Assistants and Apparel.* Chap. xxviii.

The consecration of the priests is not treated of here, as Knobel thinks, but the priestly calling and its symbolic representation by means of the clothing; the consecration is not distinctly spoken of till the next chapter.

First, then, the *vocation of the Priest*, vers. 1–5. That Aaron is to be the priest (*i. e.*, high priest), is presupposed; or, rather, it is Jehovah's commandment which is fulfilled by his coming before Moses, the prophet of God. The prophetic order is therefore perpetually the medium through which, and the condition on which, the priestly order officiates. But the priest is essentially only one—a truth which in the N. T. is fulfilled in the high-priesthood of Christ. His sons therefore must approach with him, as being his descendants and legal successors, and as being his

* "The oil which the children of Israel were to bring to Moses was to be *oil of the olive tree*, זַיִת, *pure*, *i. e.*, made of olives which, before being crushed, were cleansed from leaves, twigs, dust, *etc.*; and כָּתִית, *beaten*, *i. e.*, obtained from crushed olives. The olives, when plucked, were beaten and crushed, and put into a basket; thence the oil was allowed to run out of itself. This was the finest of all kinds; what was secured afterwards by pressing was poorer, and the more so the longer the olives were pressed." Knobel, p. 279.—Tr.]

actual assistants. So they are first publicly presented to the congregation, and the latter take part in their appointment by furnishing men of sacred skill able to prepare the sacred garments which are to portray the symbolic phenomenon of the sacerdotal vocation, and by furnishing the materials for them (all of which is shadowed forth in Christianity, but not in the least in the "infallible" Pope). The main particulars are given in a significant order. As in the house of Jehovah the chief thing is the ark, so in the service of Jehovah is the breast-plate of the high-priest, with which, however, the shoulder-piece or ephod is immediately connected; for the priest is not only as a sympathizing intercessor to bear his people on his heart, but also, as a fellow-sufferer and laborer, on his shoulders. The shoulder-piece and the breast-plate form substantially one whole, whose most important part is the breast-plate; just as the mercy-seat is connected with the ark of the law, and yet forms in itself the principal thing in the Holy of holies, being, so to speak, the New Testament in the Old. So also in the breast-plate the eternal intercession of the eternal High Priest is adumbrated. Then follow the robe, the coat, the turban, and the girdle.

Next, therefore, is described the *shoulder-piece* or *ephod*, this being designed to underlie the breast-plate, vers. 6–14. From the whole cast of the precept it is evident that the culminating feature was its serving to bear the breast-plate. The material of the shoulder-piece is of as costly work, in all the four colors of the covenant, as the veil of the Holy of holies, "except that instead of the figures of cherubim woven into the veil, this is to be artistically inwrought with gold, *i. e.*, gold threads" (Keil). According to Knobel, the ephod consisted of one piece, which had holes slit in it for the arms. But this leaves us no clear conception of it, for in this case there must have been another slit for the head too; and moreover in that case the symbolic reference to the two shoulders would be lost. According to Keil's representation, the two shoulder-pieces seem to be too much separated; but they are not "connecting" so much as connected. The Rabbinical conception which he accepts seems quite untenable. It seems almost necessary to suppose that there was a connection not only on the front side, but also on the back; for only on this condition could the girdle, of like material and color, fasten the ephod.* The girdle itself also is of one piece with the ephod; for firmness and collectedness are necessary in order to bear the burden of the people on the shoulders. That this was to be done by the high-priest, is expressed by the onyx (*shoham*) stones which were fastened on the right and left shoulder-pieces and had engraved on them the names of the sons of Israel in the order of age—a foreshadowing of the names on the breast-plate, as the cherubim in the veil foreshadow the cherubim in the Holy of holies itself, and the altar of burnt-offering (used also for sin and trespass-offerings, and for the great sin-offering) foreshadows the propitiatory lid or mercy-seat. Finally in the ephod are to be considered the golden settings or rings, with their golden chains, by means of which the breast-plate is to be fastened to the ephod.

Now follows the most important article—the *breast-plate*—vers. 15–30: the breast-plate of judicial sentence. By this phrase would we represent the meaning of חֹשֶׁן מִשְׁפָּט, because it comprises both factors, light and right [Urim and Thummim], the sentence of salvation or of righteousness, and the sentence of judgment. The source and combination of both elements is found in the sympathy of the high-priest with the people of God. The material of the breast-plate is like that of the shoulder-pieces. Its form is square; for the people of God signify symbolically God's perfect world; they are eventually to dwell in the Holy of holies (Rev. xxi. 24). The doubling of it, aside from any other reference (*e. g.*, to make it a pocket for the stones used in drawing lots), may have this meaning: that the inner fold represents the divine justice; the outer one, the people. The people are laid upon the heart of the high-priest, with the twelve precious stones set in four rows: four, the mundane number [the four points of the compass], multiplied by three, the number of the spirit [intellect, feelings, will], thus pointing to the world as made complete in and by the people of God. The twelve precious stones denote the variety, manifoldness, and totality of the natural and gracious gifts bestowed on the people of God, and united in the one spirit of heavenly preciousness. This wonderful idea goes from the twelve sons of Jacob through the whole Bible, and at last, proceeding from the number of the twelve apostles, attains its complete expression in the Apocalypse, *vid.* Comm. on Revelation, p. 385. The rows are as follows:

SARDIUS. (Flesh Color.)	TOPAZ. (Golden-Yellow.)	EMERALD. (Brilliant Green.)
CARBUNCLE. (Red.)	SAPPHIRE. (Sky-Blue)	DIAMOND. (Transparent or Reddish-Yellow.)
LIGURE (HYACINTH?) (Pale—Variegated.)	AGATE. (Glistening—Variegated.)	AMETHYST. (Mostly Violet.)
BERYL (CHRYSOLITE.) (Yellow-Green.)	ONYX (BERYL.) (Greenish.)	JASPER. (Dull-Red—Cloudy.)

* [The meaning of this apparently is that the shoulder-pieces were joined not merely to the two parts of the ephod, but also to one another, both in front of, and behind, the neck, so that the girdle passing around at the bottom of the ephod would close it together thoroughly, not leaving the upper parts loose, as they would be if they were only connected by two disconnected pieces passing over the shoulders.—Tr.]

For archæological and other details, see Knobel, p. 283, and my *Vermischte Schriften*, I. p. 18.

The fastening of the breast-plate to the ephod was an important task; no part was to be injured in the process. The description is hard to understand. We find a clue by the use of two suggestions. First, by determining that two golden chains hang down from the ephod towards the breast-plate. Secondly, by determining that the breast-plate must be loose at the top, as a pocket, for which reason also only two corners, *viz.*, those at the bottom, are spoken of. On these corners two golden rings are fixed, into which the golden chains of the ephod are inserted, they themselves passing down by the breast-plate and then returning into the connecting hooks of the ephod. Thus the breast-plate is held secure from falling, but may still become displaced. Hence two more golden rings have to be put upon the corners of the edge of the pocket, towards the inner part, *i. e.*, on the inside part of the pocket, in order that the pocket itself may be left open. These rings correspond to two golden rings on the ephod which are fixed upon the breast side of it above where the two parts are joined together. These corresponding rings are tied fast together with a purplish-blue cord. So much importance and particularity belong to the business of fastening the breast-plate to the high-priest's breast; and this fact has doubtless its significance. Knobel has a different conception.* The ordinance that Aaron must appear with the breast-plate before Jehovah (ver. 29) is designed to be a symbolical reference to the high-priestly intercession; and so the opposite of this is quite appropriate, *viz.*, the direction that he shall proclaim light and right to the people in the name of Jehovah, with royal authority, as it were, after he has consecrated this commission in Jehovah's presence, ver. 30. *Vid.* Num. xxvii. 21; Deut. xxxiii. 8. Comp. Comm. on John, xi. 51. On the various explanations of אוּרִים and תֻּמִּים [Urim and Thummim] see the Dictionaries and Commentaries. Luther's translation, "*Licht und Recht*" ["light and right (justice)"] is much better than that of the LXX., *δήλωσις καὶ ἀλήθεια*, or that of the Vulg., *doctrina et veritas*. We translate: "Lights and decision," connecting תָּם with the meaning "to be finished," "to be at an end," which תַּמָּם has in Kal; and "to finish," "to terminate," in Hiphil. So also Symmachus and Theodotion translate *φωτισμοὶ καὶ τελειώσεις*. As to the question what the object of them was, as stated in Num. xxvii. 21, the Urim and Thummim mark a kind of permanent judgment-hall where prophetico-royal decisions were rendered. There were not always prophets in Israel, and also not always kings; but the priest was always to be found, and so also the living God, who was the King of Israel, and after whose will Israel was always to inquire. Hence it was the high-priest's duty, when the prophetic voice was wanting, always to give answer when the people asked what was to be done. Herein the priest was the vicar of the prophet, as in other cases the reverse happened. But because the priest was a hereditary one, he was as such neither prophet nor king, and could therefore give answer only through a special medium, the oracle of the Urim and Thummim. In many cases the answer of Jehovah was at once light and right; in favorable cases, when the inquirers were pious, as is assumed in the case mentioned in Num. xxvii. 21, it was Urim; also in the worst case, such as is implied in John xi. 51, the decision, necessary in all cases, took the form of Thummim in bringing on judgment. It was regarded as a condition of peculiar distress when there was at hand neither a prophet, nor a king, nor the priest with Urim and Thummim (Ezra ii. 63; Neh. vii. 65), or when the oracle Urim gave no answer—a circumstance which might grow out of the institution itself (1 Sam. xiv. 37), or out of a variance between the high-priest and the inquirer. As to the question what the Urim and Thummim were, they could not have consisted in the stones of the breast-plate themselves, which, as Josephus and Saalschütz suppose, inspired the high-priest as he looked down upon them; still less in two small oracular images, teraphim, which, as Philo probably or perhaps conceives, were inserted in the orifice of the breast-plate. The Urim and Thummim must certainly have been an object distinct from the breast-plate itself, and something which Moses was to put into it. The Rabbins conceived that in the inside of the breast-plate was the sacred tetragrammaton (Jehovah), and that this illuminated the names on the breast-plate; the Cabbalists assumed, instead of this, two similarly efficacious names of God. Züllig understands the object to have been two diamond dice to be used in drawing lots (*Apokalypse*, I. p. 408). So much is established, that the phrase "to ask of Jehovah" may be explained both by the phrase "ask of the Urim and Thummim," and by the notion of decision by lot (1 Sam. x. 20; xiv. 36). It is noticeable that in 1 Sam. xxviii. 6 the lot is not mentioned in connection with Urim. Comp. on the lot Winer, *Realwörterbuch*, II. p. 31. On the derivation of the Urim and Thummim from an Egyptian judicial symbol, *vid.* Winer, II. p. 644 [and Smith's *Bible Dictionary*, Art. *Urim and Thummim*]. Reference can only be assumed to something analogous in the Egyptian institution. The main point is that the resolute spirit of the Holy Scriptures regarded hesitation as the evil of evils—*e. g.*, in the life of Saul and of Judas. Hence the lot, hence the need of decision. In accordance with his coarse anthropopathic conceptions, Knobel holds that the precious stones were in the proper sense to remind Jehovah of Israel, p. 287. The directions concerning the Urim and Thummim seem to have been intentionally made very brief and kept mysterious. *Vid.* more in Knobel.

The outer robe, ver. 31. Luther's translation is here very arbitrary, but was probably occasioned by the desire to leave the breast-plate

* [Knobel's description is as follows: The two chains which pass down from the shoulder-pieces of the ephod (vers. 13, 25) are connected with two rings at the *upper* corners of the breast-plate. Then two more rings at the lower corners of the same are connected by means of two more chains to two rings "underneath, on the fore part" of the ephod (ver. 27), *i. e.*, lower down than the shoulder-pieces, but "close by the coupling," *i. e.*, at the place where the shoulder-pieces are connected with the upper part of the ephod. Thus the lower part of the breast-plate is joined by the chains to the upper part of the ephod.—Tr.]

uncovered: "Thou shalt also make the silk robe *under* the coat all of yellow silk." For if a מְעִיל, a covering (not to be *absolutely* confounded with the ordinary מְעִיל), was made for the ephod, such an over-garment must necessarily have covered the breast-plate also, if it was a long robe closely fitting (according to Keil), reaching to the knees, and, according to the Alexandrians, even reaching, as ποδήρης, to the feet. Against both assumptions is not only the fact that in that case the breast-plate would have been covered, but also the manner in which the robe was put on, *viz.*, over the head, by means of an opening (as in the case of a coat of mail)—which also implies the absence of sleeves. Besides, there would then come two girdles at nearly the same place, since the coat had its own girdle, *vid.* ver. 39. The representation in Lev. viii. 7 seems, it is true, somewhat inexact.* The significance of this hyacinth-colored, dark-blue, purple ornament may be sought in this, that the burden of the high-priest symbolized by the ephod was not to be made a spectacle to the world, but was to be hidden by a symbol of the royal splendor of his vocation. Two questions are raised by this conception of the covering for the ephod. First: If the robe was so short, what was the case with the rest of the garments? This is answered by ver. 39 and the parallel description, xxxix. 27. They made the coats (הַכְּתֹנֶת) of white byssus. Secondly: How could the bells ring, if they lay so high up that even the breast-plate was to be exposed? This question is solved if we take שׁוּלָיו ["its skirts"] in its original sense, *i. e.*, not as its hem, but its train, and assume that the robe was so cut that it left the breast-plate free, while it flowed out sidewise in trains.

On the various interpretations of the bells and pomegranates, *vid.* Keil.† According to Keil or Bähr, the pomegranates are symbols of the word and testimony of God; the bells, with their ringing, symbols of the sound of this word. But in this case Moses the prophet would have abdicated his functions to Aaron the priest. The symbolic meaning of the pomegranate is very hard to fix (*vid.* Friedrich, *Symbolik und Mythologie der Natur*); perhaps the most natural assumption is that in the alternation of pomegranates and bells is to be discerned the connection of nature, as represented in its abundance and beauty by the pomegranate, with the theocracy as designed to manifest itself in the sacrificial vocation of the high-priest through holy time, and through the awakening voice of the thunder, the trumpet, and the bells. The gifts of nature and of grace are the offerings which the high-priest brings to Jehovah over his shoulders.

The clause, "that he die not," can hardly mean that sudden death would follow the neglect of the precept, but that this would be an official misdemeanor worthy of death, an offence consisting chiefly in contempt of Jehovah and of the customs of the sanctuary, but also particularly in the fact that the connection between Jehovah and the congregation is not only effected in general by means of these bells, but is also enlivened by the sacred moment [the advent of which they announce]. From the farthest distance, as it were, the sound of the bells is heard, indicating holy time (as the organ indicates the holy place), although the large bell is not immediately derived from an enlargement of these small ones.

The *plate of gold* for the forehead, ver. 36. A plate of gold fastened to the turban by a dark-blue purple string, with the inscription, "Holiness (*or* holy) to Jehovah," and designated in xxxix. 30 as the holy crown. The meaning is that Aaron is to bear the expiation (עֲוֹן, *i. e.*, expiation of the guilt) of the gifts of the sanctuary, which the children of Israel shall hallow, *etc.* That is, the high-priest has to effect the expiation of the expiations before Jehovah. The children of Israel also bring expiatory offerings of all kinds before Jehovah; but guilt cleaves even to their offerings; the high-priest, however, is symbolically to accomplish the expiation of all these guilt-stained expiations. Thus, then, the high-priest's plate of gold points to the chief function which he was to discharge on the great day of atonement, on which day, even on his entrance into the Holy of holies, he had, if not exactly to supplement, yet to complete, the whole abundance of the expiatory offerings of the children of Israel, to cleanse them from the stain of guilt (the negative guilt of deficiency, and the positive guilt of wrong-doing) which cleaves to them. How rich in instruction this symbol is in its relation to the high-priesthood and sacrifice of Christ! From the instituting of this plate to the fulfilment of the prophecy in Zech. xiv. 20 is a great distance. The general fulfilment is announced in John xvii.; the eschatological fulfilment is pictured in Revelation, ch. xxi. Knobel, referring to ancient heathen customs, resolves the thing itself wholly into sensuous conceptions, speaking of "external lapses of the children of Israel in connection with their offering of gifts—the conciliatory appearance of the high-priest," and referring to a custom of the ancients, in offering sacrifices to put garlands

* [Lange's notion of the robe seems to be rather peculiar, *viz.*, that it was a very short garment, covering the shoulder-pieces of the ephod, but leaving the breast-plate exposed under it. He seems to assume that the ephod and breast-plate were to be put on before the robe, though for what reason it is difficult to imagine. The reason cannot be found in the circumstance that the robe is described *after* the ephod and breast-plate; for the coat is described still later, and the linen breeches last of all. Besides, we have in Lev. viii. 7 a clear indication of the order in which these articles were put on. Josephus (*Ant.* III. 7, 4) says that the robe, though without sleeves, had arm-holes, and this sufficiently harmonizes all the apparent difficulties.—Tr.]

† [Keil rejects the view propounded by the son of Sirach (xlv. 9, "that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of the people"), on the ground that the last clause of the verse is evidently borrowed from Ex. xxviii. 12, where the stones of the ephod are spoken of, and also on the ground that the clause "that he die not" is not explained by this hypothesis; for the assumption is that the high-priest's life would be endangered if he went into the Holy of holies without being accompanied by the prayers of his people—which would make his life depend on their caprice, irrespective of his own character. He also rejects as trivial the notion that the ringing of the bells was intended to be equivalent to rapping at the door, so as not to enter into the presence of Jehovah unannounced, as well as Knobel's notion that the sound was to stand for a reverential greeting and a musical ascription of praise. Keil holds that the reason for Aaron's not dying lies "in the significance that belongs to the ringing of the bells or the garments of Aaron, with their appendages of artificial pomegranates and ringing bells."—Tr.]

on themselves and on the victims. But *vid.* the quotation from Calvin in a note in Keil, II. p. 204: ["The iniquity of the sacred offerings was to be borne and cleansed by the priest. It is a frigid explanation to say that whatever error crept into the ceremonies was remitted through the prayers of the priest. For we must look further back, and see that the iniquity of the offerings was obliterated by the priest for the reason that no offering, so far as it is man's, is wholly free from defect. It sounds harsh and almost paradoxical to say that holy things themselves are unclean, so as to need pardon; but it is to be held that there is absolutely nothing so pure but that it contracts some stain from us... Nothing is more excellent than the worship of God; and yet the people could offer nothing, even when it was prescribed by law, without the intervention of pardon, which they could obtain only through the priest."]

Aaron's coat, ver. 39. The tunic proper, with which also his sons were clothed. It reached to the ankles, and was also provided with sleeves. It was made of white byssus; but Aaron's coat was distinguished by being more artistically wrought. The girdle of his coat was also of variegated work. According to Josephus (*Ant.* III. 7, 2) purple and crimson flowers were woven into the linen girdles of the priests.

The clothing of the sons, ver. 40. Of Aaron's assistants, or the ordinary priests. It consisted in the coat of white byssus, the girdle, and the cap. These articles are not included in the description of Aaron's clothing, because there were differences. The sons do not receive the prerogatives of the high-priest; and Aaron's head-gear is the turban with the gold plate, while the sons receive caps. "מִגְבָּעָה is only used of the headdress of the common priests, xxix. 9; xxxix. 28; Lev. viii. 13. The word is related to גָּבִיעַ, goblet, cup (xxv. 31), so that these head-tires seem to have had a conical form. This was also customary in reference to other sacerdotal persons of antiquity" (Knobel). The passage, 1 Sam. xxii. 18, seems to merge the whole family of priests into one, as inheriting in that capacity the high-priesthood, and therefore the ephod. A different point of view would lead critics to make a sharp distinction between the time of the original giving of the law and the time of Samuel.

The investment, anointing, and *consecration* of the priests, ver. 41. This equipment is common to all, but conferred wholly by Moses, not even in part by Aaron after he himself has been equipped. Nor does Aaron anoint even his sons, but the prophet does it. That which was genealogically transmitted from Aaron to his descendants must therefore be continually supplemented by the transmission of spiritual life in the theocracy. The clothes denote the dignity and burden of the office; the anointment is a symbol of the Spirit; the hands filled are the signs of the sacrificial gifts furnished by the congregation,—of the emoluments which they themselves first of all have to bring as an offering to Jehovah. With this investment is completed the potential sanctification or consecration; the strict, actual consecration of the priests is yet to follow.

The breeches and the object of them, vers. 42, 43. This ordinance forms a transition to the actual consecration of the priests. It is significant that it follows the official investment. The official clothing in the narrow sense conferred dignity and ornament; these, on the other hand, were only to avert dishonor and disgrace. The reason for this covering, according to Baumgarten, lay in the fact that "the sins of nature have their principal seat in the 'flesh of nakedness!'" According to Keil the physical members mentioned, "which subserve the natural secretions, are *pudenda*, or objects of shame, because in these secretions is made evident the mortality and corruptibility of the body which through sin has permeated human nature." Neither the first, theosophic explanation, nor the latter, most peculiarly orthodox one, can be derived from Gen. iii. The organs of the strongest impulses, those which through sin have been morbidly deranged, belong, even physiologically, to the dark side of life, and are therefore to be kept mysterious, like births themselves, in connection with which there can be no thought of lust; but in an ethical respect, affecting the whole human race, they are not objects of a dispassionate æsthetic contemplation, but confusing to the senses, for which reason also there is a difference between naked children and naked adults: religiously considered, finally, they are indeed signs of the moral nakedness of man, of his natural and hereditary guilt. Furthermore, "religious reverence demands that, when they officially approach the altar, they should cover still more the abovementioned parts, which, even in common life, through natural bashfulness are carefully covered, whereas for the rest of the body a single covering suffices" (Knobel). But in a sense the altar also becomes to the mind of the priest, according to chap. xxiii., a symbol of God as seeing. This duty, too, is declared to be most holy for ever, and so it obtains also a symbolic character, signifying that everything sexual is to be avoided in the service of the sanctuary. It marks the opposite extreme of the voluptuous rites of the heathen, and of the commingling of sexual passion with the religious fanaticism. But as shamelessness in worship is particularly designated as a capital offence, so in general every other shameless act.

3. *The Consecration of the Priests.* xxix. 1–36.

The direction here given for the actual consecration of the priests is not carried out till Lev. viii.–x. This raises two questions: First, why does not the execution of the precept, as of all the preceding ones, follow in Exodus, where it might be regarded as simply omitted in ch. xxxix.? Secondly, why nevertheless are the calling and investment of the priests, which have been heretofore considered, described in Exodus? As to the first question, we see from ch. xl. that even the sanctuary had to be erected and arranged, and consecrated by the first-fruits of the offerings, not by Aaron, but by Moses, the royal prophet himself, just as he had also called and invested, or prepared, the priests. For the tabernacle was designed in a universal sense for Jehovah as presiding over all three forms of revelation, the prophetic, the ritual or Levitical, and the princely or royal, *i. e.*, Exodus, Leviticus, and Numbers; but the initiative belonged to the prophetic office. This rela-

tion would have been wholly altered if the actual consecration of the priests had preceded the erection of the tabernacle. Thus is answered also the second question, why the actual consecration of the priests is prescribed so early? The answer lies in the fact that the priesthood has a more universal significance than the merely ritual one. In relation to the prophetic office the priesthood has to represent symbolically religious ideas in itself, in its clothing, and in its functions; in relation to the ritual worship, however, it has not only to symbolize the ethical ideas of sacrifice, but also to conduct the educational training of the people of Israel—in the Middle Ages of the Old Testament—by means of the sacrificial service and the administration of the laws of purification; but in relation to the politico-theocratic side of the theocracy, the high-priest carries on his breast, for times of exigency, the oracular Urim and Thummim, which make good the temporary failure of the prophetic word and the royal government; and the Levites as bearers of the ark of the covenant have to attend to the banners of the host of the Lord. But since nevertheless the sacrificial worship is the chief vocation of the priests, the actual consecration of the priests serves to introduce the sacrificial system as developed in Leviticus.—Keil finds it most suitable to his purpose not to explain the consecration of the priests till Lev. viii. On this point, however, Knobel has yielded to the requirements of the text.

The *preparation of the offerings* which Aaron and his sons are to bring, vers. 1–3. The three fundamental forms of offering, already involved in the Paschal rites, are here indicated by the animals specified in the command: (1) The bullock is appointed for a sin-offering, the great sin-offering such as the guilty priest has to bring according to Lev. iv.; in this sin-offering the more specific sin-offering, the trespass-offering and the sin-offering of a lower grade, are implicitly included. The first ram is then made the centre of all the offerings. (2) The burnt-offering has likewise its ramifications, *viz.*, in the morning and evening sacrifices, in daily offerings, in offerings for the Sabbath and feast-days, according to Num. xxviii. The other ram is designed for an offering of abundance or heave-offering of the priests from the peace-offerings of the children of Israel, *i. e.*, it is the peace- or thank-offering of the priest, who has no property or means of earning it, and whose hands must therefore be filled by the congregation with a heave-offering or sacred tribute which is regarded as a surplus from the peace-offerings of the people. (3) The peace-offering also is subdivided into three parts: the thank-offering, the vow, and the free-will offering (Lev. vii.). A basket holds the three principal forms of the meal-offering or bloodless offering, as originally connected with the burnt-offering. The principal material of the three kinds of baked articles is wheat flour, prepared in three ways, but always unleavened. The bread and the cake are mixed with oil; but the wafer or flat cake is to be smeared with oil (on the preparation of them *vid.* Lev. ii. 4 sqq.). The meal-offering is subdivided still further into the meal-offering in the narrow sense, the drink-offering, and the offering of baken flour and of roasted fruits, and is to be as scrupulously supplemented with salt, oil, and frankincense, as it is to be kept free from honey and leaven, the last being excepted in case of the feast of harvest; on which point more hereafter.

The washing and the investment. Moses has to bring Aaron and his sons to the door of the tent, *i. e.*, into the court, and there administer to them a symbolic ablution. It is an interpolated notion of Keil's, that Moses had them wash themselves; and he also misconceives the symbolic nature of the initiatory act, when he says: "without doubt the whole body, not only the hands and feet." Were they to bathe themselves, or at any rate exhibit themselves naked, in the presence of the assembled congregation in the court? The washing is the symbolic expression of purification from the stains and defilement incurred in real life, whilst the sacrifices removed not only the daily weaknesses, but also the guilt of life down to its foundation in the sinful nature; *vid.* John xiii. 10. In the description of the investment every article is specially mentioned, and its import emphasized.

The unction. As the clothes symbolize the burden and the dignity of office, so the anointing with oil, profusely poured out on the high-priest's head, symbolizes the promises of official grace, of endowment with the Spirit of God. The anointing of Aaron's sons is not here treated of, as Keil assumes. Nor in Lev. viii. 10, where yet further on reference is made to a sprinkling of the sons of Aaron with the blood of the ram of consecration and with anointing oil, in connection with the sprinkling of their father, ver. 30. It is also a strange notion of Keil's (II. p. 337) that the vessels of the sanctuary were by the sprinkling made media and vessels of the blessings of grace and salvation.

Still harsher seems Keil's explanation of the notion of sanctifying. Even of the altar of burnt-offering, he says: "To sanctify means not merely to set apart to sacred uses, but to endow or fill with powers from God's sanctifying Spirit." Here is not only all distinction between the O. and N. Testaments obliterated, but also all distinction between the altar and the priest, to say nothing of the distinction between the different altars.

The investiture of Aaron and his sons as priests, vers. 8 and 9. The characteristic garment of the common priest is the white wrought coat, and with it the girdle of the coat, of embroidered work ornamented with the four colors of the sanctuary, and the white cap of the priest. In the girdle is exhibited the likeness of the common priest to the high-priest; in the white coat and the conical cap* is exhibited the likeness of the high-priest to the common priest. The dress in which, according to Lev. xvi. 4, the high-priest is to enter the Holy of holies is even inferior to that of the common priest. And though Aaron is distinguished by having the high-priestly unction, yet at the sacrifice by which he is purified and consecrated he must be as-

* [This can refer only to the *material* of the cap, not its form. At least, the head-gear of the high-priest is always called by a different name (מִצְנֶפֶת) from that of the common priest (מִגְבָּעָה). The former is commonly (also by Lange) called a turban, and therefore can hardly be conceived as conical.—Tr.]

sociated with his sons. Also his hands must be filled together with those of his sons. ["Fill the hands of"—the literal translation of the Hebrew phrase rendered in A. V. "consecrate," *e. g.*, xxviii. 41]. For the poor priest has nothing of his own; the congregation must provide for him, and, first of all, even the sacrificial gifts which he needs to offer. Thus then the hands of him and his sons are filled, they being declared to be the owners of the objects of sacrifice. And so Aaron does not make himself a priest. Moses, the servant of God, commissioned by Jehovah, must consecrate him to the office. The prophet stands as high priest over against the candidate for the priesthood; the future high-priest stands over against the prophetical Levite almost in the attitude of a layman.

The bullock for the sin-offering, vers. 10-14. Not every sacrifice is a confession of mortal guilt; but every sacrifice is a confession of such a culpability of the life as makes it unable, in real spirituality, to satisfy the righteousness of God; for which reason the symbolic representation of satisfaction by means of sacrifice is introduced,—sacrifice as a confession of guilt, as a longing after willingness to surrender one's self to the divine judgment, as a prayer for pardon, and as a vow. But as soon as the congregation of God is organized as symbolically holy, sacrifices assume a threefold purpose. (1) As *national* offerings, they assume the form of the discharge of a *legal obligation*, the expiation of a violated national law; and in this sense they may also be said to work justification. (2) As Mosaic offerings, they become a symbolic expression of moral offences against the law, and of the need of expiatory surrender. (3) As the continuation and symbolic expression of the Abrahamic faith, they become a *typical* adumbration of the absolute realization of the sacrificial idea in the future kingdom of the Messiah. *Vid.* Comm. on *Genesis*, pp. 256, 470.

In the act of laying his hand on the victim the offerer confesses as his own the debt of guilt which the animal pays for him as his symbolic substitute. The loss of the animal, the animal's innocence, its dying pain, form in their union an emphatic expression of his condition; the animal symbolically takes the place of his life. In all cases he lays symbolically his guilt and his deficiencies upon the animal—even in the case of the peace-offering. The hand in this connection is the symbolic and mystical conductor of the soul's life; as in other cases, of its spiritual fulness, so here, of its defects and need of expiation.

The killing of the animal is done by Moses before the Lord, *i. e.*, before the door of the tabernacle. But even the sin-offering is not the symbol of a death-sentence, but the expiation of a guilt which would have led to death if it had not been atoned for before the gracious Jehovah. For a known mortal sin (Num. xv. 30) is not expiated by offerings, but is punished with death; it makes the sinner a *hherem*. The system of sacrificial expiation in general is instituted only for sins committed in weakness (Lev. iv. 2, 27). Hence the sin-offering is composed of different elements. First, the offering of blood. Without the shedding of blood there is no expiation (Heb. ix. 22); it designates the deathly earnestness, the death-defying courage, by means of which all the disorders of the religious and moral nature are rectified. A part of the blood of the sin-offering is put on the horns of the altar, thus perfecting the sinner's refuge: the greater part of it is poured out at the base of the altar; *i. e.*, submission to the judgment of God constitutes expiation. It is an incorrect representation of Keil's that, "whereas, according to the general rule for the sin-offerings whose flesh was burned outside of the camp, the blood was brought into the holy place itself (Lev. vi. 23 [30]), it is here only put on the altar of burnt-offering, in order to give this sin-offering the character of a consecratory offering." This is contradicted by Lev. iv. 7, 18, 25, 30. The blood was always poured out at the foot of the altar of burnt-offering, while only a little of it comes into the holy place, especially upon the horns of the altar of incense, *vid.* Lev. iv. 7 sqq. The difference, therefore, can be only that here the blood of sprinkling was put upon the horns of the altar of burnt-offering, and it is to be remarked that nothing has yet been said of the altar of incense.—**And the fat.** The bloom of life, even in the case of the tragically guilty,—that which is deposited on his entrails, his physical nature, on his liver or on his nobler affections, on his reins, which through their effects might symbolize the conscience (Ps. xvi. 7),—this falls to Jehovah as His part; that it has ministered to Him in His actual government of men, is expressed by their being offered to Him in fire on the altar. Thus one feature of the burnt-offering belongs also to the sin-offering. The *fat* of the offering, or the bloom of life, all falls to Jehovah as His part (Lev. iv. 31, 35). But the sin-offering has also one feature that belongs to the *hherem:* the flesh, skin, and dung of the sin-offering are burnt outside before the camp; they are given back to the old earth of the old man as a symbol of the sinner's outward mode of life.—**It is a burnt-offering**, vers. 15-18. The first ram denotes the offering up to Jehovah of the whole conduct of life, not through death, but in life itself (Rom. xii. 1). Here the blood is sprinkled round about on the altar: this expresses one's complete, voluntary surrender, and readiness to die while yet living. The whole ram (after the removal of the skin and the unclean parts) is cut in pieces and burnt upon the altar together with the inwards and thighs; it all goes up in the fire of that gracious sovereignty which saves while it judges; and surely such an offering of life is a sweet savor, a fire-offering to Jehovah. The other ram, designed as an offering of consecration, or as Aaron's peace-offering, or as a *welfare offering* (vers. 19-28), is likewise offered in accordance with its design. The blood, or the readiness for death, is first of all put upon the ear-lap of Aaron and his sons: obedience, as spiritual hearing, is the first duty, especially of the priests. Next, the hand, as symbolizing human activity, is specially consecrated by being sprinkled with blood; finally, the great toe of the right foot, as symbolizing the walk of life in general. After this the blood, which in this case also is sprinkled around the altar, in order to express the most complete surrender, is taken again in part from the altar, and together with

some of the anointing oil is sprinkled upon Aaron and his clothes, and on his sons and their clothes. Devotion to God and to a spiritual life is to consecrate, first of all, the priests' character, but also their official life. Next follows the burnt-offering as a factor in the consecratory offering of the priests. Together with the fat already specified, the ram's tail also and the kidneys themselves are devoted to the fire; *i. e.*, the vigor of life, comfort, and conscientiousness are consecrated to God, being united with a part of the meal-offering, closely related as it is to the peace-offering, *viz.*, with three different articles from the basket. These sacrificial gifts, however, are not at once burnt up. It must be made evident that they are offerings of the priests; hence they are laid upon their hands. But, together with their hands, they are waved, *i. e.*, moved to and fro. What does that mean? It costs labor, a struggle, a shaking loose, before the priests are ready voluntarily to give back their emoluments, their fulness, to Jehovah; as history teaches. All the more then what is really offered is a sweet savor before the Lord, a fire-offering to Him. But now Moses himself gets his part of the priestly offering, the breast of the ram. History also amply proves that this part of the fulness of the sacerdotal revenue that is given back to the prophet and prince, to the spiritual and political life in the theocracy, must be waved, must be shaken loose. The thigh, however, falls to Aaron and his sons; in this connection the waving is less prominent than the heaving, or is altogether given up. As nothing is said of the disposition of other parts of the ram, it is probable that the neck and head were joined with the breast for Moses, and that all the rest of the body went with the thigh. In this sense the heave-offerings were to revert to Jehovah; they are taken away from the peace-offerings and heave-offerings of the children of Israel, and He gives them to His priests. *Vid.* also ver. 32.

The prerogatives of the priests, vers. 29-35 (*vid.* also ver. 28.) In the foregoing verse the reversion of the greater part of the consecratory offering to the priest is designated as also belonging to the sacerdotal prerogatives. It is the central item in his revenue, the particulars of which are specified afterwards. In what now follows the hereditary prerogatives of the priests are first named. The sacerdotal dignity of Aaron passes over, with its symbol, the sacred garments, to his sons, according to the right of primogeniture of course, and gives them a right to the anointing and to the filling of the hands. The rite of consecration is to last seven days. During this time Aaron and his sons live on the offering of consecration in the court; their food is exclusively sacred food belonging to priests and to festivals; hence what is left over is burnt. Furthermore one bullock a day is slaughtered as a sin-offering.

4. *The Sanctification of the Altar.* Vers. 36-46.

The consecration of the priests is accompanied by that of the altar. When Moses brings the sin-offering for the priests, he at the same time makes atonement for the altar, which, although holy in itself, was built by sinful men, and in a symbolic sense is to be cleansed from defilement. (*Vid.* Keil on Lev. viii. 15) [who explains the ceremonial uncleanness of the altar as caused by the sinfulness of the officiating priests]. But as yet there can be no reference to this source of impurity; for in that case how could the priests ever make atonement for the altar? It was to be consecrated by two acts: negatively, by the atonement, positively, by the anointment. The anointment of the altar can signify only that it is to be dedicated exclusively to the spiritual life, to the spiritual object of the altar service. At the same time the altar is declared to be designed for permanent use. Two yearling lambs are offered each day, one in the morning, the other at evening, *i. e.*, in their tender youth the people of God are to dedicate themselves to Jehovah, not only for the life of the day, but also for that of the night. The meal-offering, like the sacrifice, is the same for the morning as for the evening. The tenth part (of an ephah), or the *issaron* (an omer), as a measure of grain or flour is variously reckoned (*vid.* Knobel, p. 295): probably, according to Knobel, somewhat more than a Dresden measure, or 2¼ Dresden pounds.* The oil with which the flour is mingled is to be obtained by pounding. "In the case of no other offering is beaten oil prescribed" (Knobel). The *hin*, as a liquid measure, is the sixth part of a *bath*, and contains 12 *logs*, reckoned by Thenius (*Studien und Kritiken*, 1846) as equivalent to 3 Dresden cans [such a can containing about 71 cubic inches, or about 1 English quart]. The wheat symbolizes vital force, or even fat; the wine always symbolizes joy. This burnt-offering is the whole-offering, signifying that the life all goes up in self-surrender to Jehovah; hence also this will be responded to by a complete self-communication of Jehovah, a revelation of His glory, this itself having been in fact the cause of Israel's self-surrender or holiness (vers. 43, 44). The text plainly distinguishes a higher kind of sanctification from the symbolic one of the law, which proceeds from man. That higher sanctification is to proceed from Jehovah Himself. The place of the offering is to be sanctified by the glory of Jehovah; in particular, the tent, the altar, the high-priest and his sons. The aim of this institution points on into the N. T. and the Apocalypse: Jehovah desires to dwell in the midst of Israel and to be the God of His people.

5. *The Altar of Incense.* Chap. xxx. 1-10.

The reason why the directions concerning the altar of incense are given so late is seen in the design of it, which puts it among the things directly connected with the ritual worship; also in the fact that it marks the last point in the movement of the priest towards the Holy of holies, the highest point in the ritual before the entrance into the Holy of holies. This eminent position is even indicated in the circumstance that, being slender in form, gilt all over, adorned besides with a golden rim, furnished with golden rings, even with golden staves to carry it with, it stands at the middle of the veil of the Holy of holies, bearing a direct relation to the mercy-seat. For this reason we would rather find a

* [According to Smith's *Bible Dictionary*, Art. *Weights and Measures*, probably a little less than two quarts. But Josephus makes it about twice as much.—Tr.].

theological idea than an archæological error in that passage of the Epistle to the Hebrews (ix. 4) which puts it in the Holy of holies. For this is the altar which by its incense symbolizes the prayer of the high-priest (Rev. v. 8; Heb. v. 7). On the day of atonement (according to Lev. xvi. 13) the incense is to be carried into the Holy of holies and fill the whole room. The morning and evening sacrifice on the altar of burnt-offering are here to find their higher expression in the fragrant incense which Aaron has to offer morning and evening in the holy place; and it is not without significance that this incense is intimately connected with those sacrifices. In the morning he is to burn incense when he trims the lamps, and in the evening when he lights them; for without illumination and the light of knowledge even his prayer does not attain its higher form of sacerdotal intercession. The incense, moreover, is to be a perpetual one before Jehovah, and so to continue throughout the future generations. This implies the exclusion, in the first place, of common incense, for not all prayers are true prayers, *e. g.* those of selfishness and fanaticism; secondly, of the burnt-offering, for here the material point is the offering of the heart, not mortifications of the body; finally, of meal-offerings and drink-offerings, for prayer requires abstemiousness. Finally, the altar of prayer is to have its horns sprinkled once a year with the blood of the sin-offering as an atonement. This doubtless was simultaneous with the sprinkling of the mercy-seat, but had not the same meaning. The expiation is offered to the mercy-seat; the altar of incense is covered with the expiation newly dedicated by it.

6. *The Assessments for the Temple. Vers.* 11–16.

It should be here observed that in this section there is no reference to the temporary work of building the tabernacle, but to those things which enter into the regular ritual service which is to continue through future time. It is therefore certainly an error when Keil and Knobel start out with the notion that the shekel or half-shekel of the sanctuary is to be expended once for all on the erection of the tabernacle. The tabernacle itself was to be built from voluntary contributions (xxxv. 5), not from legally imposed taxes, and in this voluntary way more was given than was needed (xxxvi. 5 sqq.). Moreover, the designation of the use of the money, עַל־עֲבֹדַת אֹהֶל מוֹעֵד ["for the service of the tent of meeting," ver. 16], does not mean: for the work of the building, but: for the perpetual service of God in the building. This is implied also in Luther's translation [and in the A. V.]. Moreover, it is said, that this tax is to be collected from the Israelites when the census of the adult males is taken. But such an enumeration did not take place till after the tabernacle was erected (Num. i. 1-18).* These enumerations, too, had to be repeated from time to time. The question is easily solved when we reflect on the continuous pecuniary demands made by the sacrificial service. Besides the personal occasions for special offerings (Lev. i. sqq.), a perpetual sacrificial service was ordained. For this service (xxix. 38 and in this place.), which is to be distinguished from the great offering at the dedication of the tabernacle (Num. vii.), and not less from the consecratory offerings or heave-offerings for the priests (Ex. xxix. 9 sqq.). a legally-imposed tax for the temple was necessary; for the priests had themselves no means for it. This explains also how this contribution serves for expiation (ver. 12); it did not do this directly, but because it served for the permanent expiation of the people by means of the offerings. In this connection it is important to observe the directions, that only adult men make the contribution for this expiation, and that every man, as representative of the whole congregation of the people, without distinction of poor and rich, contributed the same amount, *viz.* half a shekel. As a consequence of the census this tax had also to be paid by the Levites. The sacred shekel, different from the common one, is afterwards more exactly defined; and as the half-shekel amounted to 13 groschen [*i. e.*, 31 cents, or 1 shilling and 3 pence; but *vid.* note on p. 91], the tax could not fall heavily on any man able to bear arms. Only it is to be remarked, that the taxation—as well as the census itself—is imposed on the adult members of the political congregation of the people. By this payment the consecrated congregation of the people is distinguished from a people in the unconsecrated state of nature.—כֹּפֶר is the term applied to the payment on account of the use for which it was designed. So also the enumeration is indirectly an enumeration, or review, which Jehovah institutes with His people. It is true that in the voluntary gifts of silver for the building of the sanctuary the precept concerning the half-shekel was taken as a standard.*

7. *The Laver. Vers.* 17-21 (xxxviii. 8).

The command concerning the copper laver is not, as some would think, to be regarded as a supplementary direction: it is connected with the foregoing as being the last thing through the medium of which the regular services of the tabernacle were carried on. The expiation which the Israelites have to pay for with the half-shekel applies to the Levites and priests (comp. Matt. xvii. 25, where no exception seems to be made). Besides this there were special expiations for the priests, when they were consecrated, and on the day of atonement. But all this was not sufficient to make them appear as pure men in reference to their daily deportment. They were obliged on penalty of death to wash their hands and feet, when they were about to enter the inner sanctuary, or even only to approach the altar of burnt-offering to minister.

* [Keil and Knobel infer from xxxviii. 26 that a census was taken before the tabernacle was finished, and that the one mentioned in Num. i. is the same thing more formally executed and recorded. The identity of the numbers in xxxviii. 26 and Num. i. 46 seems to favor this supposition. —Tr.]

* [This refers to the above-mentioned correspondence between xxxviii. 26 and Num. i. 46. Lange apparently makes the former describe the voluntary contributions of the people for the construction of the tabernacle. But if it was, it is singular that a purely voluntary contribution, when summed up, should have proved to amount to exactly one-half a shekel for each adult male.—Tr.]

This washing symbolizes a purification from the daily (even unconscious) defilements. Later the Pharisees applied the practice of washing the hands also to preparation for the daily meals (Mark vii. 3 sqq.); and little as Christ sanctioned this ordinance, He yet made the washing of the feet a highly significant transaction before the Passover meal and the first Lord's supper.—As to the base (כִּיּוֹר) of the laver in particular, the passage xxxviii. 8 has led to extended discussions. The expression בְּמַרְאֹת, *etc.*, may mean "from [of] the mirrors," as the LXX. and Vulg. translate. This explanation is reduced to an ascetic or pietistic form by Hengstenberg, who says that what heretofore had served as a means of gaining the good-will of the world was henceforth to become a means of gaining the good-will of God. According to this, then, there ought to be no mirrors in pious households, and especially none in a pastor's robing-room. We would confidently [with Bähr] render: "[provided] *with* women's mirrors," were it not that brass itself had been used for metal mirrors, and that בְּ might also mean "as," "in the character of," according to which the passage would mean: "to serve as mirrors for women."*—Observing here again the general connection, we see that the topic is not the erection of the tabernacle, but life in the tabernacle as marked by the sacred utensils permanently belonging to it. Furthermore, it is clear that reference is made to crowds of women who were to come into the court. Keil, it is true, observes with regard to the character of these women: "The צֹבְאֹת are indeed, according to 1 Sam. i. 22, women; not washer-women, however, but women who devoted their lives to pious exercises," *etc.* But, it may be asked, might not the pious exercises consist just in the washing of the sanctuary and keeping it clean? Or could not the women who did the washing be pious women? Luther, it is well known, thought otherwise. Knobel remarks, with entire correctness, that before the erection of the tabernacle there could be nothing said of women coming into the court of the tabernacle; but he adds a most singular explanation of the passage. Furthermore, we must ask, what could here be the use of the expression, "out of the mirrors of the women," since it is related beforehand that all the materials for the building and its furniture were furnished voluntarily and in the mass?* The LXX. seem first to have invented this ascetic notion—one which in the connection has no sense at all. As to this connection, however, we are to observe that this base sustained the laver of the priests. If now they had to cleanse themselves in preparation for their service, is it not to be expected that a similar command was imposed on the women who kept the court in order? To be sure, they could not wash themselves in the court, at least not their feet, from considerations of modesty; and they did not need to do it, since they did not have to touch the altar. But they were quite fittingly reminded of their duty to appear comely by the mirrors of the base,† on which the laver rested, and in which the priests were to cleanse themselves. It is easy to see that this use of the base was for the purposes of symbolic admonition rather than of the toilette. We also find it more natural that the mirror, at its first appearance in the Scriptures, should receive this higher symbolic significance, according to which the law is also called a mirror, than that it should at the outset be proscribed with the remark, that henceforth the pious women used no more mirrors. In its spiritual sense the washing of the priests is also a perpetual ordinance.

8. *The Holy Anointing Oil.* Vers. 22-33.

In the case of the anointing oil, it is at once obvious that it is not designed to be used simply at the erection of the tabernacle. In the first place, direction is given of what materials and in what proportions it shall be compounded; next, the use of the oil is stated, *i. e.*, to anoint the several parts of the sanctuary; finally, there is enunciated the sternest prohibition against any imitation of this sacred anointing oil for common use. The number four being the mundane number [the four points of the compass], the union of four fragrant spices with olive oil indicates that the sanctuary is to be dedicated with the noblest of the world's products, as combined with the oil of unction, the spirit of the sanctuary. If one were to look for pairs of opposites, myrrh and cinnamon might be taken as related to one another; so calamus and cassia. It might be said of the myrrh, that it denotes that fine, higher kind of pain which enables one to overcome natural pain; cinnamon denotes the warmest feeling of light and life; the bitterness of calamus might also be noticed; but the significance of the cassia is difficult to determine.

* [This certainly is not a satisfactory explanation. Not to mention that grammatically it is the least probable, it is almost inconceivable that it should be said, that the laver was made of brass *in order that* it might serve as a mirror for the women who ministered at the tabernacle! If Hengstenberg's interpretation partakes of a pietistic spirit, surely this is the opposite extreme. Knobel renders מַרְאֹת, *etc.*, by "*Anblicken*," *i. e.*, views, or figures, "of women marching up to the door of the tabernacle." He adds: "Probably they were Levite women who at particular times presented themselves in a sort of procession at the sanctuary, in order there to wash, to clean, to furbish." But we can hardly agree with him that "such figures were appropriate on the vessel which was for the priests to wash from." Grammatically too this rendering is open to the same objection as that of Bähr's, *viz.* that בְּ cannot naturally be rendered "with," in the sense of "accompanied by" or "furnished with." Keil's statement, that בְּ "never signifies *with* in the sense of outward addition," is too strong (comp. Ps. lxvi. 13); but certainly that is a rare use of the preposition. The translation, "made the laver of brass . . . . of the mirrors," *etc.*, is the easiest; but it is not necessary in adopting it to adopt Hengstenberg's theory of the significance of the thing. —Tr.]

† [Lange understands that only the base, not the whole laver, was made to serve for this purpose. The attempt made in what follows to meet the obvious objection to his theory, *viz.* that the use attributed to this copper base is quite out of keeping with the tenor of the narrative, is rather strained. The symbolic use certainly cannot exclude the literal use. The declaration, therefore, must stand that the base (or the whole laver) was made in order to serve for the purpose of mirrors for the attendant women. But if the symbolic use was the chief or only one, why confine it to the women? Did not the priests need such admonition as well as they? —Tr.]

* [The use of the observation was to state a fact. And this supposition is in no way interfered with by the circumstance that the contributions for the tabernacle were made voluntarily.—Tr.]

With this ointment everything in the sanctuary is anointed, Aaron not excepted. But it is pronounced to be a most severe and punishable offence for *common men* to aspire to make this composition (this reconciliation) of the spiritual perfumes of the world and the spiritual oil of the sanctuary. On the anointing oil *vid.* Bähr, *Symbolik* II., p. 173. The correct method of preparing it is called a sacred art.

9. *The Holy Incense.* Vers. 34-38.

As in the anointing oil four kinds of spices are combined with oil as the base of the ointment and are subsidiary to it, so it is here the pure frankincense which constitutes the base; but the spices combined with it are three in number. Inasmuch as the incense certainly symbolizes prayer (Ps. cxli. 2), we may naturally look for three principal occasions of prayer. The first and noblest resembles the spontaneous exudation of trees, suggesting the breathings of prayer prompted by the higher life. The second substance is a pulverized shell of a mollusk—something obtained by crushing; the meaning of this is readily understood, *vid.* Ps. li. 19 [17]. "According to modern authorities, when burnt alone it (the onycha) has a bad odor; but everywhere, *e. g.*, in India, it is made the fundamental ingredient of incense, and imparts to the materials of the incense their real strength" (Knobel). The third substance, galbanum, being used as an antidote to the most diverse injurious forces, seems fitted to denote the divine remedial force in the soul, as being liable to be irritated by the most manifold injurious influences. Says Knobel: "I had the sacred incense of the Hebrews prepared in the laboratory of Prof. Mettenheimer in Giessen; I tested it, and found its odor strong, refreshing, and very agreeable." In this case the ingredients are of equal weight; the rigorous prohibition of imitation for common use is the same. This may symbolize that prayer is not to be used for selfish or worldly purposes. It is incorrect, with Knobel, to say that the incense consists of the same number of ingredients as the anointing oil.

IV. *The Architects.* Chap. xxxi. 1-11.

The summoning of Bezaleel and his assistants, Aholiab and other master-workmen, is at once a definition of sacred art and a recognition of natural artistic talent. The idea of the sanctuary is indeed a gift of Jehovah, transmitted by Moses to Bezaleel. Yet even in the wider sense the fact respecting art is that the artist exhibits himself more purely, the more he follows objective images, found in actual life, and formed by God. This limitation does not exclude the originality of the wise-hearted; but it shows itself in four ways: (1) In the plastic impulse, or the talent of construction, such as was shown by Wisdom, as artist, at the formation of the earth (Gen. i.; Prov. viii.). Wisdom effects the execution of the impulse in beautiful phenomenal forms. (2) But what she creates in general, must be realized in particular by perception, or good sense, in its patient studies. Then (3) in order to true creation there is needed furthermore, on the one hand, knowledge, in the form of ideal reflection, standing over the plastic impulse, and, on the other hand, (4) practical understanding, such as enables one to work up the material. But the artistic talent of the "wise-hearted" becomes sacred art only through the Spirit of God. Keil understands by this a supernatural endowment. It is not to be denied that there is something supernatural in every sanctification of a natural endowment. But it is a question whether he so meant it. As to the names Bezaleel and Aholiab, *vid.* the Encyclopedias. On the obscure expression בִּגְדֵי הַשָּׂרָד, comp. Keil. The context confirms his assumption, that this phrase denotes those garments which belonged to the high-priest alone, while the other garments belonged to him and his sons alike. See other very divergent explanations in Keil. Gesenius refers the word to the curtains of the tabernacle—an interpretation which does not accord with the explanatory expression, "to do service in the holy place" [xxxv. 19]. Perhaps, in accordance with the meaning of שָׂרַד II. [in Gesenius], the phrase may designate an exceptional kind of clothing, to be distinguished from all other garments.

V. *The Condition of Vitality in the Ritual Worship, the Sabbath,* vers. 12–17. *Conclusion,* ver. 18.

The reason why the observance of the Sabbath is here again so strictly inculcated, Keil finds in the fact that one might easily regard the neglect of the observance as permissible in the construction of a great work designed for the worship of Jehovah. Similarly Knobel. But the *perpetual* observance of the Sabbath is here enjoined—a fact which Keil himself afterwards notices, but which does not accord with this merely outward reason for the injunction. It should also be observed that in xxxv. 1 sqq. the command respecting the Sabbath recurs again, and this time precedes the order concerning the erection of the tabernacle. The Sabbath belonged as essentially to the tabernacle and the temple as the Christian Sunday to Christian worship.—**A sign between me and you.** *I. e.*, so to speak, the public symbol of the relation between Jehovah and Israel. Hence breaking the Sabbath is punished as a capital crime. This doom is twice denounced, and the Sabbath itself is called by the emphatic name שַׁבַּת שַׁבָּתוֹן. "Properly," says Knobel, "rest of restfulness [*Ruhe der Ruhigkeit*] *i. e.*, entire rest, complete abandonment of business, the combination of synonyms (?) enhancing the notion (*vid.* x. 22). This term is applied only to the Sabbath (xxxv. 2; Lev. xxiii. 3), the day of atonement (Lev. xvi. 31; xxiii. 32), and to the Sabbatical year (Lev. xxv. 4)."—Keil feels constrained to take the words of ver. 18 literally. According to xxxii. 16 the tables also are a work of God. Only, he says, we are not to think of a bodily finger of God as implied in the statement about the tables being written with His finger. It is true that Moses' co-operation with Jehovah (for he did not need to be on the mountain forty days merely in order to receive the tables) is to be conceived as absolutely merged in God's authority and authorship. Conjectures

on the size of the tables *vid.* in Keil.* Alleged contradictions *vid.* in Knobel, p. 310.

* [The tables, Keil remarks, could hardly have been as long and wide as the interior of the ark (into which they were put); for two stone tablets, each four feet long and over two feet wide, and thick enough not to break with their own weight, must have been too heavy for any one but a Samson to carry down the mountain. As they were written on both sides, and had to contain only one hundred and seventy-two words, a length of about two feet and a width of one and a half feet would have been ample.—Tr.]

THIRD DIVISION.

THE LEGISLATION AS MODIFIED BY THE LAPSE OF THE PEOPLE, AND THE INTENSIFIED DISTINCTION BETWEEN JEHOVAH AND ISRAEL AS EXPRESSED IN THE MORE HIERARCHICAL CONSTITUTION OF THE THEOCRACY.

CHAPS. XXXII.—XXXIV.

FIRST SECTION.

The Erection and Worship of the Golden Calf. God's Judgment and Moses' Intercession. His Anger. The Sentence of Destruction on the Golden Calf, and of Punishment on the People. The Conditional Pardon.

CHAP. XXXII. 1–35.

A.—THE GOLDEN CALF.

VERS. 1–6.

1 AND when the people saw that Moses delayed to come down out of [down from]
the mount, the people gathered themselves together unto Aaron, and said unto him,
Up, make us gods[1] which shall go before us; for *as for* this Moses, the man that
2 brought us up out of the land of Egypt, we wot [know] not what is become of him.
And Aaron said unto them, Break [Pluck] off the golden ear-rings [rings], which *are*
in the ears of your wives, of your sons, and of your daughters, and bring *them* unto
3 me. And all the people brake [plucked] off the golden ear-rings [rings] which
4 *were* in their ears, and brought *them* unto Aaron. And he received *them* at [took
them from] their hand, and fashioned it with a graving tool, after he had made
[and he made] it a molten calf:[2] and they said, These *be* [are] thy gods, O Israel,
5 which brought thee up out of the land of Egypt. And when Aaron saw *it*, he
built an altar before it; and Aaron made proclamation, and said, To-morrow *is* a
6 feast to Jehovah. And they rose up early on the morrow, and offered burnt-
offerings, and brought peace-offerings; and the people sat down to eat and to drink,
and rose up to play.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 1. אֱלֹהִים is here connected with a plural verb, and in ver. 4 with a plural pronoun, so that the A. V. certainly seems to be correct. Yet the term is used only of the golden calf, and there is no indication that it referred to anything else. Probably the plural verb and pronoun are used for the very purpose of distinguishing the calf as a *false* god—one of the many gods of polytheism. Yet in other cases, *e. g.*, Judg. xi. 24; xvi. 23, 24, the singular verb is used of a heathen god.—Tr.]

[2] [We leave the A. V. rendering, only substituting "and he" for "after he had;" but it must be confessed that the passage is obscure. Fürst, Gesenius, Knobel, Maurer, Glaire, Rosenmüller, Cook, Kurtz, and others understand חֶרֶט to be = חֹרִי (*vid.* 2 Kings v. 23), meaning "a bag." It occurs only once more, *viz.*, Isa. viii. 1, where it means "a pen" (metal style). If the word here means "bag," then וַיִּצַר must mean "bound up," as indeed it most naturally does (coming from צוּר, not יָצַר), though it is also used (but rarely) in the sense of "form" or "fashion." We are therefore compelled to decide mainly according to the sense. Against the A. V. rendering is to be urged that a *molten* image would not be made with a *graving* tool. The reply, that the tool was used only to polish the image after it was cast, is a mere assumption, and moreover requires us to resort to the device, adopted by the A. V., but unwarranted by the grammatical construction, of inverting the natural relation of time between the two clauses, "fashioned it with a graving tool," and, "made it a molten calf." The other rendering would be: "He took it from their hands, and bound it up in a bag," *etc.*—Tr.]

B.—GOD'S JUDGMENT, AND MOSES' INTERCESSION.

Vers. 7–14.

7 And Jehovah said unto Moses, Go, get thee down, for thy people, which thou
broughtest out of the land of Egypt, have corrupted *themselves* [behaved corruptly]:
8 They have turned aside quickly out of the way which I commanded them: they
have made them a molten calf, and have worshipped it, and have sacrificed there-
unto, and said, These *be* [are] thy gods, O Israel, which have brought thee up out
9 of the land of Egypt. And Jehovah said unto Moses, I have seen this people, and
10 behold, it *is* a stiff-necked people: Now therefore let me alone, that my wrath may
wax hot against them, and that I may consume them: and I will make of thee a
11 great nation. And Moses besought Jehovah his God, and said, Jehovah, why doth
thy wrath wax hot against thy people, which thou hast brought forth out of the
12 land of Egypt with great power, and with a mighty hand? Wherefore should the
Egyptians speak, and say, For mischief [evil] did he bring them out, to slay them
in the mountains, and to consume them from the face of the earth? Turn from
13 thy fierce wrath, and repent of this evil against thy people. Remember Abraham,
Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst
unto them, I will multiply your seed as the stars of heaven, and all this land that I
14 have spoken of will I give unto your seed, and they shall inherit *it* for ever. And
Jehovah repented of the evil which he thought [threatened] to do unto his people.

C.—THE TRIAL AND PUNISHMENT OF AARON.

Vers. 15–24.

15 And Moses turned, and went down from the mount, and the two tables of the
testimony *were* in his hand: the tables *were* written on both their sides; on the one
16 side and on the other *were* they written. And the tables *were* the work of God,
17 and the writing *was* the writing of God, graven upon the tables. And when
Joshua heard the noise of the people as they shouted, he said unto Moses,
18 *There is* a noise of war in the camp. And he said, *It is* not the voice of *them that*
shout for mastery [noise of the cry of victory], neither *is it* the voice of *them that*
cry for being overcome [the noise of the cry of defeat]: *but* the noise of *them that*
19 sing [of singing] do I hear. And it came to pass, as soon as he came nigh unto
the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and
20 he cast the tables out of his hands, and brake them beneath the mount. And he
took the calf which they had made, and burnt *it* in the [with] fire, and ground *it*
to powder, and strawed [scattered] *it* upon the water, and made the children of
21 Israel drink *of it*. And Moses said unto Aaron, What did this people [hath this
people done] unto thee, that thou hast brought so great a [a great] sin upon them?
22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people,
23 that they *are set* on mischief [evil]. For [And] they said unto me, Make us gods,
which shall go before us: for *as for* this Moses, the man that brought us up out of
24 the land of Egypt, we wot [know] not what is become of him. And I said unto
them, Whosoever hath any gold, let them break [pluck] *it* off. So they gave *it*
me: then [and] I cast it into the fire, and there came out this calf.

D.—THE PUNISHMENT OF THE PEOPLE.

Vers. 25–29.

25 And when Moses saw that the people *were* naked [unrestrained], (for Aaron had
made them naked unto *their* shame [had left them unrestrained for a hissing] among
26 their enemies:) Then Moses stood in the gate of the camp, and said, Who *is* on the
LORD'S side? [Whoso is for Jehovah,] *let him come* unto me. And all the sons of Levi
27 gathered themselves together unto him. And he said unto them, Thus saith Jehovah,
God [the God] of Israel, Put [Put ye] every man his sword by his side, *and* go in
and out [go to and fro] from gate to gate throughout the camp, and slay every man

28 his brother, and every man his companion, and every man his neighbor. And the
children of Levi did according to the word of Moses: and there fell of the people
29 that day about three thousand men. For Moses had [And Moses] said, Consecrate
yourselves to-day to Jehovah, even every man upon [against] his son, and upon
[against] his brother; that he may bestow upon you [so as to bring upon yourselves]
a blessing this day.

E.—MOSES' INTERCESSION, AND JEHOVAH'S CONDITIONAL PARDON OF THE PEOPLE.

Vers. 30–35.

30 And it came to pass on the morrow, that Moses said unto the people, Ye have
sinned a great sin; and now I will go up unto Jehovah; peradventure I shall make
31 an [make] atonement for your sin. And Moses returned unto Jehovah, and said,
32 Oh, this people have sinned a great sin, and have made them gods of gold. Yet
now, if thou wilt forgive their sin;—and if not, blot me, I pray thee, out of thy book
33 which thou hast written. And Jehovah said unto Moses, Whosoever hath sinned
34 against me, him will I blot out of my book. Therefore now go, lead the people
unto *the place* of which I have spoken unto thee: behold, mine angel shall go before
35 thee: nevertheless in the day when I visit I will visit their sin upon them. And
Jehovah plagued [smote] the people, because they made the calf, which Aaron
made.

EXEGETICAL AND CRITICAL.

One of the grandest contrasts contained in the Scriptures is presented in the fact that Moses on the top of the mountain was having his vision of the tabernacle, *i. e.*, was receiving the revelation of the true system of worship, and, as the central feature of it, the tables of the law, whilst the people at the foot of the mountain in their impatience resorted to the worship of the golden calf, and in this lapse even secured the services of the man just called to be high-priest. The Bible, it is true, is rich in kindred contrasts, *e. g.*, the transfiguration of Christ on the mount contrasted with the scene of the impotence of the disciples in relation to the demoniac in the valley; or the institution of the Lord's Supper contrasted with Judas's treason. But this Old Testament contrast is distinguished above others by its scenic and artistic grandeur. For all periods of the history of the kingdom of God and of the church the fact is here set forth, that every individual period of time has a double history—the one above on the mount, the other beneath in the valley: whenever the popular rabble, with the connivance of high-priests, are dancing around the golden calf, there is taking place above upon the mountain of light, of terror, and of salvation something new and mysterious, which also in due time manifests itself in judgment and deliverance.

a. The Golden Calf. Vers. 1–6.

Knobel calls the account of the tables of the law and of the golden calf a Jehovistic interpolation, p. 310. The manner in which he unfolds his thought strikingly illustrates the dulness in apprehending the spirit of the text which characterizes the theory that the text is a patchwork of two heterogeneous elements. According to him, xxxiii. 7–11 presents an account of the tabernacle, whereas the Elohist does not narrate the erection of it till as late as chap. xxxv. This style of criticism seems not to have the faintest conception of the reason why, in xxxiii. 7, Moses is said to have removed the tent (by which undoubtedly is meant the chief or central tent which as a matter of course any army must have had before the building of a tabernacle) far away outside of the camp, and erected it at a distance from the camp; although the reason is unfolded throughout chaps. xxxiii. and xxxiv. in the thought of a conditional separation between Jehovah and the camp of the sinful people, or of an intensified unapproachableness of Jehovah, expressed in a stricter form of the hierarchy. As the people at first (xx. 18, 19) gave provocation for the hierarchical mediatorship which Moses still provisionally administers, so now by their guilt they have made it stricter. Here belongs the circumstance that they could not endure the splendor on Moses' face. That the real tabernacle is not here treated of, is evident from the fact that Moses at once applied to this tent the name "tent (or tabernacle) of the testimony" in the sense that Jehovah was to be accessible to the people only at a distance from the camp.* According to the familiar style of criticism the idea of a sanctuary arises only in connection with the actual building, whereas, on the contrary, in fact the idea of the sanctuary long preceded the erection of the symbolic building, and might well have been all along provisionally represented. See further conclusions in Knobel, p. 310 sqq. It is to be considered, in reference to this theory of a combination of different documents, that each part by itself would yield only a caricature, though one may admit the thought of editorial changes to accord with further developments of the same institution. On the tables of the law *vid.* archæological observations in Knobel, p. 314.

Ver. 1. **When the people saw.**—Moses'

* [This is obscure. If the reference is (as apparently it is) to the tent spoken of in xxxiii. 7 sqq., then it is incorrect to say that Moses called it "the tent of the testimony." And even if he had so called it, it is not clear how that name would indicate that Jehovah was to be found only outside the camp.—TR.]

long absence made the people feel like a swarm of bees that have lost their queen. We must consider that they were waiting, idle, and in suspense, at the foot of the mountain; that they were accustomed to see in Moses a representative of the Deity that was now wanting; that all the way from Egypt they had in their memory visible signs from God, and were conscious that they were required to go onward from Sinai. Moreover, they had seen how Moses went into the darkness and fiery flames of the mountain, so that it was natural to imagine that he had perished. Furthermore, Aaron, on account of his personal weakness, could not satisfy them as Moses' representative. Therefore impatience, fear, sensuous religious conceptions, vexation at Moses' audacious marching into the terrors of Jehovah and into invisible regions,—these things, and in addition Aaron's weakness as a substitute for Moses, worked together to transform the trial of faith which was laid on the people into a great temptation, to which they succumbed. Their vexation is directed against Aaron, the second leader, whom they now wish violently to make their chief, but on condition that he yields to them and supplements himself by means of an idol. That they are not asking for foreign gods (plural), is shown by the connection. For the theocracy, therefore, they wish to substitute a hierarchical democracy and a superstitious worship. This is not strictly an apostasy from Jehovah; they only want an image of Him to symbolize His leadership. The image of the golden calf, the young bull (אֶגֶל), borrowed from the Egyptian Apis, but designed symbolically to represent Jehovah, is not expressly named in their request, but was doubtless from the first in their minds. This image is to go before them, an ill-chosen symbol for them, since the ox, which afterwards again appears in the vision of the cherubim, acquires a significance in the theocratic system only as supplemented by the lion or the eagle; by itself alone it represented the Egyptian conception of death (or the generative power of nature). Nevertheless the Israelites are not conscious that their demand implies an apostasy, just as Jeroboam also thought that he could preserve the Israelitish faith in the form of the calf-worship. They intend to associate Jehovah with the image, and to go on under His guidance. But how hopeless they are respecting Moses' leadership, as if he had brought them out of Egypt to leave them in the wilderness (a mood of mind which Protestants often cherish and express in reference to the Reformers), is to be seen in their utterance concerning Moses; and how far advanced they are on the downward road to apostasy, is shown at once by the jovial festival which is connected with the new worship, in imitation of heathen rites.

Ver. 2. **And Aaron said unto them.**—With a mistaken cunning, such as is apt to grow up with a hierarchy, he hopes to deter them from their desire by bruskly demanding a great sacrifice; but he deceived himself. Religions that are the outgrowth of sensuous and selfish passions generally produce a fanatical readiness to make sacrifices.

Ver. 3. **And fashioned** [Lange: **sketched**] **it.** It seems to us more natural to refer אֹתוֹ [it] forwards to the golden calf than backwards to the ear-rings, instead of which "gold" must be understood as the object. Moreover it would be an inversion of the natural order to speak first of the polishing of the cast with a chisel, and then of the casting itself. We therefore translate with Luther, "he sketched it with a pen (style)"—a more probable meaning of חֶרֶט than "chisel."* On Aaron's excuse, see ver. 24. That the golden calf consisted of a wooden figure overlaid with gold plate, is urged by Keil [especially from Isa. xl. 19 and xxx. 22, where such images are described and in the latter passage are called even "molten images," and] from the circumstance that the manner of its destruction implies the existence of wooden [combustible] elements. **And they said.**—The god is proclaimed. Aaron thinks he can relieve the matter by building an altar and proclaiming a feast to Jehovah for the morrow.

Ver. 6. **And offered burnt-offerings.**—There is nothing about sin-offerings in connection with this new worship. The chief feature consists in the peace-offerings and the sacrificial meal, followed by the merry festive games.

b. God's Judgment and Moses' Intercession. Vers. 7–14.

Ver. 7. **And Jehovah said.**—It is not known below what is taking place upon the mountain; but on the mountain it is well known what is going on below.—**Go, get thee down.** Lively expression of indignation, affecting even Moses. Under such a condition of God's people, His work on the mountain is interrupted. "*Thy*" people, it is significantly said, though Keil questions this [explaining the phrase as merely meaning that Moses, as mediator of the people, must represent them.] The covenant is broken. Thus the people practically deny that Jehovah has brought them up out of Egypt.

Ver. 8. **Turned aside quickly.**—As if they had been in a hurry about it. Hence the guilt was all the greater, comp. Gal. i.—**And have worshipped it.** So Jehovah judges concerning the image-worship of the people; that they intend to worship Him in their service, He does not acknowledge. Hence we translate here too, "These are thy gods;" in the pretended image of God He sees the germ of idolatry, a deviation from the way of revelation which He had commanded.

Ver. 9. **A stiff-necked people.**—*Vid.* xxxiii. 3, 5; xxxiv. 9; Deut. ix. 6. Literally, "hard of neck." The expression seems to have been borrowed from the trait of an unruly draught-animal. The self-will of the people has shown itself to be an obstinate repugnance to Jehovah's guidance, hard to overcome.

Ver. 10. **Let me alone.**—That which delays the destruction of the people is even now Moses' mediatorial connection with his people, as expressed in his mood of mind even before he made any utterance. Yet the promise given to Abraham

* [See under "Textual and Grammatical." Lange's interpretation is plausible; but וַיִּצֶר can hardly be made to mean "sketched"—all the less, inasmuch as the supposed object, the calf, has not yet been hinted at.—Tr.]

cannot fail—a fact continually re-appearing in the prophetic writings, and, in all its grandeur, in the New Testament (*vid.* Rom. iv. 11). The remnant of Israelitish fidelity is now concentrated in Moses; hence God says, "I will make of thee a great nation." The judgment is a κρίσις, distinction and separation. It was natural to think that Moses might separate himself from his people, and that then the people would fall a prey to destruction in the wilderness. The motives contend with one another in Moses' soul, as if between God and Moses. The phrase "let me alone," according to Gregory the Great and Keil, was designed only to give to Moses an opportunity to utter deprecations. But this neat remark of theirs obliterates the sentiment of righteousness expressed in the phrase.

Vers. 11, 12. **And Moses besought Jehovah.**—Here appears the original, real priest. He contends in a most fervent prayer with the face of Jehovah, with His revealed form now present to him; not, however, chiefly for himself, but for his people, even with a renunciation of self and of the grand prospect opened to him. He appeals to Jehovah's self-consistency, and, in contrast with Jehovah's expression "*thy* people, Moses," he says, "*thy* people, Jehovah, which thou hast brought out of Egypt." His appeal to Jehovah's honor, as not enduring that the Egyptians should scoff at His word and revile Him, expresses the genuinely religious sentiment, which pervades the whole Bible, that the ruin of God's people, merited as it is on account of their sins, would also plunge the heathen nations into complete destruction. According to Keil the expression, "I will make of thee a great nation," was only a great temptation. *Vid.* Num. xiv. 12; Deut. ix. 14.—**Turn from thy fierce wrath, and repent of this evil.** This strong anthropopathic expression conveys the correct sentiment, that Jehovah may assume another attitude towards the people, when He sees that Moses' compassion for, and adherence to, his people opens to them a different and better prospect.

Ver. 13. **Remember Abraham.**—This calling to Jehovah's mind the great promises which He had made to the patriarchs is seen in its full importance, when we consider that Moses not only has declined the splendid offer of becoming the patriarch of God's people, but also in his humility is not conscious of the fact that his own intercession for the people has any weight.

Ver. 14. **And Jehovah repented of the evil.**—In the sphere of personal life, of the theocratic world, of the kingdom of God, the believer may talk,—may even reason, with his God. It is not here man's part to be absolutely silent before the silent infliction, and give way to rancor and despair, but as a personal being to talk with the personal God, as a child with his mother. Of course headstrong selfishness is in this case entirely forbidden; but to make inquiry of Jehovah is not only allowable, but is in accordance with the spiritual nature; and it is only by way of inquiry, wrestling inquiry, that man obtains the answer which brings at once tranquillity and knowledge, and whose consummate result is that lofty absence of will which consists in surrender to, and union with, the will of God. Thus then Moses asks, "Wherefore?" as afterwards so many saints, and as at last Christ did in Gethsemane and on the cross. With man's attitude towards God, however, God's attitude towards man is changed; and He repents of the threatened evil, because He is the unchangeable one, not in fatalistic caprice, but in truth and grace. On ver. 14 Keil remarks, by way of correction, "This is a remark which anticipates the history. God dismissed Moses without any such assurance, in order that He might disclose to the people the full severity of the divine wrath." This explanation destroys the fine contrast between the two facts that, on the one hand, Moses in the mountain presents nothing but intercessions to God, and also receives the assurance that the people are pardoned; while, on the other hand, at the foot of the mountain he denounces a stern judgment on the sin of the people with an anger which is heightened especially by the sight of the apostasy. The full severity of the divine anger would have been the destruction of the people. Moses' intercession in ver. 32 does not refer to the existence of the people, but their covenant relations. Peter, too, needed a twofold assurance of pardon, *vid.* John xx. 21.

c. The Trial and Punishment of Aaron. Vers. 15–24.

Vers. 15, 16. **And Moses turned.** Special mention is made of the fact that he was carrying in his hand an invaluable treasure, the two tables of the testimony. The tables themselves had been prepared by God, the writing also by God; and the tables were written all over. It was therefore all the more frightful, that the people at the foot of the mountain had so entirely destroyed the value of the heavenly treasure, had so decidedly annulled the covenant writing by their breach of the covenant, that Moses felt moved to dash the tables to pieces.

Vers. 17, 18. **When Joshua heard.**—It is a very characteristic feature, that the young hero (*vid.* chap. xvii.) imagines that in the noise he hears the tumult of war. Keil, referring to xxiv. 13, conceives that Moses, as he was "going away from God," met Joshua on the mountain. The text clearly represents Joshua as having gone upon the mountain in company with Moses. As a servant he belongs to his master, and in so far he has the precedence over Aaron. But Moses correctly detects the antiphonies of the new worship amidst the tumult. That which was common to the two in their apprehension seems to have been the perception of two kinds of sound.—We are to distinguish between the Kal and the Piel of the verb עָנָה. Keil renders: "It is not the sound of the answer of power, and not the sound of the answer of weakness, *i. e.*, they are not sounds such as the strong (the victorious) and the weak (the conquered) utter." The antiphonal songs were sung for the round dance.—Knobel thinks there is a contradiction between this and ver. 7 [where it is said that Moses was informed of what was going on below. But it is not said that Joshua had been informed, and there is no evidence that Moses had mistaken the sound.—Tr.]

Ver. 19. **Moses' anger waxed hot.**—And yet he is the same one who by his intercession

has saved Israel. His anger and his compassion have a common source. But he is excited by the actual sight. Of this power of physical perception the Scriptures mention many instances, *e. g.*, "when Jacob saw the wagons," *etc.* (Gen. xlv. 27). The breaking of the tables is nowhere rebuked; therefore his emotion was justifiable. The tables as representing the enactment of the covenant had been annulled by the people; the breaking of them symbolizes the breach of the covenant. Moreover this act of breaking the tables shows that Moses did not regard the law as a law of curses, but as a great gift from Jehovah of which the people had made themselves unworthy; otherwise he would just at this time have been inclined to hold the tables aloft. But could he not have concealed them? This question suggests another point. The tables of the law, in case the people repented, might have become to them an object of superstitious adoration. Hence afterwards the new tables lay covered in the ark in the obscurity of the Holy of holies. So also at a later time Hezekiah had to destroy the brazen serpent in order to keep it from superstitious regard. The temple had to be twice consumed with fire. God's people often had to be driven by the terrors of God from the outward to the inward; for it is only as one looks within that he looks up.

Ver. 20. **And he took the calf.**—First of all the object of their adoration, the idol, had to be destroyed. A calf of solid gold could not be burned, but it might have been put into the fire. The wooden image was thus burned. The golden plate was melted, and this was then in particular beaten to pieces. The whole powdered mass was thrown upon the water, the gold sinking and serving then only a symbolic purpose, whilst the ashes of the wood might have been served up to the people as a drink of penance or of cursing—all which is doubtless to be conceived as a symbolic act enforced chiefly on the most guilty, especially as the brook into which the dust had been thrown was a flowing one (Deut. ix. 21). Knobel says, "He shames them by making clear to them the nothingness of their god, and humbles them by such a treatment of it: they are obliged even to devour their own god—a severe punishment for the idolaters. The Egyptians had a very lively horror of consuming the animals revered as deities, and would sooner have eaten human flesh (*Diod.* I., 84)." This is intelligible. But what Keil says is unintelligible: "This making the people drink was certainly (!) not for the purpose of shaming them by making manifest to them the nothingness of their god . . . . . ., but was designed symbolically to incorporate (?) for them sin with its consequences, to pour it, as it were, with the water, into their inwards, as a symbolic sign that they would have to bear it and suffer for it, just as the woman suspected of adultery was obliged to drink the water of cursing (Num. v. 24)." The cases here made parallel are entirely different. In the precept in Num. v. no guilt is to be "incorporated" by the water of cursing, but it is to be determined whether there is any guilt. But in the present case there was no occasion for any process of detecting guilt; the Jews themselves certainly had an immediate consciousness of it in consequence of Moses' denunciation, whereas they would hardly have understood Moses' obscure symbol. If we consider the analogy of the red heifer, whose ashes were sprinkled as a *hherem*, it would be more natural to assume that the people by drinking the ashes of this *hherem* were themselves marked as involved in the *hherem*, and so were prepared for a sentence which was soon afterwards executed. Anxiety to maintain the letter of the narrative has led some to speak of a chemical calcination of the gold, as being necessary in order to its being ground fine (Rosenmüller and others). Knobel imputes this meaning to the writer in order to convict him of error, while Keil seems inclined to suppose that the gold for the most part disappeared in the melting process.

Ver. 21 sqq. **And Moses said unto Aaron.** The question is sharp.—It makes Aaron morally the chief author of the sin, even though in reference to the motive it admits some excuse. The word עָשָׂה ("hath done") may be understood in two ways. Keil explains it to mean, "What have they done unto thee?' so that the question implies that the people have compelled Aaron by some act of great violence. But it is more obvious to find in the question the sharper rebuke: "Has this people committed an offence against thee, that thou couldst let them fall into such a sin?" Aaron's excuse is an expression of his weakness of character. The best thing about him is, that he submits entirely to Moses' authority; the worst, that he throws the blame entirely on the people, and that he represents the golden calf as an almost accidental image produced by the fire, while he pretends that he himself threw the gold into the fire with a feeling of contempt, and for the purpose of destroying it. Deut. ix. 20 supplements the narrative. That Moses makes no reply, must mean something more than "that he deems him not worthy of an answer" (Keil); his answer is involved in the ensuing judgment, in which it must be made manifest that there is a difference between Aaron's sin of weakness and the wickedness of the apostates.

d. The Punishment of the People. Vers. 25–29.

The ground for the severe procedure now following is given in ver. 25. A real distinction is made between the principal sin, that of the apostate people, and the sin of Aaron (or the Levites). The cure of the evil is quite analogous to the cure effected for the people by the campaign against the Midianites (Num. xxxi.) In this case the Midianites were the tempters, the Jews the tempted. But they were to be healed of their moral torpor by being required to inflict punitive judgment on the Midianites. So here it is the Levites, involved in the guilty weakness, whose approach in response to his call Moses seems from the first to have expected. Knobel can understand the procedure only by assuming contradictions: "The narrative," he says, "is entirely improbable; such a bloody command one cannot believe Moses to have made." Of course he has no conception of the significance of an army of God, nor of the fact that the decimations which still take place in the modern military history of Christendom are not yet recorded in archæological statistics, although they date from

antiquity.—**For a hissing among their enemies.** Keil understands this of the punishment of the people; but by this very punishment the hissing of the adversaries was suppressed.

Ver. 26. **Then Moses stood in the gate of the camp.**—The camp is unclean and lies under sentence (Heb. xiii. 13); from without the camp new purity must be procured. With this circumstance is connected the subsequent removal of the provisional tabernacle from the camp, as well as Jehovah's refusal to go with the people in the midst of the camp. Knobel says, "He takes his stand at the head-quarters of the camp" (!). Moses' heroic decision, expressed in the most energetic language, has the effect of bringing all the Levites to his side. But since the other tribes, although terrified, did not come to him, a division, a contest, and condemnation became necessary. Why the Levites? Keil quotes, in answer to this, Cornelius a Lapide: ["Because the most of the Levites did not join in the sin of the people and the worship of the calf, and because this displeased them."] Why not the other tribes? Keil quotes Calvin's answer: ["They were not held back by contempt or obstinacy, but only by shame, and all of them were so smitten with terror that they waited in astonishment to see what Moses' intention was, and how far he would proceed."]* In this matter one must guard against such a view of historic causes as deals with merely outward motives. A peculiar religious energy was inherited by the tribe of Levi from their ancestor (Gen. xxxiv.); and though it was liable to lead astray, yet here it followed a higher summons, as it also atoned for the wrong done at the water of strife, Deut. xxxiii. 8 sqq.

Vers. 27, 28. **Put ye every man his sword by his side.**—The frightful command clearly does not contemplate a slaughter as great as possible. They are to pass twice through the length of the camp, going and returning. In this course every one is to kill his brother, friend, neighbor. Does that mean, simply, without any regard to existing relations of friendship? Chiefly this, no doubt. But when we consider that the Levite had no longer any literal brother in the camp, the Levites having all joined Moses, it follows that reference is made to figurative brotherhood and friendship, such as had just acted as a snare to the Levite. That only three thousand men fell indicates that a selection was made according to special considerations. And in this way also the fact is explained, that the terified people could let this punitive infliction take place. Various solutions of the difficulty involved in this event are given by Keil.

Ver. 29. **Consecrate yourselves** [Lit. **Fill your hands**].—According to the context it is necessary to suppose that Moses uttered these words before the execution of the offenders, and in order to explain that it was like an offering for Jehovah, an offering of the hardest kind of self-denial and self-renunciation; furthermore we must suppose that he did not mean this in the literal sense, but comparatively, in order in the strongest manner to express the truth that their obedience and self-denial were pleasing to God. The slain were indeed made a *kherem*, or curse-offering, because after their great wickedness they had defiantly remained in the camp; but the *kherem* was nevertheless not properly an offering for Jehovah. The addition, **so that a blessing may be given to you**, also presents the execution in the light of the removal of a curse. On the untenable explanation, that they were obliged, after the slaughter, to make atonement by means of an offering (Jonathan, Kurtz), see Keil [who says, "To fill the hands for Jehovah does not mean to bring Him an offering, but to provide one's self with something to bring to God . . . . . Moreover it is incomprehensible how the execution of a divine command, or an act of obedience towards the expressed will of God, can be imputed to one as blood-guiltiness or as an offence needing expiation."]

e. Moses' Intercession and Jehovah's Conditional Pardon of the People. Vers. 30–35.

Ver. 30. As in the history of the fallen Peter we must distinguish between the pardon which he received as a Christian (John xx.) and that which he received as an apostle (John xxi.), so in reference to Israel we must distinguish between the first abrogation of the sentence of destruction and the renewal of the people's calling. The first pardon is expressed in ver. 14; the other is first introduced by the judgment upon the people, and in this section it is *conditionally* secured through Moses' powerful intercession and mediation. Keil makes so little distinction between the two things that he even says that Moses after his first petition (vers. 11-13) received no assurance of favor—which is inconsistent with ver. 14. But we have here nothing to do, as Keil represents, with "an anger that threatens destruction." Israel might now indeed continue to exist as a people, but yet have forfeited their vocation. This is just the point here treated of. Hence Moses does not say to the people, The offence is expiated; but he also does not speak of a crime which is still to be expiated with a *kherem*. He speaks of a great sin which, however, may perhaps be covered by means of an expiation. In what this expiation is to consist, he does not tell the people—for therein, too, his nobleness appears—but he says to Jehovah that he will surrender himself to the judgment of God in behalf of the people. Since now the question is here not one of existence, but one of vocation, Moses' offer to sacrifice himself is also modified accordingly. It is true, this intercession is vastly more intense than the former one (ver. 11). He would rather be blotted, with the people, out of the book of life, of theocratic citizenship, than without the people to stand in the book alone. As mediating priest he has come as far as to the thought of going to destruction *with* the people, but not *for* them. Moreover he offers to submit to the sentence only hypothetically—in case Jehovah will not pardon the people. But he is primarily seeking for the pardon of only this *one* great sin. Thus we see

* [It should be said that Keil regards neither of these answers as satisfactory. On the first point he says that the reason assigned is not the only or the chief one, but that it is to be found partly in the fact that "the Levites came more promptly to a recognition of their offence and to a resolution of penitence and conversion, partly in their regard for Moses, who belonged to their tribe."—Tr.

expiation germinant in the form of suffering loss; it is not yet seen in its bloom and fruitage: else the condition would not be, "Grace or judgment," but, "Through judgment the highest grace." Nevertheless this is the moment when Moses comes into closest contact with the priesthood of the New Testament. Abraham's intercession for Sodom is one precursor of it; stronger still is Judah's intercession for Benjamin (*vid.* Comm. on Gen. xliv. 18 sqq.); and, as a N. T. analogy, Paul's language in Rom. ix. 3 has been adduced (*vid.* Comm. on Romans). In Paul's words appears indeed the phrase "*for* the Jewish people;" but it is a question what the exact meaning is. In intercession there are indeed degrees of self-denial and ecstasy in which human logic seems almost to be swallowed up in a sort of divine folly.—Jehovah brings Moses back to the legal stand-point, and all the more, as he has not yet attained the full expression and full act of expiation, and the realization of it is conditioned on an antecedent visitation of the people (ver. 34). This visitation, however, can be realized only as the people are conducted further on their way. So then there is involved a conditional re-adoption of the people in the words, "Go, lead the people," *etc.* It is conditioned, in the first place, by the obscure expression, "My angel shall go before thee," the stern meaning of which is afterwards explained; secondly, by the proviso of a future visitation which was to be at once a gracious and a judicial visitation. Thus the people are smitten doubly: first, by Moses' judicial punishment (ver. 27); secondly, by the above-mentioned conditions connected with their re-adoption. And this is done because, as ver. 35 declares, the people, strictly speaking, had made the calf which they had induced Aaron to make. "The book which Jehovah has written is the book of life, or of the living, Ps. lxix. 29 (28); Dan. xii. 1. This conception is derived from the custom of making a list of the names of the citizens of a kingdom or of a city" (Keil).—From this it appears that the book is primarily the roll of citizens of the kingdom of God, in the theocratic sense; and the notion becomes more and more profound as we advance through the Scriptures, comp. Isa. iv. 3; Dan. xii. 1; Phil. iv. 3; Rev. iii. 5. Keil finds the day of visitation in the judicial infliction at Kadesh (Num. xiv. 26 sqq.), according to which that generation was to die in the wilderness. But the text allows a distinction to be made between the day of visitation in the more general sense and the special retributive visitation. It designates the whole perspective of punitive judgments as seen in the light of grace.

SECOND SECTION.

Stricter Separation between Jehovah and the People. Removal of Moses' Tent—the Provisional Tabernacle—out of the Camp. The Gracious Token.

CHAPTER XXXIII. 1–23.

A.—APPOINTMENT OF AN ANGEL TO BE ISRAEL'S LEADER, INSTEAD OF JEHOVAH'S IMMEDIATE GUIDANCE.

Vers. 1–6.

1 AND Jehovah said unto Moses, Depart *and* go up [Away, go up] hence, thou
and the people which thou hast brought up out of the land of Egypt, unto the
land which [of which] I sware unto Abraham, to Isaac, and to Jacob, saying, Unto
2 thy seed will I give it: And I will send an angel before thee; and I will drive out
the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the
3 Jebusite: Unto a land flowing with milk and honey: for I will not go up in the
midst of thee; for thou *art* a stiff-necked people: lest I consume thee in the way.
4 And when the people heard these evil tidings, they mourned, and no man did put
5 on him his ornaments. For Jehovah had said [And Jehovah said] unto Moses,
Say unto the children of Israel, Ye *are* a stiff-necked people: I will come up into
the midst of thee in a moment, and consume thee [were I to go up in the midst of
thee one moment, I should consume thee]: therefore now pu off thy ornaments
6 from thee, that I may know what to do unto thee. And the children of Israel
stripped themselves of their ornaments, by the mount Horeb [from Mount Horeb
onward].

B.—REMOVAL OF MOSES' TENT, AS A SORT OF TRADITIONAL TABERNACLE, BEFORE THE CAMP. THE THEOCRATIC DISCIPLINARY CHASTISEMENT.

Vers. 7–11.

7 And Moses took the tabernacle [tent], and pitched it without the camp, afar off
from the camp, and called it the Tabernacle of the congregation [tent of meeting].
And it came to pass, *that* every one which [who] sought Jehovah went out unto the
tabernacle of the congregation [tent of meeting], which *was* without the camp.
8 And it came to pass, when Moses went out unto the tabernacle [tent], *that* all the
people rose up, and stood every man *at* his tent door, and looked after Moses, until
9 he was gone into the tabernacle [tent]. And it came to pass, as Moses entered into the
tabernacle [tent], the cloudy pillar [pillar of cloud] descended, and stood *at* the
10 door of the tabernacle [tent], and *Jehovah* talked with Moses. And all the people
saw the cloudy pillar [pillar of cloud] stand [standing] *at* the tabernacle door [door
of the tent]: and all the people rose up and worshipped, every man *in* [*at*] his tent
11 door. And Jehovah spake unto Moses face to face, as a man speaketh unto his
friend. And he turned again into the camp: but his servant Joshua, the son of
Nun, a young man, departed not out of the tabernacle [tent].[1]

TEXTUAL AND GRAMMATICAL.

[1] [Vers. 7–11. We have left the A. V. substantially unchanged out of deference to the uniform translation of the versions and commentators. But the fact ought to be noticed that the verbs in this section are *Future* verbs throughout. This fact has an important bearing on the exegesis of the passage.

There are three opinions about this tent: (1) That it is Moses' own tent. (2) That it is some old sacred tent used provisionally as a sanctuary. (3) That it is the real tabernacle, but that the passage is out of place. The latter hypothesis, of course, should be adopted only as a last resort. Against both the others it is to be said: (a) The phrase "*the* tent" is not easily to be accounted for. If it was Moses' tent, why not אָהֳלוֹ, "his tent?" If another, nowhere else hinted at, why so indefinite a designation of it? As Rosenmüller pertinently observes, it cannot well be Moses' own tent, since he is represented as going into it only for the special purpose of communing with God. (b) Even on either of these two hypotheses there is an interruption in the narrative as real, if not as strange, as on the theory that we have here an account of what was done with the real tabernacle before it was built. Ver. 12 is clearly a resumption of ver. 3—Moses' intercession with Jehovah. That vers. 7–11 should here intervene, not by way of an *announcement* on Jehovah's part of His *purpose*, but as a *historical* account of the ordinary subsequent *fact*, is extremely unnatural, especially as at the close of it, the same tone of entreaty and personal intercourse is resumed. (c) It seems improbable that anything but the real Tent of meeting should have been *called* such before the real one was built. (d) The fact that the verbs in this section are future furnishes a natural solution of the whole difficulty. So far as I have observed, no one has noticed this fact at all except Knobel and Böttcher (*Lehrbuch der Heb. Sprache*, II., p. 162). Knobel simply refers to the case in xv. 5 as a parallel. But there, he says correctly, the Future is used as a graphic form for the Present. This is an explanation not satisfactory here, where there is no poetry, and where the very uniformity and frequency of the Future verbs are sufficient to overthrow any such theory. Böttcher more plausibly classes this among the instances in which customary past actions are described by the use of the Future. But even on this assumption we get no relief from the various perplexities above described.

Now by simply translating the Futures *as* Futures we at once see light. We thus make it a continuation of ver. 5 (ver. 6 being parenthetical). The reasons for so translating are simple and cogent: (1) It is the most natural and obvious way to render the verbs. The burden of proof rests with those who render them otherwise. (2) It relieves us of the necessity of supposing that the section is out of place. (3) It relieves us of the necessity of drawing on our imagination for "the tent" so mysteriously introduced. It is neither "his (Moses') tent," nor some unheard-of old tent with sacred associations, but simply "the tent" which has been so minutely described and which is soon to be built. (4) The section thus translated is in excellent harmony with the context. In ver. 5 God says to the people, "Put off thy ornaments from thee, that I may know what to do unto thee." What follows in vers. 7–11 is a description of what God will do unto them. It contains a general direction concerning the way in which God is to lead the people. This is the question considered in xxxii. 34–xxxiii. 3. In what now follows (ver. 12 sqq.) the same theme is still discussed. Moses' language, "See, thou sayest unto me, Bring up this people," obviously points back to vers. 1–3. What intervenes is only an expansion of the statement of ver. 3, "I will not go up in the midst of thee." The antithesis is between going *in the midst of*, and *going far off from*. According to ver. 7 the tent was to be pitched "afar off from the camp;" there Jehovah might be sought and found: and there (ver. 9) Jehovah talked with Moses. We thus see that the angel spoken of in xxxii. 34 and xxxiii. 2 is not set over against Jehovah as a substitute for Him: the angel himself is not to go "in the midst of," but "before" the people.

It remains to notice some objections: (1) Joshua was to remain in the tent, whereas, according to Num. iii. 10, 38, xviii. 7, only the priests besides Moses could enter it.—But to this it may be replied that, if Joshua, as Moses' confidential servant, could go with him to the mountain top when the law was to be given, he might accompany him into the sanctuary; and this fact would need no special mention in the passages just referred to.—(2) The object of this tent seems to be different from that of the sanctuary; no mention is made of Aaron and the sacrifices, but only of Moses and the people going to it to meet with God.—But this is all that it is necessary or proper to mention *in this connection*. And the same thing is also said of the real Tent of meeting; *e. g.*, xxv. 22, "There [by the mercy-seat] I will meet with thee [Moses"]; xxix. 43, "And there [at the tabernacle] I will meet with the children of Israel."—(3) These verses do not seem to be the language of Jehovah, being immediately preceded by the historical statement (ver. 6), "the children of Israel stripped themselves of their ornaments."—This difficulty is easily removed by regarding ver. 6 as parenthetical, thus making ver. 7 sqq. a continuation of the directions begun in ver. 5. Examples of such a construction, in which a historical statement immediately connected with the topic treated of is interpolated in the midst of language quoted from another, are abundant. An exact parallel is found in Ex. iv. 4, 5, "And the Lord said unto Moses, Put forth thine hand, and take it by the tail. (And he put forth his hand, and caught it, and it became a rod in his hand:) That they may believe that the Lord . . . . . hath appeared unto thee." Precisely so, iv. 7, 8; Matt. ix. 6; Mark ii. 10; Luke v. 24. In the passage before us the statement of ver. 6 is naturally introduced in immediate connection with the corresponding command of ver. 5.—(4) The preceding objection seems to be strengthened by the consideration, that if vers. 7-11 are the words of Jehovah it is unnatural that both Jehovah and Moses should be spoken of here in the *third person*.—But such changes of person are too numerous in Hebrew to occasion any serious perplexity. In ver. 5 itself we have an instance of a looseness of this sort. We read: "Jehovah said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: were I [*i. e.*, Moses is to say to the people, 'were I'] to go up in the midst of thee," *etc.* The prophetical writings are full of similar instances of interchange of persons. In

C.—JEHOVAH'S DETERMINATION MODIFIED IN CONSEQUENCE OF MOSES' INTERCESSION. THE PEOPLE HAVE A SHARE IN THE GRACE SHOWN TO MOSES.

Vers. 12–23.

12 And Moses said unto Jehovah, See, thou sayest unto me, Bring up this people:
and thou hast not let me know whom [him whom] thou wilt send with me. Yet
thou hast said, I know thee by name, and thou hast also found grace in my sight.
13 Now, therefore, I pray thee, if [Now therefore, if indeed] I have found grace in thy
sight, show me now [I pray thee] thy way, that I may know thee, that I may find
14 grace in thy sight: and consider that this nation *is* thy people. And he said, My
15 presence shall go *with thee*, and I will give thee rest. And he said unto him, If thy
16 presence go not *with me*, carry [take] us not up hence. For wherein shall it be
known here [whereby now shall it be known] that I and thy people have found
grace in thy sight? *is it* not in that thou goest with us? so shall we be [with us,
and that we shall be] separated, I and thy people, from all the people that *are* upon
17 the face of the earth? And Jehovah said unto Moses, I will do this thing also
that thou hast spoken: for thou hast found grace in my sight, and I know thee by
18 name. And he said, I beseech thee, shew me [said, Shew me, I pray thee] thy glory.
19 And he said, I will make all my goodness [excellence] pass before thee, and I will
proclaim the name of Jehovah before thee: and will [I will] be gracious to whom
20 I will be gracious, and will show mercy on whom I will show mercy. And he said,
Thou canst not see my face, for there shall no man [for man shall not] see me, and live.
21 And Jehovah said, Behold *there is* a place by me, and thou shalt stand upon a [the]
22 rock: And it shall come to pass, while my glory passeth by, that I will put thee in
23 a cleft of the rock, and will cover thee with my hand while I pass by: And I will
take away mine [my] hand, and thou shalt see my back parts [back]: but my face
shall not be seen.

Ex. xxxiv., as frequently elsewhere, we have also instances of Jehovah speaking of Himself in the third person, *vid.* vers. 10, 14, 23, 24, 26.—(5). The real tabernacle was not in fact set up at a distance from the camp, but in the centre of it, according to Num. ii. 2 sqq. But if we assume, as we must, that the sternness of Jehovah's regulations was relaxed in consequence of Moses' importunate petition in ver. 12 sqq., there is no difficulty in the case.—Tr.]

EXEGETICAL AND CRITICAL.

This is one of the most mysterious chapters in all the three books of the covenant. It characterizes the Mosaic Middle Ages in the Old Testament as essentially a theocratic conflict of the pure law with the guilt incurred by the people through their idolatry. The people are pardoned; but their pardon is hierarchically conditioned. The first limitation consists in the fact that Jehovah will not go in the midst of the people to Canaan, because in that case they would expose themselves to condemnation through their transgressions; but that He will go before them by sending, or in the form of, an angel. The second limitation consists in the fact that Moses removes the provisional tabernacle out of the camp, by which act even the camp of the people of God, as being a place needing purification, is distinguished from the sanctuary. The third limitation consists in the fact that Moses himself, needing on account of his vocation a more distinct revelation, is to behold, in the angel, the face of Jehovah—the gracious form in which Jehovah reveals Himself; yet only in such a way that he is to see the glory of Jehovah in this apocalyptic form not in a front view, as the face of the face, but from behind, *i. e.*, in the after-splendor of the sudden phenomenal effects produced by Jehovah, and rapidly passing by the prophet's covered eyes. The first of these limitations marks the veiled revelation; the second, the increased difficulty of holding communion with God; the third, the fact that the knowledge of sacred things is removed from the sphere of intuition,—is to be not so much an original perception as a matter of practical experience.—In his hunt for contradictions Knobel imagines that he has discovered several contradictions in this chapter.—"According to the Elohist," he says, "Jehovah was going to dwell in the midst of Israel in the tabernacle; otherwise this account." According to the Elohist, he says again, the tabernacle was made from contributions; whereas here the ornaments delivered up were used in building the tabernacle (!). Here, then, the real tabernacle is implied to be in existence before the time when it was afterwards built. According to the Elohist only the priests, besides Moses, could enter the tabernacle; here Joshua is represented as dwelling in it, *etc.*

a.—Appointment of the Angel. Vers. 1–6.

Ver. 1. **Away, go up.**—Since the tables of the law were broken, and the tabernacle was not yet built (for the erection of it presupposed the existence of the new tables), the pardon of the people appears again in this command as a very limited one. God still says, "Thou and the people which thou hast brought up out of the land of Egypt," *etc.* (as in xxxii. 7). And be-

cause Jehovah is still determined to keep His word and to give the land of Canaan to Abraham's seed, He will also help them to conquer it. He will send an angel of terror before the marching host to drive out the Canaanites, so that they shall come into the land that flows with milk and honey (*vid.* iii. 8). But it is not said that this angel is to be the angel of Jehovah in the most special sense of that term, the angel of His presence, or of the covenant (the one in whom Jehovah's name is, according to xxiii. 21); for the revelation of God has veiled itself again. The people obtain primarily only life, the advantage over the Canaanites, and the promise of the land of Canaan "flowing with milk and honey," to shame them for their ingratitude. On the other hand Jehovah declares, "I will not go up in the midst of thee," *etc.* This, too, like the promise of the angel, is an obscure utterance. At all events, it implies the temporary suspension of legislation and of the building of the tabernacle. But after the people repent, the form of the angel becomes richer in significance, and access to the tabernacle is refused to the people only as a common matter. The reason assigned is, that the people in their stiff-neckedness cannot endure the immediate presence of Jehovah without incurring a sentence of destruction through their continual transgressions. This announcement of the obscuration of revelation—of the curtailment of the promise—falls on the people as a heavy infliction. Therein is recognized Israel's religious temperament, as also in the first symbolic expression of the common repentance of the people, ver. 4. How many heathen nations would have rejoiced, if God had declared that He would not dwell in the midst of them! This recognition of the fact that the people are in mourning and do not put on their ornaments as at other times, is not followed (in ver. 5), as Keil conceives, by another threat from Jehovah. It is nearly the same language as that in ver. 3, but yet is now used to give comfort. It would be the destruction of them, if He should go with them in the fullness of His revealed glory, in full fellowship, because this is simply beyond their capacity, because they are born and grown up as a stiff-necked people. Here is found a key to the understanding of the Catholic Middle Ages, and of the parables of our Lord in Matt. xiii. How many a pietistic Christian, in consequence of an excess of religious fellowship and edification, in connection with a coarse nature, has fallen!—Nevertheless Jehovah gives them hope by turning into a precept their repentant act of laying off their ornaments. So then the children of Israel strip themselves of their ornaments. We translate the words מֵהַר חוֹרֵב, "on account of mount Horeb," *i. e.*, on account of the guilt here contracted, and of the divine punishment denounced from Horeb.* Horeb rests on them now as a burden. As to the explanation, "from mount Horeb onwards," one cannot but ask, what is the *terminus ad quem?* The *terminus a quo* also would be open to misunderstanding. "They put on none of their rings, bracelets, jewels, or other ornaments, as was done on festive occasions, but went about as mourners. During the time of mourning it was customary to avoid all pomp, and not to deck one's self again till it was over (Ezek. xxiv. 17; xxvi. 16; Judith x. 3 sq.)" (Knobel).

b. Removal of the Tent of Revelation, or Central Tent, as a sort of Traditional Tabernacle, before the Camp. The Theocratic Chastisement. Vers. 7–11.

The people are not restored to full communion with God; but in the person of Moses this is reserved even for the people. Hence the new, provisional order of things. Moses removes his tent outside of the camp. Emphasis is laid on the fact that it was set up far from the camp, and also, that it was called by Moses the tent of meeting, showing that it was not the tabernacle itself which had been before prescribed. The same is also shown by the fact that Joshua remains permanently in this tent to keep guard, and that Moses keeps up the connection between the camp and the tent by remaining a part of the time in the camp, doubtless to maintain order, and a part of the time in the tent of meeting with Jehovah, to receive His revelations and commands.* Thus Moses has secured a new stand-point designed to bring the penitent people to a renewed life. The people must go out to him outside of the camp (Heb. xiii. 13), and there seek Jehovah. The effect of this is shown, first, in the fact that individuals among the people go out in order to seek and consult Jehovah at the tent of meeting (ver. 7); next, in the expression of reverence with which all the people accompanied Moses' going to the tent (ver. 8); but especially in the fact that all the people cast themselves on their faces, when the mysterious pillar of cloud appeared before the tent, *i. e.*, where at a later time the altar of burnt-offering stood, and beyond the cloud Jehovah talked with Moses face to face, *i. e.*, in the perfect intercourse of God with the friend of God, not in the full revelation of His glory (*vid.* ver. 19). Thus the people are consecrated in preparation for the restoration of the covenant, *vid.* Num. xii. 8; Deut. v. 4. Knobel finds here again a contradiction. He says, "Reference is made not to Moses' tent (LXX., Syr., Jarchi, Aben Ezra, Piscator, Baumgarten), or to another sanctuary used before the completion of the tabernacle (Clericus, J. D. Michaelis, Vatablus, Rosenmüller), but the tabernacle," *etc.* That the camp must from the first have had a central tent, religious head-quarters, is in this chase after contradictions never dreamed of.† A strange assumption it is, too, that the people delivered up their ornaments to Moses to build the tabernacle with.

c. Modification of Jehovah's Determination in consequence of Moses' Intercession. Vers. 12–23.

Moses' humble request that Jehovah would

* [This seems to be an original interpretation of the phrase. Some understand it to mean: "returning from Horeb to their camp;" others (with A. V.): "by Mount Horeb;" but the most: "from Mount Horeb onwards," *i. e.*, the people from this time on refrained from using them. To say, "from Mount Horeb," is certainly a very enigmatical way of saying "on account of the sin committed at Mt. Horeb."—TR.]

* [But where did he sleep and eat? Where was his proper abiding-place, if his own tent could be used only when he needed special revelations?—TR.]

† [On this point *vid.* under "Textual and Grammatical."—TR.]

express Himself more definitely respecting the promise of angelic guidance is founded partly on the progress of repentance manifested by his people, but partly and especially on the assurance of favor which he had personally received. As before he would not hear to a destruction of the people in which he should not be involved, so now he cannot conceive that he has found grace in Jehovah's eyes for himself alone; rather, in this personal favor he finds a reference to his people—a hopeful prospect which he must become acquainted with. But he at once draws the inference that Jehovah must again recognize as *His* people those whom He has before called *thy* (Moses') people [xxxii. 7]. If I am Thine, let the people be Thine also—this is again the sacerdotal, mediatorial thought. Here [ver. 13] is to be noticed the difference between גּוֹי ["nation"] and עַם ["people"]. The former term, derived from גּוּה, denotes a feature of nature, in which is involved the contrast of mountain and valley; the latter, derived from עָמַם, denotes a commonwealth ethically gathered and bound together. In reply to this petition Moses receives the declaration, "My presence [lit. face] shall go." The indefinite angel (ver. 2), therefore, now becomes the face of Jehovah, *i. e.*, at least, the angel by whom He reveals Himself, the one often manifested in Genesis and afterwards (angel of God, angel of Jehovah, an angel, Jehovah's face, *vid.* Comm. on Genesis, p. 386 sqq.); for which reason Isaiah combines both notions and speaks of the angel of His face ["presence" A. V.] in lxiii. 9. In Mal. iii. 1 occurs the expression, "angel [A. V. "messenger"] of the covenant." Moreover God here no longer says, "He shall go before thee," but "he shall go," go out and give thee rest. Here, then, the discourse is about something more than milk and honey. But the form of revelation is still obscure, and the promise is connected with the person of Moses, though now the people are at the same time included. But Moses is consistent with himself, and firmly seizing hold of Jehovah's promise, he again at once gives it a turn in favor of the people. He takes it for granted that, with him, the people also have found grace with Jehovah; thereon he founds the entreaty that this may not remain concealed, that Jehovah may make it manifest by distinguishing him and his people, in His guidance of them, from all other nations on earth. To this also Jehovah assents, but explains that He does it for Moses' sake. But Moses in his prayer grows bolder and bolder, and now prays, "Let me see thy glory!" Heretofore all of Moses' requests have had almost more reference to the good of the people than to his own. We must therefore conjecture that there is such a reference here. But it is entirely excluded by Keil, when he says, "What Moses desires, then, is to behold the glory, *i. e.*, the glorious essence of God." But the two notions, glory and glorious essence, must not be confounded. The glory (כָּבוֹד *δόξα*) is the apocalyptic splendor of the divine essence, and is to be distinguished from this essence itself; it is *the revelation of God in the totality of His attributes*, such as that of which a dim vision terrified Isaiah (Isa. vi.), and such as was manifested in its main features in Christ (John i. 14). According to Keil, Moses desires a view such as cannot be realized except in the other world; but there is nothing about that here. Yet it is true that the revelation of Jehovah in His glory is fulfilled in the N. T. in Christ. And Moses unconsciously aims at this very thing, and as much in behalf of his people as of himself. For only in the fulfilment of the promises can Jehovah's glory be revealed. This seems indeed to be contradicted by Jehovah's declaration, "Thou canst not see my face, for man shall not see me, and live." But we are to infer from this that the notion of the perfect revelation of God's glory in the future life, of the great Epiphany, is to be sharply distinguished from the revelation of the glory in its original form. This distinction, nevertheless, belonged to a later time than that of Moses. But this original form of the glory, the grace revealed in the N. T., which is what Moses must have had chiefly in mind, he was to behold at least in a figure. So then his petition is granted according to the measure of his capacity, while at the same time he is made to understand that God's glory in its perfect revelation transcends his petition and comprehension.—**And he said, I will make all my goodness pass before thee** (should we render "beauty" instead of "goodness?" The Greek includes the good in his notion of the beautiful; the Hebrew, the beautiful in the good—but not first or chiefly the beautiful*). Accordingly He will expound to him Jehovah's name, whose most essential significance is eternal fidelity in His eternal grace—a second promise, whose fulfilment is related in xxxiv. 5 sqq. When now Jehovah further says, "Thou canst not see my face," reference is made to His face in the highest sense, as also to His glory, which means the same thing, or even to the visibility of God Himself.—"For man shall not see me, and live." That here there is an occult intimation of existence in another world, should not be overlooked. A glory which no one in this life sees, or a view which can be attained only by losing this life, certainly could not be spoken of, if it were not man's goal in the future life to attain it. Preparation is now made for the vision which Jehovah is going to vouchsafe to Moses. Moses is to stand in a cavity of a rock. Jehovah's glory is to pass by. But while it is coming and passing by, Jehovah is to hold His hand over his eyes until His glory has passed by, lest he be overcome by the sight, and perish. But then he may look after the glory that has passed, and see it on the back side in the lingering splendor of its effects, *i. e.*, see all the goodness of Jehovah, the eternity of His grace. Who, moreover, could see Him in His frightfully glorious appearance and dominion without being crushed and snatched away from earth! When Christ, uttering the words, "It is finished," saw the full glory of God on His cross, He bowed His head and died. Over His eyes, too, was gently placed the hand of Omnipotence, as He cried out, "My God, my God, why hast Thou forsaken me?" So the hand of Omnipo-

* [טוּב is used unquestionably in both senses; but as our word "goodness" has a limited sense, we have substituted "excellence" in the translation, as comprehending both the notion of moral goodness and that of majesty.—Tr.]

tence covers the eye of the pious man with fear and terror, with sleep and faintness, with night and darkness, whilst the heavenly day of God's glory passes over the world's stage in His light and in His judgments; afterwards faith discerns that everything was goodness and grace.

On the realization of the vision, which took place after Moses ascended the mountain, *vid.*, chap. xxxiv. Probably Moses saw beforehand in images the glorious meaning of Jehovah's proclamation. Of Jehovah's grace in its manifestation nothing more can be said than that Moses himself saw only the after-gleam of the mysterious revelation; yet it was the after-gleam of the glory. But it is a wonderfully grand and beautiful fact, that Moses the law-giver, and Elijah the zealot for the law, both received in a cave in frightful Sinai the vision of the fulness of goodness and grace, the vision of the gentle rustling* —the vision of the Gospel. Is this the same Sinai which has been so often pictured by mediæval doctors and ascetics? "How He loved the people, with His fiery law in His hand," we read in Deuteronomy xxxiii. 3.†

Ver. 12. **Thou hast said, I know thee by name.**—Not every word of Jehovah to Moses needs to have been reported beforehand. According to Knobel, interpreting as usual with a literalness amounting to caricature, this means, "Thou art my near and intimate acquaintance." The name is in God's mind the *idea* of the being, and accordingly this declaration of Jehovah's expresses a very special, personal election of Moses. But Moses knows also, according to ver. 13, that his election and the grace shown to him involve a determination to promote the good of his people.

Ver. 15. He will be led to Canaan only under the direction of the gracious countenance, or not at all. Better to die in the wilderness than to reach his goal without that guidance.

Ver. 18. On the climax in reference to the seeing of Jehovah comp. Keil, II. p. 236; but observe the distinction between God's glory and His essence, as also between the primary vision of His glory in the New Testament and the vision of His glory in the other world.

Ver. 19. **I will be gracious to whom I will be gracious** [Lange: **I have been gracious, or I am gracious to whom I shall be gracious**]. The LXX. invert the order of time; "I will be gracious to whom I am gracious." The Vulg. led to Luther's translation [*Wem ich gnädig bin, dem bin ich gnädig*—"I am gracious to him to whom I am gracious"] by rendering, "*miserebor cui voluero.*" Paul, in Rom. ix. 15, follows the LXX. At all events the text, taken literally, does not involve an expression of absolute freedom of choice, still less of caprice. It distinguishes two periods of time, and thus becomes an interpretation of the name Jehovah, which comprehends the three periods of time. Accordingly the Hebrew expression affirms: "My grace is in such a sense consistent and persistent that, wherever I show it, it is based on profound reasons belonging to the past." The expression in the LXX. implies essentially the same: "As I am gracious to one to-day, so will I show myself gracious to him continually." Luther's translation restores the distinction between grace and compassion, which the Vulgate has obliterated.* Concerning the cave on Sinai, as well as the smaller one situated lower down, in which Moses, according to tradition, and Elijah, according to conjecture, stood, *vid.* Keil, II. p. 239.†

* [This phrase, *des sanften Sausens*, is from Luther's translation of קוֹל דְּמָמָה דַקָּה in 1 Kings xix. 12, *ein stilles sanftes Sausen;* in the A. V., "a still small voice;" literally, "a voice of gentle stillness."—Tr.]

† [A somewhat free translation and inversion of the last part of ver. 2 and the first part of ver. 3, the former, moreover, of very doubtful meaning.—Tr.]

* [This discussion is singularly infelicitous. The two verbs are in the Hebrew *both* Future (the first made such by the Vav Consecutive), so that Lange's statement, that the text "distinguishes two periods of time," and his own translation, "I have been (*or* am) gracious to whom I shall be gracious," convey a misrepresentation which it is yet impossible to impute either to his ignorance of Hebrew or to conscious unfairness. His comment on the analogous expression in iii. 14 is open to the same criticism. *Vid.* the note on p. 11. Apparently Lange's theology of the meaning of the name יְהוָה and of the nature of the divine attributes has led him unconsciously to put into the Hebrew what cannot be got out of it.—Tr.]

† [This makes the impression, for which Keil is not responsible, that both Moses and Elijah have been supposed to have stood in the lower cave. There is no evidence of this. Comp. Robinson, I., p. 152· Palmer, *Desert of the Exodus*, pp. 106, 130.—Tr.]

THIRD SECTION.

The New Tables of the Law for the People prone to a Hierarchy. Clearer Revelation of God's Grace. Sterner Prohibition of Idolatry. Stricter Commands concerning the Passover, the First-born, the Sabbath, and the Feasts. Return of Moses with the Tables. Moses' Shining Face and his Veil.

CHAP. XXXIV. 1–35.

A.—THE NEW STONE TABLES FOR THE DIVINE WRITING.

Vers. 1–4.

1 AND Jehovah said unto Moses, Hew thee two tables of stone like unto the first:
and I will write upon *these* [the] tables the words that were in [on] the first tables,
2 which thou brakest. And be ready in the morning, and come [go] up in the morning unto mount Sinai, and present thyself there to me in [on] the top of the mount.
3 And no man shall come [go] up with thee, neither let any [and also let no] man
be seen throughout [in] all the mount; neither let the flocks nor [also let not the
4 flocks and the] herds feed before that mount. And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Jehovah had commanded him, and took [him: and he took] in his hand the [hand] two tables of stone.

B.—JEHOVAH'S GRAND PROCLAMATION OF JEHOVAH'S GRACE ON MOUNT SINAI—HENCEFORTH AN ACCOMPANIMENT OF THE TABLES OF THE LAW.

Vers. 5–10.

5 And Jehovah descended in the cloud, and stood with him there, and proclaimed
6 the name of Jehovah. And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah God, merciful [Jehovah, a God merciful] and gracious, long-suffer-
7 ing, and abundant in goodness [kindness] and truth, Keeping mercy [kindness] for thousands, forgiving iniquity and transgression and sin, and that will [sin: but he will][1] by no means clear *the guilty;* visiting the iniquity of the fathers upon the children [of fathers upon children] and upon the [upon] children's children, unto
8 [upon] the third and to [upon] the fourth *generation.* And Moses made haste, and
9 bowed his head toward [himself to] the earth, and worshipped. And he said, If now I have found grace in thy sight, O Jehovah, let my Lord [the Lord], I pray thee, go among us; for it *is* a stiff-necked people; and pardon our iniquity and our
10 sin, and take us for thine inheritance. And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of Jehovah: for it *is* a terrible thing that I will do with thee.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 7. The A. V. here entirely neglects the accentuation, and thus almost creates a paradox out of these antithetic clauses. By translating וְנַקֵּה as a relative clause (and that will, *etc.*), it makes the impression that the same construction is continued, whereas not only does the Athnach precede it, but, instead of the participle of the preceding clause, we have here a finite verb without the Relative Pronoun. The A. V., moreover, makes the chief division of the verse before "visiting," contrary to the Hebrew accentuation, which, quite in accordance with the sense, connects the last clause with the declaration: "he will not clear," *etc.;* the confusion of thought is thus made complete.—TR.].

C.—THE GOLDEN CALF AN OCCASION FOR A MOST STRINGENT PROHIBITION OF INTERCOURSE WITH THE HEATHEN CANAANITES. THE MORE DEFINITE ESTABLISHMENT OF THE ISRAELITISH COMMONWEALTH IN ITS NEGATIVE RELATIONS.

Vers. 11–17.

11 Observe thou that which I command thee this day: behold, I drive out before
[from before] thee the Amorite, and the Canaanite, and the Hittite, and the Periz-
12 zite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a co-
venant with the inhabitants of the land whither thou goest, lest it be for [become]
13 a snare in the midst of thee: But ye shall destroy [tear down] their altars, break
14 their images, and cut down their groves [Asherim]:[2] For thou shalt worship no
other God: for Jehovah whose name *is* Jealous, *is* [Jehovah—his name is Jealous;
15 he is] a jealous God: Lest thou make a covenant with the inhabitants of the land,
and they go a whoring after their gods, and do [and] sacrifice unto their gods, and
16 *one* call thee, and thou eat of his sacrifice; And thou take of their daughters unto
thy sons, and their daughters go a whoring after their gods, and make thy sons go
17 a whoring after their gods. Thou shalt make thee no molten gods.

D.—LEADING POSITIVE FEATURES OF THE RELIGIOUS COMMONWEALTH OF ISRAEL. SUPPLEMENTARY LAWS LIKEWISE OCCASIONED BY THE NEWLY ARISEN NECESSITY OF EMPHASIZING THE DISTINCTIONS.

Vers. 18–24.

18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat un-
leavened bread, as I commanded thee in the time [set time] of the month Abib:
19 for in the month Abib thou camest out from Egypt. All that openeth the matrix
[womb] *is* mine: and every firstling among thy cattle, *whether* ox or sheep, *that is*
20 *male* [all thy male cattle, the first-born of ox and sheep]. But the firstling of an
ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou
break his neck. All the first-born of thy sons thou shalt redeem. And none shall
21 appear before me empty. Six days thou shalt work, but on the seventh day thou
22 shalt rest: in earing [ploughing] time and in harvest thou shalt rest. And thou
shalt observe the feast of weeks, of the first-fruits of wheat harvest, and the feast
23 of ingathering at the year's end. Thrice in the year shall all your men-children
24 [thy males] appear before the Lord GOD [Jehovah], the God of Israel. For I will
cast out the nations before [from before] thee, and enlarge thy borders: neither
shall any man desire thy land, when thou shalt go [goest] up to appear before
Jehovah thy God thrice in the year.

E.—THE THREE SYMBOLIC PRINCIPAL RULES FOR THEOCRATIC CULTURE.

Vers. 25, 26.

25 Thou shalt not offer the blood of my sacrifice with leaven [leavened bread];
neither shall the sacrifice of the feast of the passover be left unto the morning.
26 The first of the first-fruits of thy land [ground] thou shalt bring unto the house of
Jehovah thy God. Thou shalt not seethe [boil] a kid in his [its] mother's milk.

F.—MOSES' LOFTY AND INSPIRED MOOD AT THE RENEWED GIVING OF THE LAW. CONTRAST BETWEEN THE PRESENT AND THE OTHER DESCENT FROM THE MOUNTAIN.

Vers. 27–35.

27 And Jehovah said unto Moses, Write thou these words: for after the tenor of
28 these words I have made a covenant with thee and with Israel. And he was there

[2] [Ver. 13. The word אֲשֵׁרָה, here and elsewhere rendered "groves" in the A. V., always refers either to a heathen goddess or to images representing her—commonly the latter, especially when (as here and most frequently) it is used in the plural (אֲשֵׁרִים). It must denote the goddess, *e. g.* in 1 Kings xv. 13, where it is said: "She had made an idol for Asherah" (A. V. "in a grove"). This goddess sometimes seems to be identical with Ashtaroth. For particulars *vid.* the Lexicons and Encyclopedias. That the word cannot mean "grove" is sufficiently shown by such passages as 2 Kings xvii. 10, where the Asherim are said to have been set up in every high hill and *under every green tree;* and 2 Kings xxiii. 6, where it is said that Josiah "brought out the Asherah *from the house* of the Lord."—TR.].

with Jehovah forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten command-
29 ments. And it came to pass, when Moses came down from mount Sinai with the two tables of [of the] testimony in Moses' hand, when he came down from the mount, that Moses wist [knew] not that the skin of his face shone[3] while he talked
30 [because of his talking] with him. And when [And] Aaron and all the children of Israel saw Moses, behold [and behold], the skin of his face shone; and they were
31 afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with [spake unto]
32 them. And afterward all the children of Israel came nigh; and he gave them in
33 commandment all that Jehovah had spoken with him in mount Sinai. And *till* Moses had done speaking [And Moses left off speaking] with them, he [and he]
34 put a veil on his face. But when Moses went in before Jehovah to speak with him, he took the veil off, until he came out. And he came out and spake unto the
35 children of Israel *that* which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

[3] [Ver. 29. The verb קָרַן occurs only in this section in Kal; it is used once (Ps. lxix. 31) in Hiphil, where it means "to have horns," while the noun קֶרֶן ordinarily means "horn." Hence originated the Latin translation of the Vulgate "*cornuta*," "horned;" and this accounts for the notion, incorporated in art representations of Moses, that he had horns growing out of his face. The point of resemblance is in the appearance of the *rays* of a luminary shooting out like horns. —Tr.].

EXEGETICAL AND CRITICAL.

This chapter contains the acme and bloom of the Mosaic revelation, and so, of the three middle books of the Pentateuch. In the first place, the renewed law is wholly removed into the light of grace by Jehovah's grand proclamation of the significance of the name Jehovah—Jehovah's own proclamation on Sinai itself concerning the very name Jehovah, that it means that He is "a God merciful, gracious, long-suffering, and abundant in grace and truth," *etc.*:—all this most prominently; but for this very reason, next in prominence, and on account of His righteousness, that He is a punisher of all sin and guilt.

Next, the Israelitish community is put on its guard against the danger of wrong intercourse with the Canaanites; and everything severe that is ordained against these is founded on a religious and moral ground. In contrast with the corruptions of the heathen worship the outlines of the worship designed for Israel are then summarily given, and finally the great blessing of peace secured by this worship is proclaimed. In this attempt to give the main features of the chapter a universal application, the specific precepts inserted in vers. 25, 26, create a difficulty. We regard them as symbolic precepts, requiring a strict form of worship, sanctified culture, humane festivity free from luxury. The last section, however, presents unmistakably the real glory of the Mosaic covenant in Moses' shining face (*vid.* 2 Cor. iii. 7).

a. The New Stone Tables for the Divine Writing. Vers. 1–4.

Ver. 1. **And Jehovah said unto Moses.** Keil holds that Moses has already restored the covenant-relation through his intercession, according to xxxiii. 14. But if we refer to the first ratification of the covenant, we find that it presupposed the preparation of the tables of the law and a covenant-feast. Since now nothing is said of a new covenant-feast, Keil's assumption may in some sense be admitted. For the covenant is not simply restored; it is at the same time modified. The law is now made to rest on pardon, and is accompanied by Jehovah's proclamation of grace; yet nevertheless in many of its provisions it is made stricter in this chapter. The relation between the tabernacle and the camp is made more hierarchical; and in relation to His form of revelation, Jehovah distinguishes more sharply between His face and the display of His essence. But with the notion of the face* is introduced also a further development of revelation, as also with the proclamation of grace. Jehovah's command, **Hew thee two tables of stone,** leads Keil to express the opinion that the first tables, both as to writing and material, "originated with God," as contrasted with any co-operation from Moses, *i. e.* that they were made by God in an entirely supernatural way. This literalness of interpretation is made to receive support from the distinction between "tables of stone" (xxiv. 12; xxxi. 18) and "tables of stones" (vers. 1 and 4 of this chapter).† Hengstenberg and Baumgarten have in a similar way vexed themselves with this variation of the letter. It is barely possible that the stony hardness of the law was meant to be more strongly emphasized in the second case than in the first.

Ver. 3. **And no man.**—The sharp command not to approach the mountain is, it is true, substantially a repetition of the previous one; but it is to be considered that the mountain after the conclusion of the covenant had been made accessible up to a certain height to Aaron, his

* [Lange refers, in what is here said, more especially to the preceding chapter, ver. 14 sqq., where פָּנַי (literally "my face") is rendered in A. V. "my presence."—Tr.].

† [So according to the literal translation of the Hebrew. —Tr.].

two oldest sons, and the seventy elders of Israel —nay, that they had been invited by Jehovah to celebrate there a feast. This is now changed since the sin in the matter of the golden calf.

Ver. 4. **And Moses hewed two tables of stone.**—Was he obliged to do it himself, because he had broken the first, as Rashi holds? Or, was he not rather obliged to do it before the eyes of the people, in order by this act to give the people another sermon? The tables were designed for the ten words (ver. 1)—a truth which ought to be self-evident, though Göthe and Hitzig have conjectured that the precepts of vers. 12–26 are meant; *vid.* Keil's note II., p. 239. The Epistle of Barnabas (*Epistola* XIV.) takes quite another view, and gives an allegorical interpretation of the difference between the first tables and the second. It was not till now that the ten words of the instruction (*thorah*, law), the angelic words (Acts vii. 53), really became words of stony ordinance.

b. The grand Proclamation of Grace on Sinai, henceforth an Accompaniment of the Tables of the Law. Vers. 5–10.

Ver. 5. **And Jehovah descended.**—This is the heading. Then in ver. 6 first follows the fulfilment of the promise that He would let all His goodness pass before him. The narrative goes beyond this in the grandly mysterious expression, "Jehovah passed by before him." Then follows the proclamation. Here much depends on the construction. Would Jehovah Himself call out "Jehovah, Jehovah?" This is a form of expression appropriate to human adoration, but not to the mouth of Jehovah Himself. We therefore construe thus: "and Jehovah proclaimed"—a rendering favored by the fact that we are thus obliged to make a decided pause after the words, "Jehovah passed by before him."* Jehovah, then, has expounded the name Jehovah on Mount Sinai; and what is the proclamation? It is not said, Jehovah is the Eternal one, but Jehovah as the Strong one (אֵל) is Lord of time, in that He remains the same yesterday, to-day, and forever, in His faithfulness. His loving-kindness (חֶסֶד) branches out in compassion (He is רַחוּם) on the miserable, grace (He is חַנּוּן) towards the guilty, long-suffering towards human weakness and perverseness. But He is rich in His loving-kindness and in the reconciliation of it with His truth, or faithfulness (אֱמֶת). His kindness He keeps unto the thousands (beginning with one pardoned man); in His truth He takes away (as Judge, Expiator, and Sanctifier) guilt, unfaithfulness, and sins; but He also lets not the least offence pass unpunished, but visits, in final retribution, the guilt of the transgression of fathers upon children and children's children, upon the third and the fourth generation — grand-children and great-grand-children, *vid.* ch. xx. As Elijah afterwards covered his face with his mantle at the still small voice, Moses at these words quickly prostrates himself on the ground. Thus the presentiment and the anticipation of the Gospel casts the strongest heroes of the law upon their faces in homage, *vid.* Luke ix. 30, 31. The petition which Moses feels encouraged by this great revelation of grace to offer is also a proof that the first covenant relation is not yet quite restored. He asks that Jehovah Himself, as the Lord (אֲדֹנָי) may go with them. This must mean, as a mighty, stern ruler of the stiff-necked people, in distinction from the angel of Jehovah's face; this is one point. But he then asks that God, as the Lord, may go with them *in the very midst of them*, not merely go before them at a distance; this is the second point, little in harmony with the first. For it is again in a more definite form, as in the petition, "let me see thy face"—a petition for New Testament relations, a petition for the presence of Jehovah as the guiding Lord in the midst of the congregation. The addition, "for it is a stiff-necked people," would be a poor reason for the request, were it not this time an excuse for the people's sin on the ground of their natural slavery to sin, their inborn wretchedness, which makes it necessary that the personal presence of the Lord should be vouchsafed in order to overcome and control it. The thing aimed at in his petition is perfect fellowship; hence he says, "Pardon our iniquity and our sin, and make us thine inheritance." He has in mind an ideal servile relation bordering on the N. T. idea of adoption, but one more likely to be realized in the N. T. hierarchy, just as the Platonic ideal state is realized in monasticism. Jehovah's answer now does not point to a complete restoration of the violated covenant, but as little does it involve an immediate promise of the new covenant; He describes rather His future rule as a constant, continuous establishment of a covenant (הִנֵּה אָנֹכִי כֹּרֵת, "behold, I am making a covenant"), a transition, therefore, from the old covenant, which already as a legal covenant has been violated, to a new covenant. And this is the means by which He will establish it: "Before all thy people I will do marvels." The miracles are by this description put above all others that have been done in all the earth. "All the people *in the midst of which* thou art," it is said in contrast with Moses' desire that Jehovah should *be in the midst of them*, "shall see the work of Jehovah, how terribly great that is which I shall accomplish with thee." Thus Moses himself is prominently elevated and appointed to be the animating soul of the people; the sublime and terrifying miracles of Jehovah are to proceed from Jehovah's intercourse with him as the administrator of the law. Doubtless the sight which the people are to have of these miracles is designed to be a salutary one; but the strong expression indicates the decisive solemnity of the sight. Keil makes prominent among the terrible works of Jehovah the overthrow of all the powers that hostilely resist the kingdom of God.

Keil says: "This 'sermon on the name of the Lord,' as Luther calls it, discloses to Moses the inmost essence of Jehovah. It proclaims that

* [This change is secured by simply neglecting the Masoretic punctuation, and making the "Jehovah" following "proclaimed" the subject of the verb. But there seems to be hardly sufficient reason for the change. The repetition of the name is, on the contrary, natural and impressive, and need not in this connection be made to seem at all like an expression of mere awe.—TR.]

God is love." But in this way the old covenant is made the perfect new one. It is true, however, that here compassion, grace, and long-suffering are combined by means of kindness and truth—not merely in addition to kindness and truth—with holiness and justice, and that grace here appears in the foreground. Keil also rightly notices the collective expression, "it is a stiff-necked people; and pardon *our* iniquity," *etc.* Keil's remark, moreover, that "the reference made to the natural ground of the sin mitigates the wrath," is not Augustinian.

According to Knobel Jehovah is to call out His name to Moses only in order that he may by means of it recognize Jehovah's appearance. Also he makes נַקֵּה לֹא יְנַקֶּה mean, "He will not leave *entirely* unpunished."* Vers. 9–28 he calls a repetition, and therefore ascribes to the "second narrator."

c. The Golden Calf an Occasion for a most Stringent Prohibition of Intercourse with the Heathen Canaanites. The more Definite Establishment of the Israelitish Commonwealth negatively considered. Vers. 11–17.

To the religion of the law, supplemented by the proclamation of grace, corresponds the religious community, destined to be the upholders of this religion. A more exact fixing of their relation than that laid down in xxiii. 23 has become necessary on account of the affair of the golden calf. In the paragraph before us this community is defined chiefly in a negative way. It has been already said, that Jehovah would drive out the Canaanites (*vid.* the names, xxiii. 23), but not all at once. This may well refer to a destruction of them in war, but not to a destruction of them in so far as they have submitted themselves to the civil law. We know how, as being strangers, they are even put under the protection of the law. But inasmuch as they may tend to ruin Israel with their heathenish abominations, all intimate alliances with them are forbidden at the outset. Religion is the thing here chiefly concerned. The signs of a public heathen worship, especially the wooden pillars of the voluptuous worship, as well as the images of Asherah, they are to extirpate; they are to destroy the seductive symbols wherever found. There is here no trace of a persecution of private religious opinions and devotions. Moreover, the reason for that severity is given in ver. 14: it is to secure the adoration of the true God, who is jealous of His relation to Israel. Over against the dark, voluptuous religious worship is presented the pure image of conjugal fellowship between Jehovah and His people (*vid.* Keil II., p. 243)—a representation growing more and more definite all the way through the Scriptures to the Apocalypse, and introduced as early as xx. 5, where Jehovah is called קַנָּא ["jealous"] in the giving of the law—an expression which twice recurs here. As heathen idolatry is in itself to be regarded as whoredom, *i. e.* as apostasy from the living God, so the Canaanitish heathenism particularly has developed within itself the consequences of moral whoredom. But Israel may become involved in this double whoredom, especially in two ways. In the first place, by taking part in the seductive sacrificial meals of the heathen, to which they will be invited, as afterwards such participation became a snare to the people at Shittim (Num. xxv.); but especially by intermarriages between Israelitish sons and heathen women, such as afterwards caused Solomon to fall. The dangerous influence of female bigotry on the religion of the men, the dangerousness, therefore, of mingling religions in marriage, is thus early expressed with the strongest words of warning. An impure marriage—often induced by lustful views of spiritual Asherah-images—easily works destruction to the archetype of pure marriage, the relation of Jehovah to His congregation. Therefore also the law here expressly treats of the setting up of molten gods, as being a transition to the lapse into complete idolatry. On the notion of whoredom in the religious sense, as well as on the names Asherah and Astarte, comp. especially Winer, *Realwörterbuch.* That the name Asherah denotes the idol-image of Astarte, the Syrian goddess, who was worshipped with voluptuous rites, is proved by the fact that it stands together with other monuments, and can be destroyed; but whether the form of it suggests Phallic worship is not determined; at all events the name might indicate something of the sort, as containing an allusion to lust.* The LXX. and Luther [so A. V.] have rendered the word by "grove" (idol-grove).

d. Leading Positive Features of the Religious Commonwealth of Israel. Vers. 18–24.

The leading features of the theocratic commonwealth are sacred feasts, resting on the facts and doctrines which have given the community an organized existence. This section insists on the three chief feasts of Israel as essential to the life of the Israelitish commonwealth. But why is the first feast, which is a double feast, called the feast of unleavened bread rather than the Passover? The unleavened bread was the symbol of separation from Egypt and heathenism—a separation combined with abstemiousness; for this reason probably this idea is here made prominent, since the thing in point is to establish a perpetual opposition to heathenism. With this

* [This seems like a very questionable translation, since the Absolute Infinitive in a negative clause strengthens, rather than weakens the negation. But there are some cases in which the reverse seems to be the case, *e. g.* Jer. xxx. 11, where we have precisely the same phraseology as here in ver. 7, and where the A. V. translates, "Yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished, וְנַקֵּה לֹא אֲנַקֶּךָּ." The context makes this translation natural, but not necessary. A more plausible case is Amos ix. 8, "I will destroy it from off the face of the earth; saving that I will not utterly destroy (לֹא הַשְׁמִיד אַשְׁמִיד) the house of Jacob." Here it is necessary to give the Inf. Abs. a qualifying force; but here the negative *precedes* the Inf. Abs.—Tr.]

* [Gesenius finds no such meaning in the root אָשַׁר, or אָשֵׁר, the radical significance of which he defines as "happiness," "fortune." Hence he regards אֲשֵׁרָה as=*Fortuna.* Fürst, however, assumes as the radical meaning "to be united," *sc.* by love; and Lange probably refers to this derivation.—Tr.]

there is also united the fundamental law of the sacrifice of renunciation. With the claim actually made by Jehovah on all the male first-born is asserted His right to all that are born, as being represented by the first-born; or, conversely, the entire dependence of the people, with all their possessions, on Jehovah. This consecration of the first-born has three leading forms. The first-born son is by birth a priest; he must therefore be released by an offering from the service legally required of priests. Also the first-born ass (this code of laws knows nothing of horses) must be either ransomed or killed. The first-born of cattle is the choicest offering; the calf, moreover, as an offering from among the larger animals, forms a suggestive contrast to the calf as an idol. It is then intimated, furthermore, that other offerings, besides those of the first-born, are to be brought, in the expression: "None shall appear before me empty."

The first distinction between the people of God and heathendom involves renunciation of the world; the second, labor. In heathendom labor and holidays are confusedly blended; in the theocracy a clear contrast is made. Labor is marked by the time devoted to it, the week-days. The Sabbath, as the seventh day, marks consecrated labor which has reached its goal in a holiday. After seven weeks, or seven times seven days, comes next the second feast, the feast of weeks, Pentecost. The grain harvest, which began after the Passover-Sabbath, is now finished; the feast of harvest is celebrated as the annual festival of the blessing of labor. The feast which embodies the highest form of theocratic enjoyment, the feast of the fruit-gathering and the vintage, or the feast of tabernacles, is here only briefly mentioned. It forms a contrast to the first feast of harvest; for Pentecost is the feast of the daily bread which is obtained by labor and at last by reaping, and two specimens of which are laid on the altar. The feast of tabernacles is the feast of the gathering up of the blessing poured out by God in gifts which contribute to joy and prosperity. This festival of joy and blessing is the real vital oil of the theocratic community. It is, however, a condition of the three feasts, that all the men (voluntary attendance of women and children not being excluded) must appear three times a year before Jehovah, *i. e.* at the sanctuary. There is something grand in the assurance of the security which the land will enjoy, in that no danger will accrue from the going up to the feasts. But never was the nation stronger and more warlike than when it had in this way obtained concentration and inspiration (*vid.* xii. 15; xiii. 6, 12; xxiii. 17; Lev. xvi., xxiii.; Num. xxix.). Knobel records only one contradiction in this section.

e. The Three Symbolic Principal Rules for Theocratic Culture. Vers. 25, 26.

The first of these main rules requires first of all that the feast of unleavened bread shall be kept pure, and so stands for the duty of keeping worship in general pure; it is marked by the precept requiring all leaven to be removed before the time when the passover was slain, and not less by the requirement that the remains of the passover must be burnt, not desecrated by common use, and not allowed to pass over, as an element of desecration, into the abstemious season of unleavened bread.

The second main rule requires that labor and enjoyment shall be kept sacred, and is marked by the requirement to bring, first of all, the first-fruits into the house of Jehovah. It has a special relation to the second feast.

The third main rule requires that the enjoyment of food shall be kept sacred by the avoidance of inhuman and luxurious forms of it (*vid.* xxiii. 19; Deut. xiv. 21). This indicates a special relation to the third feast.

f. Moses' Lofty and Inspired Mood at the Renewed Giving of the Law. Contrast between the Present and the Former Descent from the Mountain. Vers. 27–35.

Here is to be observed, first of all, a difference in the law which is given. The ten commandments were originally addressed directly to Israel, and through Israel designed for mankind, as the immutable fundamental laws of morality, which are now also repeated on the new tables, ver. 28. But Moses received the fundamental laws of the Israelitish theocracy for Israel; before the conclusion of the covenant he received the outlines of the three-fold code of laws (xx. 22–xxiii.), which, it is implied, are also written down; but after the conclusion of the covenant he received the ordinance concerning the tabernacle, xxv.–xxxi. Now, however, he is commanded to write down also the more minute regulations for the theocratic community, which have been shown to be necessary by the apostasy of the people, xxxiv. 11–26. We may therefore distinguish three classes: (1) The general ethical law of the ten commandments; (2) the general legislation for the Jewish national theocracy; (3) the special regulations made necessary by the alteration of the covenant, in which connection it is not to be overlooked that the covenant is here defined as a covenant which Jehovah has made with Moses *and* with Israel; more positively than before, therefore, is the covenant now made dependent on the mediation of Moses. The stay of forty days and nights on the mountain is then only briefly mentioned. Observe, first, the sacred number of forty days, a repetition of the first forty days (xxiv. 18); next, the circumstance that Moses neither ate nor drank, one that recurs in the sacred history of the Old and the New Testament (1 Kings xix. 8; Matt. iv.), and is to be conceived as indicating a total self-forgetfulness as regards the ordinary need of nourishment (*vid.* Comm. on Matthew, ch. iv.); finally, the specific statement that Moses again wrote the ten commandments on the tables—which, literally taken, may be understood as different from the first account of the writing, but, according to the spirit, as a supplementary interpretation of the first report. Keil makes "Jehovah" the subject of "he wrote" [in ver. 28], referring to ver. 1.

When Moses now came down from the mountain, his face shone, or beamed, without his

knowing it. A strongly materialistic conception (such as Keil's) may regard this as a reflection of the outward splendor of the glory that had appeared to him; but his face was covered by God's hand. Doubtless the resplendence is a reflection of the divine splendor, produced through the agency of the soul, this splendor, together with the law, having passed through his soul, filled it, and put it into an elevated mood. Thus Christ in a higher sense came with divine power from the mount of beatitudes (Matt. viii. 1 sqq.); so, in some degree at least, preachers of the Gospel ought to come down from their pulpit eminence; but how far they fall short of it in many cases!

The great difference between the lofty standpoint of the Law-giver and that of the people at the foot of the mountain becomes evident in the fact that not only the common Israelites are terrified by the splendor, and fear to approach him, but even Aaron also; and that Moses is obliged to encourage him and the rulers of the congregation to come near to talk with him, and in this way to inspire the people also with courage to approach in order to hear Jehovah's precepts.

After giving the message Moses puts a veil on his face, in order to make it possible to hold familiar intercourse with the people. This continued for a period of time not definitely stated; when Moses entered the provisional tabernacle and came out again to proclaim Jehovah's directions, he uncovered his face, but afterwards he veiled it again. This, too, serves as a type for those who hold office in the New Testament Church. Christian people should not be frightened away by the splendor of the priest or preacher, and a separation thus effected between the officials and the congregation.

This narrative, however, became a symbol of two things: first, of the glory of the Mosaic law and covenant (2 Cor. iii. 7 sqq.); secondly, of the predominantly slavish fear of the people, which makes them unable, in the exercise of an enthusiastic devotion, to understand Moses' mood and to get a view of the spiritual nature of his law. The veil remains even to-day, as in Paul's time, on the face of Jews proper, and, in a degree, of Judaizing Christians—even on the face of those who imagine that they are far beyond the spirit of this law. In Moses' case we cannot, with Keil, call it "a symbol of the veiling of the saving truths revealed in the Old Testament," for Moses always took the covering away, after he had spoken to the people; but it is a symbol of the great distance between the Old Testament revelation and the popular Judaism—between two things which modern theology loves to identify. Knobel here records again several contradictions.

FOURTH DIVISION.

THE BUILDING OF THE TABERNACLE. THE HOUSE OF THE REDEEMER AND LAW-GIVER, THE RESIDENCE OF THE KING OF ISRAEL; OR THE ERECTION OF THE TENT OF MEETING.

CHAPTERS XXXV.—XL.

FIRST SECTION.

Summons to Build and to Furnish Voluntarily the Building Materials.

CHAP. XXXV. 1–19.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which Jehovah hath commanded, that *ye*
2 should do them. Six days shall work be done, but on the seventh day there shall be to you an [a] holy day, a sabbath of rest to Jehovah: whosoever doeth work
3 therein shall be put to death. Ye shall kindle no fire throughout your habitations [in any of your dwellings] upon the sabbath day.
4 And Moses spake unto all the congregation of the children of Israel, saying,
5 This *is* the thing which Jehovah commanded, saying, Take ye from among you an offering unto [for] Jehovah: whosoever *is* of a willing heart, let him bring it, an
6 offering of the Lord [Jehovah's offering]; gold, and silver, and brass, And blue,
7 and purple, and scarlet, and fine linen, and goats' *hair*, And rams' skins dyed red,
8 and badgers' [seals'] skins, and shittim [acacia] wood, And oil for the light, and
9 spices for [for the] anointing oil, and for the sweet incense, And onyx stones, and stones
10 to be set, for the ephod, and for the breast-plate. And every wise-hearted [wise-hearted man] among you shall come, and make all that Jehovah hath commanded;

11 The tabernacle, his [its] tent, and his [its] covering, his taches [its clasps], and his
12 [its] boards, his [its] bars, his [its] pillars, and his [its] sockets, The ark, and the staves thereof, *with* [thereof,] the mercy-seat, and the veil of the covering [screen],
13 The table, and his [its] staves, and all his [its] vessels, and the shew-bread,
14 The candlestick also for the light, and his [its] furniture, and his [its] lamps, with
15 [and] the oil for the light, And the incense altar, and his [its] staves, and the anointing oil, and the sweet incense, and the hanging [screen] for the door, at the
16 entering in [door] of the tabernacle, The altar of burnt-offering, with his [its] brazen grate [grating], his [its] staves, and all his [its] vessels [furniture], the
17 laver, and his foot [its base], The hangings of the court, his [its] pillars, and their
18 sockets, and the hanging [screen] for the door of the court, The pins of the tabernacle, and the pins of the court, and their cords, The cloths [garments] of service,
19 to do service [for ministering] in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office [to serve as priests].

EXEGETICAL AND CRITICAL.

In general we refer, as other commentaries do, to the previous directions concerning the tabernacle, xxv.–xxxi., the execution of which is treated of here. The execution is the practical proof that the covenant-relation has been restored, with the afore-mentioned modifications designed for a religion of the covenant in process of formation.

Ver. 2. The repetition of the precept concerning the Sabbath is interpreted by Knobel and Keil as having for its object to apply the law of the Sabbath to the time of the building of the tabernacle. But though this object may be included, yet a more general object is to be inferred from the circumstance that the Sabbath law concludes the command concerning the building (xxxi. 12 sqq.), as well as here opens the summons to carry out the command. The Sabbath, or the holy time, is the prerequisite of worship, or the coming together in the holy place. The addition, prohibiting the kindling of fire, indicates that the law of the Sabbath is made more rigorous in the matter of abstinence.

Vers. 5–9. Summons to take the voluntary contributions, *vid.* xxv. 2–7.

Vers. 10–19. Invitation to men of artistic talent to render voluntary assistance on the building; and specification of their duties, *vid.* xxv. 8; xxxi. 6–11.

SECOND SECTION.

The Voluntary Consecratory Gifts, or the Holy Tributes for the Building.

CHAPTER XXXV. 20–29.

20 And all the congregation of the children of Israel departed from the presence
21 of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought Jehovah's offering to [for] the work of the tabernacle of the congregation [tent of meeting], and for all his [its] ser-
22 vice, and for the holy garments. And they came, both men and women [the men with the women], as many as were willing-hearted, *and* brought bracelets [hooks], and earrings, and rings [signet-rings], and tablets [necklaces], all jewels of gold [all kinds of golden things]: and every man that offered *offered* an [that offered an] offering of
23 gold unto Jehovah. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams [rams' skins dyed red],
24 and badgers' [seals'] skins, brought *them*. Every one that did offer an offering of silver and brass [copper] brought Jehovah's offering: and every man, with whom
25 was found shittim [acacia] wood for any work of the service, brought *it*. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, *both* of [spun, the] blue, and of purple, *and* of scarlet, and of
26 [and the purple, the scarlet, and the] fine linen. And all the women whose heart
27 stirred them up in wisdom spun [spun the] goats' *hair*. And the rulers brought onyx [the onyx] stones, and stones to be set, for the ephod, and for the breast-plate;

28 And spice [the spice], and oil [the oil;] for the light, and for the anointing oil, and
29 for the sweet incense. The children of Israel brought a willing offering unto Jehovah, every man and woman, whose heart made them willing to bring for all manner of [all the] work, which Jehovah had commanded to be made by the hand of Moses.

EXEGETICAL AND CRITICAL.

Ver. 20 sqq. A charming passage, illumined by the clear light of spontaneity, gladsomeness and joy; an appearance of New Testament features in the Old Testament. At the same time there is involved a fine contrast between Moses' animated summons, issued at God's command, together with the glad willingness of the people to build a true sanctifying sanctuary, on the one hand, and the people's cowardly and false-hearted summons, extorted by the sensuous passions of the multitude, and followed by the tumultuous readiness to make offerings for the establishment of an equivocal, barbarizing system of worship, on the other.

Ver. 22. **The men with the women** [Lange: **to the women**].—Keil, referring to עַל, as used in Gen. xxxii. 12 (11), would read: "the men together with the children." But it is probably meant here that the women anticipated the men, as in such religious movements is often the case. In the passage in Genesis, moreover, there is probably an intimation that the enemy first attacks the children, then the mother, who is defending the children; this was suggested in our Commentary on Genesis, though the rendering "together with" is retained.

Ver. 23. **Every man with whom was found.**—At first ornaments for the body are offered; then, possessions and treasures; afterwards, the products of female labor; finally also, princely jewels. "According to the Talmudists and Rabbins, followed by Braun (*Vestitus sacerdotum*, p. 92), Bähr (*Symbolik I.*, p. 265), and others, the purple and crimson cloths were of wool, the שֵׁשׁ (*byssus*) of linen. But if so, the costume of the high-priest must have consisted of a diversity of materials, which conflicts with Lev. xix. 19; Deut. xxii. 11, and also Ezek. xliv. 17 sq., where wool is forbidden to be used in sacerdotal garments (vid. Gen. xli. 42; xlvi. 34). It is therefore safer to suppose that all the four kinds of material were flaxen yarn, the first three colored, the last bleached and white" (Knobel). But it is to be observed in reference to this, that the garments of the high-priest did not consist of a single article, and that the precept in Ezekiel relates to the symbolic aspects of a new, ideal sanctuary.*

* [But the ephod was a single thing, and according to Ex. xxviii. 6 it was made out of all four of these materials. The same is true of the breast-plate (ver. 15).—Tr.].

THIRD SECTION.

Bezaleel and his Assistants Introduced to the People to Receive the Consecrated Materials for the Building.

CHAPTER XXXV. 30—XXXVI. 7.

30 AND Moses said unto the children of Israel, See, Jehovah hath called by name
31 Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in
32 all manner [kinds] of workmanship; And to devise curious works [skilful designs],
33 to work in gold, and in silver, and in brass [copper], And in the cutting of stones, to set *them* [stones for setting], and in carving of wood, to make any manner of cun-
34 ning work [to work in all kinds of skilful work]. And he hath put in his heart that he may teach, *both* he [to teach, in him], and Aholiab, the son of Ahisamach,
35 of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner [to do all kinds] of work, of the engraver, and of the cunning workman [skilful weaver], and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work [skilful designs].

CHAP. XXXVI. 1 Then wrought Bezaleel and Aholiab [And Bezaleel and Aholiab shall work], and every wise-hearted man, in whom Jehovah put [hath put] wisdom and understanding to know how to work all manner of work for [do all the work of] the

2 service of the sanctuary, according to all that Jehovah had [hath] commanded. And
Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart
Jehovah had put wisdom, *even* every one whose heart stirred him up to come unto
3 the work to do it; And they received of [from] Moses all the offering, which the
children of Israel had brought for the work of the service of the sanctuary, to make
it *withal.* And they brought yet [besides] unto him free [free-will] offerings
4 every morning. And all the wise men, that wrought all the work of the sanctuary,
5 came every man from his work which they made [were doing]; And they spake
unto Moses saying, The people bring much more [are bringing too much—more]
than enough for the service of the work, which Jehovah commanded to make [to
6 be done]. And Moses gave commandment, and they caused it to be proclaimed
throughout the camp, saying, Let neither man nor woman make any more work for
7 the offering of the sanctuary. So the people were restrained from bringing. For
the stuff they had was sufficient for all the work to make [do] it, and too much [and
there was left over].

EXEGETICAL AND CRITICAL.

Vers. 30 sqq. This is not merely a disclosure respecting the future. The skilled workmen under the master workman Bezaleel are introduced to the people as those who, in Moses' presence, are to receive the offerings which have already been presented, and to judge of the proportion of them to the need. Two principal classes of workmen are named. The חָרָשׁ [smith] includes at least three different occupations, according as the work is in metal, stone, or wood. The weavers are of three classes: the skilled workman, who inweaves figures (חֹשֵׁב); the weaver who works together the different colors (רֹקֵם); and the plain weaver (אֹרֵג).

Chap. xxxvi. 5. **And they spake unto Moses.**—On all sides there is a superfluity of building material, so that Moses has occasion to cause a proclamation to be made in the camp, asking the contributions to be suspended. A rare instance in the history of collections, though also mediæval and evangelical institutions have often attained an excess of prosperity. Knobel remarks on this point: "The Elohist has a more favorable opinion of Israel in Moses' time than the later narrator has." But his archæological knowledge ought surely to have presented him here too with examples of how a nation in great crises is lifted above its ordinary level.

FOURTH SECTION.

The Work of the Building and the Priests' Ornaments. The Elements of the Typical Sacred Structure.

CHAPTERS XXXVI. 8—XXXIX. 31.

A.—THE CURTAINS OF THE TENT AND THE COVERINGS.

VERS. 8–19.

8 AND every wise-hearted man among them that wrought the work of the tabernacle made ten [work made the tabernacle with ten] curtains *of* [curtains: *of*] fine-
twined linen, and blue, and purple, and scarlet, *with* cherubims [cherubim] of
9 cunning work [the work of the skilful weaver] made he them. The length of one
[each] curtain *was* twenty and eight cubits, and the breadth of one [each] curtain
10 four cubits; the curtains *were* all of one size [had all one measure]. And he cou-
pled the five curtains one unto another: and *the other* five curtains he coupled one
11 unto another. And he made loops of blue on the edge of one [the one] curtain
from the selvedge in the coupling [at the border in the *first* set]: likewise he made
in the uttermost side of *another* curtain, in the coupling of the second [the same
12 made he at the edge of the outmost curtain in the second set]. Fifty loops made
he in one [the one] curtain, and fifty loops made he in the edge of the curtain which
was in the coupling of the second [which was in the second set]: the loops held one
13 *curtain* to another [were opposite one to another]. And he made fifty taches
[clasps] of gold, and coupled the curtains one unto another with the taches [clasps]:
so it became one tabernacle [and the tabernacle became one].

14, 15 And he made curtains of goats' *hair* for the [a] tent over the tabernacle; eleven curtains he made them. The length of one [each] curtain *was* thirty cubits, and four cubits *was* the breadth of one [each] curtain: the eleven curtains *were* of
16 one size [had one measure]. And he coupled five curtains by themselves, and six
17 curtains by themselves. And he made fifty loops upon the uttermost edge of the curtain in the coupling [upon the edge of the outermost curtain in the *one* set], and fifty loops made he upon the edge of the curtain which coupleth the second [cur-
18 tain, the second set]. And he made fifty taches [clasps] *of* brass [copper] to couple
19 the tent together, that it might be one. And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that* [seals' skins above].

B.—THE FRAME-WORK OF THE TENT.

VERS. 20–34.

20 And he made boards [the boards] for the tabernacle *of* shittim [acacia] wood,
21 standing up. The length of a board *was* ten cubits, and the breadth of a [each]
22 board one cubit and a half. One [each] board had two tenons, equally distant one
23 from another: thus did he make for all the boards of the tabernacle. And he made boards [the boards] for the tabernacle; twenty boards for the south side southward:
24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his [its] two tenons, and two sockets under another board for his [its]
25 two tenons. And for the other side of the tabernacle *which is* toward the north
26 corner [tabernacle, the north side], he made twenty boards, And their forty sockets
27 of silver; two sockets under one board, and two sockets under another board. And
28 for the sides [rear] of the tabernacle westward he made six boards. And two boards
29 made he for the corners of the tabernacle in the two sides [the rear]. And they were coupled beneath, and coupled together at the head thereof, to one ring [double beneath, and they were together whole up to the top of it, unto the first ring]: thus
30 he did to both of them in [at] both the corners. And there were eight boards; and their sockets *were* sixteen sockets of silver [sockets of silver, sixteen sockets],
31 under every board two sockets. And he made bars of shittim [acacia] wood; five
32 for the boards of the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the
33 sides [rear] westward. And he made the middle bar to shoot through [pass along
34 at the middle of] the boards from the one end to the other. And he overlaid the boards with gold, and made their rings *of* gold *to be* [for] places for the bars, and overlaid the bars with gold.

C.—THE VEIL AND THE SCREEN.

VERS. 35–38.

35 And he made a [the] veil *of* blue, and purple, and scarlet, and fine-twined linen: *with* cherubims made he it of cunning work [cherubim, the work of a skilful weaver
36 made he it]. And he made thereunto [for it] four pillars *of* shittim [acacia] *wood,* and overlaid them with gold: their hooks *were of* gold; and he cast for them four
37 sockets of silver. And he made an hanging [a screen] for the tabernacle door [door of the tent] *of* blue, and purple, and scarlet, and fine-twined linen, of needle-
38 work [linen, embroidered work]: And the five pillars of it with their hooks: and he overlaid their chapiters [capitals] and their fillets [rods] with gold; but [and] their five sockets *were of* brass.

D.—THE ARK AND THE MERCY-SEAT,* AND THE CHERUBIM.

CHAP. XXXVII. 1–9.

1 And Bezaleel made the ark *of* shittim [acacia] wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the

* [Lange renders כַּפֹּרֶת "lid of expiation," and remarks that the term "is as difficult to translate with one word as is the name יְהוָה." Luther's rendering, *Gnadenstuhl* ("mercy-seat"), he commends as conveying substantially the right impression. But it is questionable whether one can properly combine the literal and the topical in a translation, as Lange does.—TR.]

height of it: And he overlaid it with pure gold within and without, and made a
crown [rim] of gold to [for] it round about. And he cast for it four rings of gold,
to be set by [gold, on] the four corners of it [its four feet]; even two rings upon the
one side of it, and two rings upon the other side of it. And he made staves *of* shit-
tim [acacia] wood, and overlaid them with gold. And he put the staves into the
rings by [on] the sides of the ark, to bear the ark. And he made the [a] mercy-
seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and
a half the breadth thereof. And he made two cherubims [cherubim] *of* gold, beaten
out of one piece [of beaten work] made he them, on [at] the two ends of the mercy-
seat. One cherub on the end on this side [at the one end], and another [one] che-
rub on the *other* end on that side [at the other end]: out of [of one piece with] the
mercy-seat made he the cherubims on [at] the two ends thereof. And the cheru-
bims [cherubim] spread out *their* wings on high [upwards], *and* covered [covering]
with their wings over [wings] the mercy-seat, with their faces one to [towards] ano-
ther: *even* to the mercy-seatward [towards the mercy-seat] were the faces of the che-
rubims [cherubim].

E.—THE TABLE AND ITS VESSELS.

Vers. 10–16.

And he made the table *of* shittim [acacia] wood: two cubits *was* the length thereof,
and a cubit the breadth thereof, and a cubit and a half the height thereof: And he
overlaid it with pure gold, and made thereunto a crown [for it a rim] of gold round
about. Also [And] he made thereunto [for it] a border of an [a] handbreadth
round about; and made a crown [rim] of gold for the border thereof round about.
And he cast for it four rings of gold, and put the rings upon [in] the four corners
that *were* in [on] the four feet thereof. Over against [Close by] the border were the
rings, the places for the staves to bear the table. And he made the staves *of* shit-
tim [acacia] wood, and overlaid them with gold, to bear the table. And he made
the vessels which *were* upon the table, his dishes [its plates], and his spoons [its cups],
and his [its] bowls, and his covers to cover withal [its flagons to pour out with], *of*
pure gold.

F.—THE CANDLESTICK AND THE UTENSILS BELONGING TO IT.

Vers. 17–24.

And he made the candlestick *of* pure gold: *of* beaten work made he the candle-
stick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the
same [the candlestick, its base, and its shaft: its cups, its knobs, and its flowers were
of one piece with it]: And six branches going out of the sides thereof; three
branches of the candlestick out of the one side thereof, and three branches of the
candlestick out of the other side thereof: Three bowls made after the fashion of
almonds in [Three cups made like almond-blossoms on] one branch, a knop
[knob] and a flower; and three bowls made like almonds in [almond-blossoms on]
another branch, a knop [knob] and a flower: so throughout [for] the six branches
going out of the candlestick. And in [on] the candlestick *were* four bowls [cups]
made like almonds [almond-blossoms], his knops [its knobs], and his [its] flowers:
And a knop [knob] under two branches of the same [of one piece with it], and a
knop [knob] under two branches of the same [of one piece with it], and a knop
[knob] under two branches of the same [of one piece with it], according to [for]
the six branches going [that go] out of it. Their knops [knobs] and their branches
were of the same [of one piece with it]: all of it *was* one beaten work *of* pure gold.
And he made his [its] seven lamps, and his [its] snuffers, and his [its] snuff-dishes,
of pure gold. *Of* a talent of pure gold made he it, and all the vessels thereof.

G.—THE ALTAR OF INCENSE AND ITS APPURTENANCES.

Vers. 25–29.

And he made the incense altar [altar of incense] *of* shittim [acacia] wood: the
length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two
cubits *was* the height of it; the horns thereof were of the same [of one piece with
it]. And he overlaid it with pure gold, *both* [gold,] the top of it, and the sides

thereof round about, and the horns of it: also he made unto [for] it a crown [rim]
27 of gold round about. And he made two rings of gold for it under the crown [rim]
thereof, by the two corners [on the two flanks] of it, upon the two sides thereof, to
28 be [for] places for the staves to bear it withal. And he made the staves *of* shittim
29 [acacia] wood, and overlaid them with gold. And he made the holy anointing oil,
and the pure incense of sweet spices, according to the work of the apothecary [spices,
the work of the perfumer].

H.—THE ALTAR OF BURNT-OFFERING WITH ITS UTENSILS, AND THE LAVER.

CHAP. XXXVIII. 1–8.

1 And he made the altar of burnt-offering *of* shittim [acacia] wood: five cubits *was*
the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three
2 cubits the height thereof. And he made the horns thereof on the four corners of
it; the horns thereof were of the same [of one piece with it]: and he overlaid it with
3 brass [copper]. And he made all the vessels of the altar, the pots, and the shovels,
and the basins, *and* the fleshhooks, and the fire-pans: all the vessels thereof made
4 he *of* brass [copper]. And he made for the altar a brazen grate of network [a
grating of network of copper] under the compass [ledge] thereof beneath unto the
5 midst of it [reaching to the middle of it]. And he cast four rings for the four ends
[corners] of the grate of brass [copper grating], *to be* [for] places for the staves.
6 And he made the staves *of* shittim [acacia] wood, and overlaid them with brass
7 [copper]. And he put the staves into the rings on the sides of the altar, to bear it
8 withal; he made the altar [made it] hollow with boards. And he made the laver
of brass [copper], and the foot [base] of it *of* brass [copper], of the looking-glasses
of *the women* assembling, which assembled [the serving women, who served] *at* the
door of the tabernacle of the congregation [tent of meeting].

I.—THE COURT.

Vers. 9–20.

9 And he made the court: on [for] the south side southward the hangings of the
10 court *were of* fine-twined linen, an [a] hundred cubits: Their pillars *were* twenty,
and their brazen [copper] sockets twenty; the hooks of the pillars and their fillets
11 [rods] *were of* silver. And for the north side *the hangings were* an [side a] hundred
cubits, their pillars *were* twenty, and their sockets of brass [copper] twenty; the
12 hooks of the pillars and their fillets [rods] *of* silver. And for the west side *were*
hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the
13 pillars and their fillets [rods] *of* silver. And for the east side eastward fifty cubits.
14 The hangings for the one side *of the gate were* fifteen cubits; their pillars three, and
15 their sockets three. And for the other side of the court gate, on this hand and
that hand [So for the other side; on this hand, and on that hand, by the gate of
the court], *were* hangings of fifteen cubits; their pillars three, and their sockets
16 three. All the hangings of the court round about *were* of fine-twined linen.
17 And the sockets for the pillars *were of* brass [copper]; the hooks of the pillars and
their fillets [rods] *of* silver; and the overlaying of their chapiters [capitals] *of* silver;
18 and all the pillars of the court *were* filleted with [joined with rods of] silver. And
the hanging [screen] for the gate of the court *was* needlework [embroidered work],
of blue, and purple, and scarlet, and fine-twined linen: and twenty cubits *was* the
length, and the height in the breadth *was* five cubits, answerable [corresponding]
19 to the hangings of the court. And their pillars *were* four, and their sockets *of* brass
[copper] four; their hooks *of* silver, and the overlaying of their chapiters [capitals]
20 and their fillets [rods] *of* silver. And all the pins of the tabernacle, and of the
court round about, *were of* brass [copper].

J.—AMOUNT OF THE METAL USED.

Vers. 21–31.

21 This is the sum of [These are the amounts for] the tabernacle, *even* the tabernacle
of [of the] testimony, as it was [they were] counted, according to the commandment
of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the

22 priest. And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made
23 all that Jehovah commanded Moses. And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman [a skilful weaver], and an embroiderer in blue, and in purple, and in scarlet, and fine linen.
24 All the gold that was occupied [used] for the work in all the work of the holy *place* [sanctuary], even the gold of the offering, was twenty and nine talents, and
25 seven hundred and thirty shekels, after the shekel of the sanctuary. And the silver of them that were numbered of the congregation *was* an [a] hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the
26 sanctuary: A bekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be [passed over to them that were] numbered, from twenty years old and upward, for six hundred thousand and three thousand
27 and five hundred and fifty *men*. And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the veil; an [a] hundred sockets of
28 [for] the hundred talents, a talent for a socket. And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapi-
29 ters [capitals], and filleted them [joined them with rods]. And the brass [copper] of the offering *was* seventy talents, and two thousand and four hundred shekels.
30 And therewith he made the sockets to [for] the door of the tabernacle of the congregation [tent of meeting], and the brazen [copper] altar, and the brazen grate
31 [copper grating] for it, and all the vessels of the altar, And the sockets of the court round about, and the sockets of the court gate [gate of the court], and all the pins of the tabernacle, and all the pins of the court round about.

K.—PREPARATION OF THE PRIESTS' VESTMENT.

CHAP. XXXIX. 1–31.

1 AND of the blue, an purple, and scarlet, they made cloths [garments] of service, to do service [for ministering] in the holy *place* and made the holy garments for Aaron; as Jehovah commanded Moses.

1. *The Ephod.*

2 And he made the ephod *of* gold, blue, and purple, and scarlet, and fine-twined
3 linen. And they did beat the gold into thin plates, and cut *it into* wires [threads], to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen,
4 *with* cunning work [linen, the work of the skilful weaver]. They made shoulder-pieces for it, to couple *it* together [joined together]: by [at] the two edges was it
5 coupled [joined] together. And the curious girdle of his ephod [the embroidered belt for girding it], that *was* upon it, *was* of the same [of one piece with it], according to the work [like the work] thereof; *of* gold, blue, and purple, and scarlet, and
6 fine-twined linen; as Jehovah commanded Moses. And they wrought onyx stones inclosed in ouches [settings] of gold, graven as signets are graven [graven with the
7 engravings of a signet], with the names of the children of Israel. And he put them on the shoulders [shoulder-pieces] of the ephod, *that they should be* stones for a memorial to [ephod, as memorial stones for] the children of Israel; as Jehovah commanded Moses.

2. *The Breast-plate.*

8 And he made the breast-plate *of* cunning work [with the work of the skilful weaver], like the work of the ephod; *of* gold, blue, and purple, and scarlet, and
9 fine-twined linen. It was four-square; they made the breast-plate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.
10 And they set in it four rows of stones: *the first* row *was* a sardius, a topaz, and a carbuncle: this *was* the first row: [stones: a row of sardius, topaz,
11 and emerald was the first row]. And the second row, an emerald [a car-
12 buncle], a sapphire, and a diamond. And the third row, a ligure, an agate,
13 and an amethyst. And the fourth row, a beryl [chrysolite], an onyx, and a jasper:
14 *they were* inclosed in ouches [settings] of gold in their inclosings. And the stones *were* according to the names of the children of Israel, twelve, according to

their names, *like* the engravings of a signet, every one with his name, according to
15 [for] the twelve tribes. And they made upon the breast-plate chains at the ends
16 [chains like cords] *of* wreathen work *of* pure gold. And they made two ouches
[settings] *of* gold, and two gold rings [rings of gold]; and put the two rings in [on]
17 the two ends of the breast-plate. And they put the two wreathen chains of gold
18 in [on] the two rings on [at] the ends of the breast-plate. And the two ends of
the two wreathen chains they fastened in [put on] the two ouches [settings], and
19 put them on the shoulder-pieces of the ephod, before it [on the front of it]. And
they made two rings of gold, and put *them* on the two ends of the breast-plate, upon
20 the border of it, which *was* on [toward] the side of the ephod inward. And they
made two *other* [two] golden rings, and put them on the two sides [shoulder-pieces]
of the ephod underneath, toward [on] the forepart of it, over against [close by] the
other [the] coupling thereof, above the curious girdle [embroidered belt] of the
21 ephod. And they did bind the breast-plate by his [its] rings unto the rings of the
ephod with a lace [cord] of blue, that it might be above the curious girdle of [em-
broidered belt] the ephod, and that the breast-plate might not be loosed from the
ephod; as Jehovah commanded Moses.

3. *The Robe.*

22, 23 And he made the robe of the ephod *of* woven work, all of blue. And *there*
was an hole in the midst of the robe, [And the opening of the robe in the middle
of it was] as the hole of an habergeon [like the opening of a coat of mail], *with* a
band [binding] round about the hole [opening], that it should not rend [might not
24 be rent]. And they made upon the hems [skirts] of the robe pomegranates *of* blue,
25 and purple, and scarlet, *and* twined *linen* [scarlet, twined]. And they made bells
of pure gold, and put the bells between the pomegranates upon the hem [skirts]
26 of the robe, round about between the pomegranates; A bell and a pomegranate, a
bell and a pomegranate, round about the hem of the robe [upon the skirts of the
robe round about], to minister *in;* as Jehovah commanded Moses.

4. *The Coat, Breeches, and Girdle.*

27 And they made coats [the coats] *of* fine linen *of* woven work for Aaron and for
28 his sons, And a mitre [the turban] *of* fine linen, and goodly bonnets [the goodly
29 caps] *of* fine linen, and linen [the linen] breeches *of* fine-twined linen, And a [the]
girdle *of* fine-twined linen, and blue, and purple, and scarlet, *of* needle work [scar-
let, embroidered work]; as Jehovah commanded Moses.

5. *The Plate of Gold.*

30 And they made the plate of the holy crown *of* pure gold, and wrote upon it a
31 writing, *like to* the engravings of a signet, HOLINESS TO JEHOVAH. And
they tied unto it a lace [cord] of blue, to fasten *it* on high upon the mitre [turban];
as Jehovah commanded Moses.

EXEGETICAL AND CRITICAL.

a. The Curtains of the Tent and their Coverings. Chap. xxxvi. 8–19. *Vid.* chap. xxvi. 1–14. Jacobi, in his pamphlet, *Die Lehre der Irvingiten* (Berlin, 1853), p. 52 sqq., has told how the Irvingites interpret, in a fantastic, allegorical way, the curtains of the tabernacle as pointing to their offices; and, in general, their arbitrary trifling with Old Testament symbols. In a similar way they deal with the Apocalypse. *Vid.* Stockmeyer, *Kurze Nachricht über den Irvingismus*, p. 13. Keil observes that the verbs עָשָׂה in ver. 8, וַיַּחְבֹּר in ver. 10, and וַיַּעַשׂ in ver. 11, *etc.*, are in the third Pers. Sing. with an indefinite subject. But this is not borne out by ver. 8, where עשׂה first stands in the plural. It is more likely that the whole work is called Bezaleel's.

b. The Frame-work of the Tent, vers. 20–34; *vid.* xxvi. 15–30.

c. The Veil and the Screen, vers. 35–38; *vid.* xxvi. 31–37. Ver. 38. Not the whole of the pillars of the screen was overlaid with gold, but only the tips, and the rods running across the upper ends. The other pillars of the court only had their tips and cross-rods overlaid with silver.

d. The Ark, the Mercy-seat, the Cherubim, xxxvii. 1–9; *vid.* xxv. 10–22. It is called the master-workman Bezaleel's own work.

e. The Table of Shew-bread and its Vessels, vers. 10–16; *vid.* xxv. 23–30. In the direction the dishes are called קְעָרֹת, כַּפֹּת, קְשׂוֹת, and מְנַקִּיֹּת; the same here, except that the order of the last two is inverted.

f. The Candlestick and the Utensils belonging to it, vers. 17–24; *vid.* xxv. 31–40.

g. The Altar of Incense with its Appurtenances, vers. 25–29; *vid.* xxx. 1–10. The Anointing Oil and the Incense, xxx. 22–28.

h. The Altar of Burnt-offering, with its Implements, and the Laver, xxxviii. 1–8. On the Altar *vid.* xxvii. 1–8. On the Laver *vid.* xxx. 17–21. Knobel's notion about ver. 8 is very strange [*vid.* above, p. 127]. He thinks that on the base there were fashioned figures of the women who, as Levite women, came into the court to wash and furbish. [But Knobel does not represent the figures as on the *base.*]

i. The Court, vers. 9–20: *vid.* xxvii. 9–19.

j. Summation of the Metal used, vers. 21–31. "The estimations" (ver. 21). Keil, "The enumerated things." The duty of counting the amount was committed to the Levites under the direction of Aaron's son, Ithamar.

Ver. 24. The Gold. Thenius and Keil reckon it at 87,730 shekels, or 877,300 *Thaler*,—a gold shekel being estimated as = 10 Thaler [= 7 Dollars and 20 cents. Poole, in Smith's *Bible Dictionary*, makes it a little more.—Tr.]

Vers. 25–28. The Silver. "Of the silver there is reckoned only the amount of the atonement money collected from those who were numbered, a half-shekel to every male, the voluntary gifts of silver not being mentioned" (Keil). It is not to be supposed that amidst the voluntary contributions of gold, copper, *etc.*, a legally imposed tax would be specified. But it may well be conjectured that the standard, afterwards fixed for the tax for the sanctuary, served as a guide in the voluntary contributions, as has been already remarked [p. 126]. On the abundance of gold and silver among the ancient Orientals, as showing the possibility of the actual correctness of these accounts in opposition to modern doubts, *vid.* Keil, page 251; Knobel, page 333.

k. Chap. xxxix. 1–31. "The preparation of the priestly garments, to the description of which a transition is formed by a statement of the materials for them and of the design of them. The ephod, vers. 2–7, corresponds to xxviii. 6–12; the breast-plate, vers. 8–21, to xxviii. 15–29—the Urim and Thummim, which needed no special preparation, being passed over. The robe, vers. 22–26, answers to xxviii. 31–34; the coats, head-pieces, breeches, and girdles for Aaron and his sons, vers. 27–29 to xxviii. 39, 40 and 42. The head-covering of the common priests in xxviii. 40 (מִגְבָּעוֹת) is here (ver. 28) called פַּאֲרֵי הַמִּגְבָּעֹת "ornamental caps" (Keil). *Vid.* Knobel for archæological notes, p. 334.

FIFTH SECTION.

The Religious Presentation of all the Component Parts of the Sanctuary, and Moses' Blessing.

Chapter XXXIX. 32–43.

32 Thus was all the work of the tabernacle of the tent of the congregation [tent of meeting] finished: and the children of Israel did according to all that Jehovah commanded
33 Moses, so did they. And they brought the tabernacle unto Moses, the tent, and all his [its] furniture, his taches [its clasps], his [its] boards, his [its] bars, and his
34 [its] pillars, and his [its] sockets, And the covering of rams' skins dyed red, and the
35 covering of badgers' [seals'] skins, and the veil of the covering [screen], The ark of
36 the testimony, and the staves thereof, and the mercy-seat, The table, *and* all the
37 vessels thereof, and the shew-bread, The pure candlestick, *with* the lamps thereof, *even with* the [thereof, the] lamps to be set in order, and all the vessels [utensils]
38 thereof, and the oil for light [the light], And the golden altar, and the anointing oil, and the sweet incense, and the hanging [screen] for the tabernacle-door [door
39 of the tent of meeting], The brazen [copper] altar, and his grate of brass [its copper grating], his [its] staves, and all his [its] vessels, the laver and his foot [its
40 base], The hangings of the court, his [its] pillars, and his [its] sockets, and the hanging [screen] for the court-gate, his [its] cords, and his [its] pins, and all the vessels [furniture] of the service of the tabernacle, for the tent of the congregation
41 [of meeting], The cloths [garments] of service to do service [for ministering] in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments,
42 to minister in the priest's office [to minister in as priests]. According to all that Jehovah commanded Moses, so the children of Israel made [did] all the work.

43 And Moses did look upon [saw] all the work, and, behold, they had done it as Jehovah had commanded, even [commanded,] so had they done it: and Moses blessed them.

EXEGETICAL AND CRITICAL.

Besides the minute enumeration of the several parts of the tabernacle, is especially noticeable the repeated observation that they had done everything according to Jehovah's commandment, vers. 32 and 43. The enthusiasm and the joy in making offerings was at the same time a punctilious obedience to the law—an obedience which, being rendered primarily to Moses, shows that the new order of things, or the Old covenant, is again established.

Vers. 33, 34. "By הָאֹהֶל are meant the two tent-cloths composed of curtains, the purple one and the one made of goats' hair, which made the tabernacle (מִשְׁכָּן) a tent (אֹהֶל). It thence follows beyond a doubt that the variegated curtains formed the inner walls of the tabernacle, or covered the boards on the inside (? how then could they be stretched?). On the other hand, the goats' hair curtains formed the outer covering" (Keil). The colored curtains formed the inside even if they were stretched over the boards.

Ver. 43. "The readiness with which the people had brought in abundance the requisite gifts for this work, and the zeal with which they had accomplished the work in half a year or less (*vid.* xl. 17), were delightful signs of Israel's willingness to serve the Lord; and for this the blessing of God could not fail to be given" (Keil).

SIXTH SECTION.

The Erection of the Tabernacle and its Dedication as the Place of the Revelation of the Glory of Jehovah. (Analogies: Abraham's Grove at Mamre; Jacob's Bethel; Solomon's Temple; Zerubbabel's Temple; Temple Dedication of Judas Maccabeus; Christ in the Temple.)

CHAPTER XL. 1–38.

A.—THE COMMAND.

VERS. 1–15.

1, 2 AND Jehovah spake unto Moses, saying, On the first day of the first month
3 shalt thou set up the tabernacle of the tent of the congregation [of meeting]. And
thou shalt put therein the ark of the testimony, and cover the ark with the veil.
4 And thou shalt bring in the table, and set in order the things that are to be set in
order upon it [set it in order]; and thou shalt bring in the candlestick, and light
5 [set up] the lamps thereof. And thou shalt set the altar of gold for the incense
[golden altar of incense] before the ark of the testimony, and put [set up] the
6 hanging [screen] of the door to [of] the tabernacle. And thou shalt set the altar
of the [of] burnt-offering before the door of the tabernacle of the tent of the con-
7 gregation [of meeting]. And thou shalt set the laver between the tent of the con-
8 gregation [of meeting] and the altar, and shalt put water therein. And thou shalt
set up the court round about, and hang up the hanging at the court-gate [put up
9 the screen of the gate of the court]. And thou shalt take the anointing oil, and
anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the ves-
10 sels furniture] thereof: and it shall be holy. And thou shalt anoint the altar of the [of]
burnt-offering, and all his vessels [its utensils], and sanctify the altar: and it shall
11 be an altar most holy [and the altar shall be most holy]. And thou shalt anoint
12 the laver and his foot [its base], and sanctify it. And thou shalt bring Aaron and
his sons unto the door of the tabernacle of the congregation [tent of meeting], and
13 wash them with water. And thou shalt put upon Aaron the holy garments, and
[garments; and thou shalt] anoint him, and sanctify him: that [him, that] he may
14 minister unto me in the priest's office [be priest unto me]. And thou shalt bring

15 his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office [be priests unto me]: for [and] their anointing shall surely be [shall be to them for] an everlasting priesthood throughout their generations.

B.—THE ERECTION OF THE BUILDING (NOT THE CONSECRATION OF IT).

Vers. 16–33.

16 Thus did Moses: according to all that Jehovah commanded him, so did he.
17 And it came to pass in the first month in the second year, on the first *day* of the
18 month, *that* the tabernacle was reared [set] up. And Moses reared [set] up the tabernacle, and fastened his [its] sockets, and set up the boards thereof, and put
19 in the bars thereof, and reared [set] up his [its] pillars. And he spread abroad [spread] the tent over the tabernacle, and put the covering of the tent above upon
20 it; as Jehovah commanded Moses. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark:
21 And he brought the ark into the tabernacle, and set up the veil of the covering, and covered [screened] the ark of the testimony; as Jehovah commanded Moses.
22 And he put the table in the tent of the congregation [of meeting], upon the side of
23 the tabernacle northward, without the veil. And he set the bread in order upon it
24 before Jehovah; as Jehovah had commanded Moses. And he put the candlestick in the tent of the congregation [of meeting], over against the table, on the side of the
25 tabernacle southward. And he lighted [set up] the lamps before Jehovah; as
26 Jehovah commanded Moses. And he put the golden altar in the tent of the con-
27 gregation [of meeting] before the veil: And he burnt sweet incense thereon; as
28 Jehovah commanded Moses. And he set up the hanging *at* [put up the screen of]
29 the door of the tabernacle. And he put the altar of burnt-offering *by* the door of the tabernacle of the tent of the congregation [of meeting], and offered upon it the burnt-offering, and the meat-offering [meal-offering]; as Jehovah commanded
30 Moses. And he set the laver between the tent of the congregation [of meeting]
31 and the altar, and put water there, to wash *withal*. And Moses and Aaron and
32 his sons washed their hands and their feet thereat [therefrom]: When they went into the tent of the congregation [of meeting], and when they came near unto the
33 altar, they washed; as Jehovah commanded Moses. And he reared [set] up the court round about the tabernacle and the altar, and set up the hanging [screen] of the court-gate. So Moses finished the work.

C.—THE DIVINE DEDICATION OF THE TABERNACLE ANTERIOR TO THE HUMAN DEDICATION.

Vers. 34–38.

34 Then a [the] cloud covered the tent of the congregation [of meeting], and the
35 glory of Jehovah filled the tabernacle. And Moses was not able to enter into the tent of the congregation [of meeting], because the cloud abode thereon, and the
36 glory of Jehovah filled the tabernacle. And when the cloud was taken up from
37 over the tabernacle, the children of Israel went onward in all their journeys: But if [whenever] the cloud were [was] not taken up, then they journeyed not till the
38 day that it was taken up. For the cloud of Jehovah *was* upon the tabernacle by day, and fire was on [in] it by night, in the sight of all the house of Israel, throughout all their journeys.

EXEGETICAL AND CRITICAL.

a. The Command to Erect the Building.

Chap. xl. 1–15.

Ver. 1. Though Moses knows that the tabernacle is to be erected, yet he must receive Jehovah's command in reference to the time and order of the arrangement of the parts. As to the time, the first day of the first month, Nisan (of the second year of the exodus) is selected, as if in order that it might be ready for the first Passover festival in the middle of Nisan.

Ver. 3. **The ark of the testimony** is the real soul of the sanctuary. It represents the presence of Jehovah. Next to it the veil is the most important, since it expresses the unap-

proachableness of Jehovah, and protects the ark from profanation, but still more protects from the sentence of destruction those who approach without authority.

Ver. 4. Next comes the table. With the table Jehovah comes, in a limited degree, out of the Holy of holies into the holy place. By this symbolic communion with the priests He discloses to the people the hope of fellowship with Him, the fellowship of His Spirit, of His blessings. Then the lamps are lighted as if for a feast; for enlightenment is dependent on the communion of the heart with God.

Ver. 5. As Jehovah comes, with the table, in a sense into the holy place, so the priesthood of Israel on its part comes in a sense into the Holy of holies with the altar of incense which symbolizes prayer. These holy things, too, which denote and illustrate communion with Jehovah, must be screened by the curtain of the holy place.

Ver. 6. As the altar of incense bears a relation to the door of the Holy of holies, so the altar of burnt-offering to the door of the holy place. The laver stands nearer the holy place than the altar does, because it is for the priests, and contains, in the water, the means of purification for the sacrificial service—in which circumstance is disclosed an adumbration of the N. T. baptism, which separates animal offerings from the temple.

Ver. 8. The court also has its screen, for the court, too, is an enclosed vestibule of the holy place, as contrasted with the profane heathen world and defiled Israelites, or even such as approach with empty hands.

Ver. 9. The anointing of the dwelling and all of its individual parts expresses the truth, that all the worship in this house depends on the life of the spirit—is from the spirit and for the spirit. But in what sense is the altar of burnt-offering, standing as it does in the court, most holy, [literally, "holy of holies"]? Because the offering of sacrifice, and the self-surrender which consists in trustful obedience, and which underlies the offering, are the fundamental condition of the genuineness of the whole ritual worship. According to Keil, the phrase designates the fact that the altar is not to be approached by the people who offer sacrifices.*

Ver. 15. Aaron's sons also are anointed together with him, because they represent the hereditary perpetuity of the priesthood. Keil holds that the consecration of the priests was not contemporaneous with the erection of the tabernacle, but took place later. But here too only the command is first given, and then the erection of the tabernacle precedes its execution. Knobel says: The statement [of ver. 16] anticipates Lev. viii. If we distinguish between command and execution, the anticipation is only seeming, or at least only grows out of the summariness of the narrative.

b. The Erection of the Building. Vers. 16–33.

Ver. 17. **And it came to pass.**—"Inasmuch as from the arrival of the Israelites at Sinai in the third month after the exodus (xix. 1) until the first day of the second year, when the work was delivered to Moses complete, not quite nine months elapsed, all the work of the building was done in less than half a year" (Keil).*

Ver. 19. **He spread the tent over the tabernacle.**—By the "tent" here Keil correctly understands the two principal coverings; by the "covering," the two outer coverings.

Ver. 20. **The testimony.**—The tables of the law, as records which were to bear perpetual witness to the divine will orally revealed to the people. Knobel refers it to the whole revelation so far as then existent—which Keil rightly disputes.

Ver. 23. On the arrangement of the twelve loaves in two rows, *vid.* Lev. xxiv. 6.

Ver. 30. **Between the tent of meeting and the altar.**—"Probably more to one side, so that the priests did not need to go around the altar" (Keil.).

The offering of sacrifice, ver. 20, and the burning of incense, ver. 27, are to be regarded as extraordinary acts of Moses, the founder of the system of worship, and not belonging to the ordinary worship of the people, which presupposed the anointing of the sanctuary, and which began with a sin-offering, whereas here only burnt-offerings and meal-offerings are spoken of.

Ver. 33. The court was not only a court; it enclosed the tabernacle. According to Josephus (*Antiq.* III. 6, 3) the tabernacle stood in the middle of the court.

c. The Divine Dedication of the Building Anterior to the Human Dedication.

Vers. 34–38.

Ver. 34. If anything is fitted to exhibit the Levitical ritual as a transitory one, as an educational institution designed for the training of the people up to the time of their maturity, it is the fact that the completed tabernacle forms the conclusion of Exodus, not the beginning of Leviticus; that Moses offered sacrifices and burned incense in it before Aaron the priest did; but especially that Jehovah Himself consecrated the sanctuary by His manifestation of Himself in the sacred cloud before it was consecrated by the priesthood. In the Middle Ages it was a saying that a church was consecrated by angels in the night before it was going to be consecrated by priests. Perhaps the saying was a reminiscence of the mystery here recorded. For Jehovah's manifestation of Himself is something very mysterious, a holy token, viewed only by the eyes of faith. Above the tabernacle the cloud appears, and covers it, in order to remove the glory of Jehovah, which fills the dwelling, from the view of all, even of Moses. It is not said that this condition became a permanent one; on the contrary, the tabernacle soon afterwards became accessible, except as regards the regulations concerning the Holy of holies. But up to that time it was unapproach-

* [*I. e.*, as being, on account of its position, more exposed to the contact of laymen than the other sac ed objects, which were where no layman was allowed to come at all.—Tr.]

* [This is made out by deducting from the nine months the eighty days (xxiv. 18; xxxiv. 28) spent by Moses on the mountain, the time spent in preparation for the giving of the law, and in the ratification of the covenant (xix. 1—xxiv. 11), and the interval between Moses' first and his second stay on the mountain (xxxii. and xxxiii.).—Tr.]

able, locked up, as it were, and had to be unlocked by sacerdotal expiations according to the Levitical rites.

At the close is given a general statement concerning the future of the tabernacle, which, however, also discloses the design of it. "The Future verbs designate the action as a repeated and perpetual one" (Knobel). It was designed as a divine token for the people on their march. When the cloud rose up from the tabernacle, this was the signal for starting—an expressive signal; for the divine token then visibly separated itself from the sacerdotal dwelling; Jehovah seemed to abandon it, as He in truth in the strictest sense did leave the temple in the Jewish war. It was the signal for the people to break camp and move onward. But the cloud only showed the way, in order, at a new stopping-place, to rest down again on the tabernacle, and thus to order a halt. Thus the book closes with the profoundest thought concerning the history of the kingdom of God, expressed in a symbolic form and so graphically as to be apprehensible by a child. The pillar of cloud above the tabernacle by day; the fiery brightness in it by night—before the eyes of all Israel;—thus was made sensible to the people that presence of their covenant-God which accompanied them in all their journeyings. Comp. the consecration of the temple, 1 Kings viii. and Ezek. xliii. 4; Num. ix. 15.

DOCTRINAL AND HOMILETIC APPENDIX.

FIRST DIVISION: DOCTRINAL AND ETHICAL REFLECTIONS.

PRELIMINARY REMARKS.

The division of the Bible of which we are treating, the *Thorah* (law) in the narrow sense, was in former times used much more as a source of doctrinal and ethical rules and of homiletical observations than now-a-days. The causes of this changed attitude of theology and the Church to the Law lie in the change of views on Old Testament Judaism and the Old Testament itself, on inspiration, on hermeneutics, and on the wants of the Christian Church.

The disregard of the Old Testament scheme of revelation, which prevailed almost universally among the Gnostics, drove the Church in the other direction, to an over-estimation of the stage of religious development exhibited in the Old Testament, so that it was almost put on an equality, and in many ways was confounded, with the New Testament. The common warfare which heathen and Jewish Christians had to wage against heathenism tended very early to beget Judaizing forms of Christianity in theology, forms of worship, and polity. To this opposition between the Jewish and the heathen was added the opposition between the divine and the human, which through the unconscious influence of heathen conceptions so emphasized the divine side as to lead to a one-sided theory of inspiration, which caused the Old Testament to appear as substantially one with the New rather than as contrasted with it. But the difficulties which thus arose were bridged over by the allegorical style of interpretation. This was done in two ways: In the form of a philosophical allegorizing of the heathen myths, it mediated between the ancient superstitious heathenism and the later skeptical heathenism; in the form of the Alexandrian allegorizing of Jewish history, it mediated between the Old Testament and the Hellenic literature and style of thought. Thus then Christian theology also was led to make a bridge, by allegorical means, between the Old and the New Testament. By this means the Old Testament, already in great part Christianized, was made wholly Christian, the children of the two Testaments in a sense exchanging forms. For just as far as the Jews were pushed forwards and made Christians, the Christians were pushed backwards and made a sort of Jews.

On account of the manifold confusion of ideas which thus arises, let it be here remarked that, by the allegorizing method of interpretation, we do not mean the thorough explanation of passages really intended to be allegorical, but the style of exposition which perverts the historical and didactic meaning of the Scriptures into what is claimed to be a higher and more spiritual one by sporting with analogies.

In consequence of this Judaizing theology the Old Testament, and particularly the three books of the law, became a deep fountain of Christian and religious reflections, especially an inexhaustible mine for Christian mysticism and theosophy.

Following, however, the extreme legal tendency, which transformed Christian ministers into Levites, bishops into descendants of Aaron, the Christian churches into laymen, the eucharist into a sin-offering, churches into temples,

and which was destroyed only in its central features by the theology of the Reformation, came the great reaction of the critical school, which passed over more and more into the extreme of rationalism.

Now, therefore, the Old Testament, and with it the Old Testament religion itself, was more and more degraded and caricatured by many monstrous disfigurements bearing witness to arrogant ignorance. In connection with this there grew out of the single product of Old Testament inspiration a meagre mesh of human legends, fictions, historic reminiscences and errors, with the destruction of which the youthful criticism carried on its child's play. But the science of hermeneutics rejected, together with the allegorizing theory, more and more decidedly also the symbolism and typology which were veiled in it; and while it rightly laid down the law of grammatico-historical interpretation of the Scriptures, it yet at once, and more and more, fell into the mistake of taking the letter according to the narrowest literal sense, and the historical matter as only an unessential modification of earlier beginnings of history. For this new theology there were no new spirits, no new things, no new words.

Side by side with this theological revolution there has, to be sure, maintained itself the working of the old allegorizing spirit—sometimes carried even to the pitch of absurdity. What, *e. g.* have not the Irvingites been able to make out of the skins which covered the tabernacle!

But a new epoch has dawned in theology and the Church, and is gradually taking shape in a more successful attempt correctly to estimate the Old Testament. The general statement of the correct relation between the Old and the New Testament may be made in a few words: Oneness of substance, contrast in the form of development as regards both the records and the facts of revelation underlying them.

Yet as, in this view, the Old Testament is Christianity in the germ, so thus far the correct theology and exegesis of the Old Testament are in a germinant condition—a condition subject to many oscillations connected with defective distinctions.

In the first place, not distinction enough is made between the Judaism of the Jewish people, as the vehicles of the Old Testament revelation, and the sacred history of the revelation itself. So the French Encyclopedists identified *Christendom* and *Christianity*, especially Roman Catholic Christendom.

Again, not distinction enough is made between the symbolic forms of the Old Testament and the mythical forms of the heathen world (*vid.* Comm. on Genesis, p. 23 sqq.).

This is connected with the fact that, on the other hand, still less distinction is made between the Hebrew (theocratic) and the Hellenistic (classic) mode of conception and description. According to the latter, history is a presentation of facts in their outward relation of cause and effect for the gratification of a love of knowledge; poetry is its own object, and ministers to the enjoyment of the beautiful; and didactics ministers to scholastic knowledge; whereas theocratic history presents historic facts in the light of eternal ideas, and hence in symbolic significance; theocratic poetry allows art to be merged in the service of holiness; and didactics does not deal with abstract formulas, but with concrete conceptions, because it aims not at developing a school, but at building up a church.

Very imperfect also is frequently the distinction made between the prophecy of events or of types and the prophecy of ideas or of words. That these two forms depend on one another; that without the actual reference of Israelitish history to the future of the work of salvation, therefore without the line of prophetic formations or types unknown to man, but well known to the Spirit of God, there could also be no conscious ideal or verbal prophecies; and that, conversely, the forward movement of the actual mental life of the people in typical persons, experiences, institutions and emotions, is conditioned on ideal guides, *i. e.* on verbal prophecies;—this fact is founded on the indissoluble interaction between an ideal and a life. According to a young man's ideals, his life's aim is shaped; and his ideals, rising up out of his life's aims and attainments, assume a form more and more distinct and pure. Most of all do men misunderstand those forms in which the verbal prophecy is still inclosed like a bursting bud, in the integument of typical significance. *E. g.* that mankind, in his hostility to the serpent, shall bruise its head, is a verbal prophecy; but the expression respecting the woman's seed is in a high degree typical. So the passage about the son of the virgin in Isa. vii. must be divided into elements of verbal prediction and those of typical meaning. But in general there is connected with every blossom of verbal prophecy a leaf of typical foliage, as also, on the other hand, over all typical representations there floats a meaning full of prophetic presentiment.—The theology of the present time, however, would suffer a complete relapse, should that confusion become stationary which often appears with regard to the distinction between the different periods of development in the Old Testament, particularly between the patriarchal and the Mosaic periods. Especially, when the whole patriarchal period is consigned to a vague tradition, and the Israelitish religion is made to begin with Mosaism, there is an end of a thorough understanding not only of the Old Testament, but of all the Bible, and in fact of the whole kingdom of God. Without the foundation laid in Abraham's faith in the promises, Mosaism also, according to Rom. iv. and Gal. iii., is entirely unintelligible, as also the legality of the Middle Ages is made into a gloomy caricature, unless it is conceived as a process of training for the people, based on the apostolic and ancient Catholic Church. The consequence of this one-sidedness is seen in the fact that the normal progress of Mosaism towards Messianic prophecy cannot be appreciated, but is misinterpreted, just as the Reformation of the Middle Ages is denounced as a revolution.

But if the periods of Old Testament revelation are correctly appreciated, then one will be able to determine more accurately the difference between the canonical and the apocryphal periods of the Old Testament, according to their characteristic features. The one characteristic feature of the apocryphal literature is the national ele-

ment which abandons the theocratic classicalness or canonicity; a form such as in its way appeared in the Græco-Roman literature, and in modern literature threatens to appear everywhere. In the period of the Hebrew popular literature, Judaism and Alexandrianism fall apart; and inwardly faith is blended with fanaticism, superstition, and skepticism, while outwardly the Messianic anticipations retreat behind the contrasted elements of Alexandrian spiritualism and Jewish literalism.

A right estimate of the Old Testament periods will also disclose the great significance of the difference between the epochs and the periods of the time of revelation, and much that is incomprehensible will become more nearly intelligible, *e. g.* the great difference between the epochs abounding in miracles and the periods in which there were none—a difference the reflex of which is still perceptible in the contrast between that half of the age of the church which was characterized by festivals and that which was without them.

The theology of the present will therefore still have considerable obstacles to overcome. But it cannot possibly return to the mediæval and early Protestant style of dealing with the Old Testament, and must none the less leave behind the rationalistic relapses of negative criticism and of pseudo-historical exegesis. It will set forth the divine and miraculous revelations as they gradually made their appearance, according to the degrees of the human development on which they rested, in the fulness and beauty of their successive factors.

So then in the service of a new method of interpreting the Mosaic law, a method which may be briefly termed the Christological, as being the due appreciation of divine truth in a human coloring and form, the old shafts of this rich mine, in various ways filled with obstructions, will be re-opened; and instead of the merely glistering half metals of exegetical disquisitions there will be found for Christian instruction and edification a yield of the richest metals.

A. GENERAL REMARKS ON THE DOCTRINES OF THE LAW.

As to the law of Moses as a whole, we cannot go back to the old position, that it still serves as a moral law in its entirety, *i. e.*, entirely in this its outward form, especially the law of the Sabbath, and many also of the civil laws, *e. g.*, the law of tithes, and of capital punishment for the blasphemer; but the New Testament truth, that the law is done away by the law for the Christian (Gal. ii.), must not be so interpreted as to imply that the Mosaic law is wholly abrogated. It will rather be seen that it has been freed by Christ, as to its spiritual elements, from the limitations and forms of the Jewish economy, that it in this very way has become a type designed to represent and illustrate the fundamental principle of Christianity in its details (*vid.* Matt. vi.; Rom. iii. 31).

In like manner the Jewish people are no more to be regarded as, abstractly considered, the people of God overtopping all the other nations, as even yet in the New Testament period they are sometimes looked on as a nation of priests which has lost its privileges, but which is destined to become again the nobility of Christendom. But little as the whole nation is to be estimated according to its elect ones, so little should it be estimated according to the appearance of its degenerate masses, as is often done by rationalists, and in general by modern writers. As the first-fruits in the religious development of the nations, Israel must become more and more a type for elect nations of the New Testament era, for the idea of election in all nations, for the significance of nationalities, of national life within the kingdom of God, and of the shape given by Christianity to national institutions.

This process of two-edged or two-sided antagonism against the extremes will have to be carried on in all the points in which biblical theology, in a Christological aspect, relates to the law.

The dogmatic peculiarity of the Mosaic law is its crystalline distinctness of form and its transparency, or its unpoetic precision and its suggestive symbolicalness. The absence of figures in the Mosaic law also marks its style, which everywhere and in the smallest details avoids the obscurity of an imaginative diction. This prosaic precision is all the more striking, inasmuch as it is here and there interrupted by highly poetical passages, and finally is supplemented by the lofty style of the prophetic book of Deuteronomy. But out of this very distinctness, seemingly related only to civil affairs, there shine forth everywhere the suggestive thoughtfulness and symbolicalness which gives to Mosaism the character of a typical institution throughout.

The fundamental dogma of Mosaism is this: Elohim is Jehovah, or, Jehovah is Elohim, as the fundamental dogma of the New Testament is this: Jesus is the Christ, or, the Christ is Jesus. The God of all the worlds, Elohim, is Jehovah, the covenant God of Israel; the covenant God of Israel is also none the less the God of all the worlds. Religious catholicity and religious particularism thus complement each other, although a narrow view of things keeps trying to bring them into antagonism.

On the basis of this dogma come first of all into clear prominence the idea and the law of personality. Jehovah is holy, *i. e.*, He keeps His personality, in which idea and essence are one, pure and unmixed, and for this reason He trains up Israel to be His holy people, a people of personal worthiness. Again and again this covenant fellowship between the absolute and the limited personality is emphasized, also, therefore, the sonship for which Israel is called into existence.

The idea that Israel, or humanity, is akin with God, is more conspicuous in the stern majesty of the law than even in the dogmatics of the church. The Canaanites are rejected for the reason that they have ruined the worthiness of personality in the double form of voluptuous rites and of offerings to Moloch.

With the notion of personality and holiness to which Israel is called in his fellowship with God are inseparably connected the necessity of expiation and the consecration of sacrifices. The consecration of sacrifices; for man always follows the impulse to make expiatory offerings. If he does not do this in a manner pleasing to God, he does it as a heathen in horrid caprice. To bodily

suicide corresponds in this respect intellectual suicide, the total denial of immortality, respecting which it is falsely asserted that Moses knew nothing of it. Moses, who had brought his people out of Egypt, out of the land where men worship the dead and the other world, had first of all to wean the people from Egyptian conceptions, and to train them chiefly to sanctify, as they ought, the things of this world, as being the proper foundation for a true view of the sacredness of the other world. The idea of immortality, as something presupposed, is sufficiently obvious in the Mosaic religion.

As to the law itself, we must not overlook its divisions, nor the various combinations that result from them. Although the law is a unit, yet the old distinction between the moral, ceremonial, and civil law is well founded. Hence the command of the day of rest is given in two connections: as an ethical law of humanity in the decalogue, and as a ceremonial law among the regulations for festivals in Leviticus. If this connection is overlooked, the Levitical ceremonial Sabbath will be transferred to the ten commandments, and on the other hand the Sabbath law of Leviticus will be treated as a mere Jewish ceremonial law. A similar combination is found in the ordinance of the day of atonement. Levitically it was the culmination of all the feasts; socially it was the fast-day of preparation for the feast of tabernacles.

The Messianic seal of the three books (Exodus, Leviticus, and Numbers), which is discerned in the various institutions of the law, is found unmistakably impressed on the three books: Exodus is the book which sets forth the Messiah as prophet; in Leviticus the Messianic high-priesthood is typically portrayed; while the book of Numbers describes the organization, appearance, and guidance of God's host, whose military and victorious prince is Jehovah in His Messianic future. See details in the Introduction.

Literature.

Here belong, besides general commentaries, works on biblical theology (*vid.* Comm. on Genesis, p. 62 sqq.). *Vid.* a list in Von Cölln's *Biblische Theologie*, I. p. 19. Likewise in Hagenbach's *Encyclopädie*, p. 214. [Darling's *Cyclopedia*, Smith's *Bible Dictionary*, Am. Ed.]. Hagenbach puts here Hofmann's *Schriftbeweis des Glaubens*.—On the Kingdom of God, and, in particular, Christology, *vid.* Comm. on Genesis.

Most recent works: Von d. Golz: *Gottes Offenbarung durch heilige Geschichte*, Basel, 1868. Ewald, *Die Lehre von Gott, oder Theologie des Alten und Neuen Testaments*, Vol. I. *Die Lehre vom Worte Gottes*. Leipzig, 1871. Oehler, *Theology of the Old Testament* [Clark's Foreign Theological Library, 1875, 2 vols.].

Here belong works on special dogmatic and ethical questions, on the Israelitish character and beliefs, especially on the Jewish belief in immortality, on typology, and on Jewish laws.

In reference to the general character of the Israelites, there are, in opposition to the scoffs of Feuerbach and the depreciatory judgment of Renan, Richard Wagner, and others, to be considered both Jewish and Judaistic over-estimates (*e. g.*, of Baumgarten and others), and likewise correct estimates.

Monographs. On the name Jehovah *vid.* Tholuck, *Vermischte Schriften*, I., p. 377 sqq. The article by Oehler, in Herzog's *Real-encyclopädie*; Danz, p. 425. [Reland, *Decas exercitationum, etc.*; Reinke, *Philogisch-historische Abhandlung über den Gottesnamen Jehovah;* the above-mentioned article by Tholuck, translated by Dr. Robinson in the *Biblical Repository*, Vol. IV., 89–108; E. Ballantine, *Interpretation of Ex.* vi. 2, 3; *ibid.*, Vol. III., p. 730 sqq. See also Hengstenberg, *Authenticity of the Pentateuch*, I., p. 213 sqq.; Kurtz, *Die Einheit der Genesis*, p. xliii. sqq.; Macdonald, *Introduction to the Pentateuch*, I., p. 165 sqq. —Tr.].

On the Mosaic law. *Vid.* the older writings in Walch's *Bibliotheca*, I. p. 119. Also the article on this topic, and a list of works, in Herzog's *Real-encyclopädie*. Langen, *Mosaisches Licht und Recht*, Halle, 1732; Salvador, *Geschichte der mosaischen Institutionen;* Bluhme, *Collatio legum Romanarum et Mosaicarum*, 1843. Schnell, *Das israelitische Recht in seinen Grundzügen dargestellt*, Basel, 1853; Bunsen, *Inhalt und Epochen der mosaischen Gesetzgebung* (*Bibelurkunden*, I. p. 229); Riehm, *Die Gesetzgebung in Lande Moab*, Gotha, 1854. [Michaelis, *Laws of Moses;* Saalschütz, *Das mosaische Recht;* Wines, *Commentary on the Laws of the Ancient Hebrews*.—Tr.].

R. Kübel, *Das alttestamentliche Gesetz und seine Urkunde*, Stuttgart, 1867; F. E. Kübel, *Die soziale und volkswirthschaftliche Gesetzgebung des Alten Bundes*, Wiesbaden, 1870.

On the Mosaic doctrine of immortality, Oehler, *Veteris Testamenti sententia de rebus post mortem futuris*, Stuttgart, 1846; Brecher, *Die Unsterblichkeitslehre des israelitischen Volks*, Leipzig, 1857; Engelbert, *Das negative Verdienst des Alten Testaments um die Unsterblichkeitslehre*, Berlin, 1857; Herm. Schultz, *Die Voraussetzungen der christlichen Lehre von der Unsterblichkeit*, Göttingen, 1861; Klostermann, *Hoffnung künftiger Erlösung aus dem Todeszustande bei den Frommen des A. T.* (*Untersuchungen zur alttestamentlichen Theologie*, Gotha, 1868). [Böttcher, *De Inferis Rebusque post Mortem futuris ex Hebræorum et Græcorum Opinionibus*, Dresden, 1846; Warburton, *Divine Legation of Moses;* Alger, *Critical History of the Doctrine of a Future Life*, and the bibliographical Appendix of the same by Ezra Abbot, LL. D. —Tr.]

On the typology of the Old Testament, especially of the Pentateuch, *vid.* Comm. on Genesis, p. 62 sq.; Hiller, *Neues System aller Vorbilder Jesu Christi durch das ganze Alte Testament;* Fairbairn, *Typology of Scripture;* Bähr, *Symbolik des mosaischen Cultus;* monographs in Liebner and Dorner's *Zeitschrift;* and the article *Vorbild* in Herzog's *Real-encyclopädie* by Tholuck; Commentary on Genesis, p. 23 sqq.—[Kurtz, *Sacrificial Offerings of the Old Testament;* J. Pye Smith, *Sacrifice and Priesthood of Jesus Christ;* Magee, *Scriptural Doctrine of Atonement and Sacrifices;* Outram, *Two Dissertations on Sacrifices;* Tholuck, *Appendix to Commentary on the Hebrews*.—Tr.]

More special articles, *e. g.* on the Decalogue, *vid.* under the several books.

B. SPECIAL DOCTRINAL REMARKS ON EXODUS.

1. *The Redemption of Israel, or the Type of Redemption in General.*

By the history of the redemption of Israel the Mosaic legislation is connected with the patriarchal religion of promise, and by means of this alone does this legislation receive its proper position and meaning. The Mosaic law, too, is founded on the redemption, as is expressly declared in the introductory clause of the Decalogue; and it is a Rabbinic extravagance to make a distinct commandment out of the opening words: "I am Jehovah, thy God," *etc.* A foreign code of laws imposed as a yoke upon a nation without any intervention, in such a sense as Hegel and others conceive the Mosaic law, would be only despotic constraint, not a real law in the spiritual sense. By means of redemption Jehovah has secured for Himself the office of lawgiver for the people of His possession. By means of the redemption He has established in the minds of all the people the confident hope that all His commandments, even those that for the present are the most unintelligible, are the products of the same Spirit that redeems and continues the redemption. By means of the redemption Jehovah has liberated the people from a slavish yoke and service, in order to train them for freedom by the educational influence of legal compulsion and of a servile condition. Hence all the main features in the guiding of the Israelites to Sinai are each of them highly significant types in illustration of the idea of redemption. With seeming hopelessness begins the history of redemption. The wonderful deliverance of the one called to be a deliverer, the unconscious assistance rendered in the midst of the hostile people themselves, the flight and concealment of Moses in Midian, the contest with the obduracy of the tyrant, and even with the reluctance and unbelief of his own people, the long anxious waiting for the decision, the final breaking away, the passage through the Red Sea, the further miraculous aid, the pillar of cloud and fire, the friendship of Jethro and his counsels;—all these things are found repeated a hundred times in more general forms in the history of the kingdom of God. The original redemption of Israel, as continued through a long series of redemptive acts, is the type of the real redemption of all mankind through Christ, and is reflected in all analogous facts until the last redemption of mankind in the future world. Jehovah is the *Goel* [redeemer] of His people. *Vid.* the article on *Erlösung* in Herzog.

On the dogmatic significance of Moses *vid.* the Epistle to the Hebrews. On the Passover, *vid.* the dictionaries and Danz.

2. *The Law.*

The law of Moses, in its inmost essence, is the objectified conscience of man, or the subjectified, humanized will of God. It is the conscience primarily of the patriarchs, in general, however, of humanity, since the conscience of humanity is aroused and awaked to actual conscientiousness in the elect fathers of the faith that rested on the promises. It is the divine training-school (Gal. iii.) by means of which the religion of the chosen ones is made the religion of the multitude of the Israelitish people, and indirectly of all mankind. It is the educational will of God, which came forth out of the inward illumination of the lawgiver, and put itself into the form of an objective writing on stone, to be transformed again in due time from the stone by means of the divine guidance into the writing on the heart, the law of the Spirit, *vid.* Jer. xxxi. 33.

The one root of the law is the covenant of circumcision, which from the first pointed to the circumcision, the regeneration, of the heart, Deut. x. 16; xxx. 6. *Vid.* Comm. on Genesis, p. 426. The law, accordingly, is not stationary, but is everywhere a movement in and with the legal man towards regeneration (*vid.* Rom. vii.); and the method of this movement is sacrifice, the fundamental type of which appears in the feast of the Passover-lamb. This festival looks, in its character of sin-offering, peace-offering and burnt-offering, towards a process of spiritualizing the law, and forms a contrast to the curse-offering.

After individual foreshadowings of the law (Ex. xv. 26; xvi. 29; obedience, the Sabbath), follows the ethical legislation from Mount Sinai, described to us as a sympathetic excitement of the whole people caused by their intercourse with Moses. The manifestation amidst thunder and lightning was to be interpreted by every conscience according to its attitude towards Jehovah; it is a one-sided conception to regard it as wholly threat and terror (Ps. xxix.), though it has primarily this effect for the consciousness of guilt which is awakened by the law.

Jehovah's legislation is progressive; hence we have to distinguish a legislation of Sinai—in fact a two-fold one, owing to the interruption occasioned by the worship of the golden calf; a legislation of Kadesh (Dt. xxxiii. 2); a legislation of the fields of Moab (of Seir?); finally, the prophetic legislation of Deuteronomy—the latter as a beginning of the spiritualization of the law.

But the law aims at no one-sided spirituality. It demands first of all acts of commission and omission founded on an inner motive as a training to spirituality in the inner life, and at last again spiritual acts. So it is in a three-fold respect a type of the fundamental forms of the legal aspects of the kingdom of God, *viz.*, as being a barrier, a mirror, and a rule.

First of all, the law's requirement of deeds must not be toned down. Deeds are a check upon that which is evil, a definition, a picture, a practice of that which is good. But the law as a mirror is the training-master to bring to Christ; it leads to a deepening of the inner life, till one comes to the hell of self-knowledge (Rom. vii.); and here only is brought to perfection that entire receptivity for the Gospel of grace, through which the law is transformed into a fountain of spiritual life.

The mistaken view respecting acts, that the mere act is all that is needed, is the root of Judaism, of Pharisaic self-righteousness, though even the mere doing or not doing has its value and reward in the outward world, especially in the regulations of social life.

The mistaken view respecting the mirroring of one's self in the law, that the recognition of

sin is an end in itself, leads to the deadening of the inner life in self-depreciation, quietism and pietistic self-torture.

The mistaken view respecting the law of the Spirit is the spiritualism which tends to dissociate itself from that which is the condition of it, *viz.* consciousness of sin and faith in redemption, and which more or less decidedly lapses into antinomianism.

The unity of life in the law of the letter is a continual movement, which leads to the righteousness of faith, and, as the law of the spirit, to the righteousness of the life.

On the abolition of the law in the New Testament, comp. the Comm. on Matthew, p. 109, on Romans, p. 137. Abolished as regards the severity, narrowness, and outwardness of the letter, the law is lifted up into the region where there is no limit to what is required of the spirit and rendered by it.

On the three spheres of the law according to its primary outline, the ethical, the ceremonial, and the civil, as they are distinctly contrasted with one another in the brief outline, *vid.* the exegesis in point.

In a more general form the three books are to be divided throughout according to these three spheres of the law.

The first form of the law was abolished, as to its covenant validity, by the worship of the golden calf. The fact that Moses broke the tables of the law, is an eternal repudiation of image-worship, because this worship leads to idolatry, though it is not in its intention direct idolatry. The relation of the new tables of the law is perhaps this: The former prohibit the rudeness and hereditary sinfulness of the natural life; the latter prohibit, with that, apostasy also, and constitute therefore for the apostate people the discipline of a state of penitence, the penalty of a lay condition, the disciplinary excommunication.

On the analysis of the law *vid.* p. 75.

Treatises. On the decalogue *vid.* Danz, *Encyclopädie und Methodologie*, p. 210, *Supplement*, p. 25; Otto, *Dekalogische Untersuchungen*, Halle, 1857; Geffken, *Ueber die verschiedenen Eintheilungen des Dekalogs*, Hamburg, 1838; Stier, *Die zehn Gebote in Katechismus*, Barmen, 1858; the article *Dekalog* in Herzog's *Real-encyclopädie*. Here belong the discussions of this topic in the works on biblical theology, in the older works on dogmatics and ethics, and in the catechisms.

On the Sabbath (or Sunday) in particular, Hengstenb., *Ueber den Tag des Herrn*, Berlin, 1852; Wilhelmi, *Ueber Feiertagsheiligung*, Halle, 1857; Danz, under *Sabbath* and under *Sonntag;* also his article *Sonntagsfeier* in the *Supplement*, p. 99. [Hessey, *Sunday*, *Bampton Lectures* for 1860; Whately, *Thoughts on the Sabbath;* L. Coleman, in *Bibliotheca Sacra*, Vol. I.; John S. Stone in *Theol. Eclectic*, Vol. IV.; Paley, *Moral and Political Philosophy;* Maurice, *On the Sabbath*, and the articles in Smith's *Bible Dictionary*, and Kitto's *Cyclopedia*.—Tr.]

3. *The Tabernacle.*

The tabernacle is not mainly the meeting-house of the popular congregation (אֹהֶל מוֹעֵד), but the dwelling-place, the palace, of its Lord; not, therefore, mainly the centre of worship, but the sanctuary of the law (אֹהֶל הָעֵדוּת). In the tabernacle the appearance of God, and with it, so to speak, Sinai, remain permanently; hence it is the place where the people are to appear before Jehovah, where they hear the testimony of His law, and bring the offering of self-surrender in prayer and reconciliation. For this reason, as already remarked, the picture of the tabernacle stands in Exodus, not in Leviticus.

The holy place where God made His appearance is originally designated only by a stone monument (Gen. xxviii. 18); then it is artistically represented by the tabernacle, which was afterwards transformed into the temple. But even in the tabernacle the one place of God's revelation is developed into a gradual succession of revelations: the court; the holy place, the oblong (as an incomplete square); and the Holy of holies, as the highest form of the sanctuary, and, in its square form, a symbol of perfection. The divine law in the first stage, the court, is represented by the sacred limit, the screen of the sanctuary, the laver, the mirrors, the sacrificial death; in the second, by the seven-branched candlestick; in the third, by the ark of the law protected by the cherubim. Therewith corresponds in the first stage the altar of burnt-offering, which consumes the sacrifice in the fire; in the second, the altar of incense, over which the soul of the offering rises upwards in prayer; in the third, the lid of the ark of the covenant, the lid of expiation, of re-union with Jehovah.—The benefits which God's people obtain are, in the first stage, absolution and a simple blessing; in the second the sacerdotal communion with Jehovah at the table of shew-bread; in the third, the high-priestly vision of the glory of the Lord—the whole inuring to the benefit of the people in the threefold blessing (Num. vi. 23–26), but presupposing a threefold advance in degrees of piety: obedience and confession; prayer; joyous self-surrender even unto death.

As to the materials and the building of the tabernacle, we refer to the exegetical remarks, p. 151, to the numerous monographs, and to the archæological and lexical descriptions.

As the tabernacle is, on the one hand, a type of all true temples, churches, and sanctuaries on earth, the mother of the greatest cathedrals and of the smallest chapels, so is it, on the other hand, as being instituted by Jehovah, the opposite of all self-chosen forms of divine service (ἐθελοθρησκεία, Col. ii. 23), idol groves, and hideous systems of worship. Among the several typical features are especially to be considered the picture of the tabernacle as seen in the mount, or the ideal plan of the building; the vocation of sacred art in the form of architecture and the art of making symbolic figures; the grand voluntary contributions of the people for the sanctuary; and the glorious festival of consecration. But as the tabernacle was the provisional adumbration of the temple of Solomon, so it was, together with it, an adumbration of the great dwelling-place of the Lord which embraces the heaven of heavens, but is not embraced by it (1 Kings viii).

For works on the tabernacle *vid.* p. 113.

SECOND DIVISION: HOMILETIC HINTS.

A. GENERAL HOMILETIC REMARKS.

First of all is to be noticed the fact that in the ancient church the three books of the law were made, by the help of allegorical interpretation, an important means of Christian edification. As the most prominent example of this, Origen is to be named.

It was a consequence of the allegorical style of preaching, that, on the one hand, on account of the unmistakable uncertainty and caprice of its changing hues, it could not but weaken the assurance of faith, while, on the other hand, it could not but occasion a large deficiency in practical ethics resting on faith, and in the ethical exposition of Scripture. This evil effect has been especially pointed out by a pious and sober teacher of pastoral theology, Peter Roques, *Le Pasteur Evangélique*, Basle, 1723. He even traces the corruption of the Eastern Church largely to the moral barrenness of the fantastical allegorical style of preaching.

It cannot be denied that the allegorical mode of explaining the Scriptures, derived from the Alexandrian theology, was in existence among the Christians even at the time of the origin of the N. T. Yet we must make a radical distinction between typical and allegorical interpretation of the Bible. The typology of the N. T. may here and there, especially in the Epistle to the Hebrews, border on the allegorical method; but this method itself does not appear distinctly except in the extra-biblical works, *e. g.*, in the interpretation of Abraham's 318 servants in the Epistle of Barnabas.*

Yet even at a still later point there must be distinguished among the apostolical and church fathers the typical from the allegorical treatment of the Bible.

But after the allegorical method had obtained theoretically the predominance, one fact is still to be considered, to which the rigid advocates of the grammatico-historical interpretation do not do justice. For the Middle Ages the conception of the infinitely rich and profound contents of the Holy Scriptures as ideally considered could be gained only by the allegorical way. The simple light had to be broken in the prism of the Middle Ages into the colors of the sevenfold sense of Scripture.

Nevertheless the homiletic use of allegory in reference to the books now under consideration was very much limited by the prevalence of the custom of observing the pericopes as well as by the saints' days; and this limitation has continued, on account of the pericopes, to affect the Lutheran church. But it was otherwise with homiletics in the Reformed church, and with the mystic edification derived from the reading of the Bible; it was not held in check by the pericopes, but rather set itself in opposition to that constraint; and that the Reformed churches were fond of Old Testament texts is accounted for by this fact in part, and not simply by their conception of the Bible as a code of laws, and by the fact "that the Reformed Pietism was more fantastic than its Lutheran brother" (Diestel, *Geschichte des Alten Testaments in der christlichen Kirche*, p. 774). It may indeed be assumed that the allegorical style of preaching in the Reformed church was in great part provoked by the Lutheran mystics and commentators.

When the homiletic use of allegorical exposition began to run into absurdities (*vid.* examples in Lentz), it also gradually fell into condemnation—a process which began with the time of the Reformation. That it nevertheless was able to maintain itself so long after the Reformation, and so often seemingly to become rejuvenated, was due to its connection with a mysticism which was full of life, and to its repugnance to the dryness of dogmatic formulas. But more especially its life was due to a dim feeling (misconstrued, it is true) of the peculiarity of the symbolical side of the Biblical style, as opposed to the extreme orthodox and the radical tendency to reduce it all to a purely abstract literalism.

Works on the interpretation of the Scriptures. Whitby, *Dissertatio de sacrarum scripturarum interpretatione, etc.* London, 1714; Schuler, *Geschichte der populären Schrifterklärung unter den Christen von dem Anfang des Christenthums bis auf die gegenwärtigen Zeiten.* Tübingen, 1787; J. G. Rosenmüller, *Historia Interpretationis librorum sacrorum in ecclesia christiana;* Meyer, *Geschichte der Schrifterklärung seit der Wiederherstellung der Wissenschaften*, Göttingen, 1802 (in the Introduction a condensed survey of the history of the interpretation of Scripture from the beginning of the Christian church till the 15th century); Mögelin, *Die allegorische Bibelauslegung, besonders in der Predigt, historisch und didaktisch betrachtet*, Nürnberg, 1844; Elster, *de medii ævi theologia exegetica*, Göttingen, 1855; Lentz, *Geschichte der christlichen Homiletik*, Brunswick, 1839; Ludwig, *Ueber die praktische Auslegung der heiligen Schrift*, Frankfort, 1859.—Among the general commentaries the Berleburg Bible, as an allegorizing one, especially belongs here. A very prominent allegorist was Madame Guyon (*vid.* the article in Herzog). Diestel, *Geschichte des Alten Testaments in der christlichen Kirche.*—A list of writings on hermeneutics is given in Hagenbach's *Encyclopädie*, p. 174 sqq. See also the article *Hermeneutik* in Herzog's *Realencyclopädie;* the Comm. on Genesis, p. 101; Winer, *Reallexicon*, II., p. 115

* [This was thus interpreted: 318 is made up of 10 represented by the Greek letter ι, 8 represented by η, and 300 represented by τ. The first two letters ιη stand for Ἰησους, and the last represents the form of the cross.—Tr.]

sqq. [Marsh, *Lectures on the Criticism and Interpretation of the Bible;* Davidson, *Sacred Hermeneutics:* Fairbairn, *Hermeneutical Manual;* Immer, *Hermeneutik*, a translation of which will soon appear from the press of W. F. Draper, Andover.—Tr.]

B. SPECIAL HOMILETIC REMARKS ON EXODUS.

I. *The Redemption and the Bringing of the People to Sinai.*

1. *The Significance of the People of Israel, particularly of the Tribes in reference to the Kingdom of God.*

The rise of the people of Israel in bondage, and the redemption running parallel with it, also a type. A miniature picture of humanity. —Egypt in its two-fold form: a refuge of the founders of the kingdom of God, and the first anti-theocratic power. Repeated in the general history of the world.—Moses' leadership in its theocratic significance. Even Moses, the mediator of the law and of the restricted Jewish economy, had to receive a preparatory training in all the wisdom of the Egyptians.—Moses and the other children, exposed and apparently lost, who have become great men in the world's history, especial monuments of divine Providence (Cyrus, Romulus, Christ).—The epochs of revelation and the periods of the history of revelation, or the intervals in the revelation, are carefully to be noticed. For us the epochs of revelation blend into one on account of the unity of the Bible and of Biblical history. In reality, however, they are separated by great intervals. That is:

From Adam to Noah;
From Noah to Abraham, Isaac and Jacob;
From Jacob to Moses;
From Moses and Joshua to Samuel (only sporadically interrupted);
From David to Elijah and Elisha;
From that time to the Messianic prophets;
From Malachi to John the Baptist and Christ.

2. *Moses.*

In Moses' life the wisdom of the divine training is disclosed, and particularly in the contrast between his own impulsive effort to redeem his people and his divine calling.—The high significance of the school of solitary life in the wilderness (Abraham, Moses, Elijah, Christ; analogies: the monks even, Mohammed, Jacob Böhm, Fox the Quaker).—The burning and yet not consumed thorn-bush, an allegorical phenomenon of revelation, whose interpretation can be condemned on the ground of its being allegorical only from a misunderstanding.—The name of Jehovah could not get its specific significance for Israel as the name of the faithful covenant-God continually reappearing, until the second principal revelation of the covenant-God, even though it was known before. So the term "justification" was known in the Church from the New Testament itself, but first received its specific signification through the Reformation.—If it was known that the God who revealed Himself as Deliverer to Moses had also been the God of Abraham, then it was also known that He would show Himself in all future time as a God of deliverance (when the mathematician has two points beyond him, he can also fix the third).—The declaration: "I am the God of Abraham, Isaac and Jacob," contains in fact the most decisive argument for immortality, much as it has been misunderstood (*vid.* Comm. on Matthew xxii. 32).—The stern rebuke of the neglect of circumcision a hard problem for the Baptists. For it is not true that circumcision for the Jews was merely a national custom; it was for them, as a religious institution, the sign of the covenant, a sacrament. And, as such, a typical promise of regeneration, imposing an obligation (Deut. x. 16; xxx. 6).—Connection between God's wrath and man's death (*vid.* the article *Zorn* in Herzog's *Realencyclopädie*). After the miracles of the theocracy have been heralded by the name *El Shaddai* [God Almighty] and the birth of Israel, they now appear as the media of the redemption of Israel. By two or three features they are from the outset distinguished from magical occurrences — by natural substrata, prophetic presentiment and a symbolic representation; but they yet remain, as divine acts serving the purpose of credentials, judgment, and deliverance, forever above the sphere of the extraordinary, the wonderful. They are the new exploits of God, which come in connection with a new word, and herald a new time of salvation (*vid.* more on the parallel miracles in my *Life of Christ*).

3. *Moses and Aaron.*

The fact is often repeated in the world, and so too in the kingdom of God, that the great character is not a great orator, and the great orator not a great character.

4. *Pharaoh.*

God's message to Pharaoh: "Let my people go, that they may serve me," has been delivered by the command of God's Spirit at many hierarchical sees and royal courts, *e. g.* at the court of Louis XIV.; and He will everywhere continue to deliver it where necessary. Pharaoh's obduracy is primarily his own fault, secondarily a judgment divinely inflicted (*vid.* Comm. on Romans, chaps. ix.–xi.).—The preservation of Pharaoh, who, considered by himself, would long before have been destroyed by the Egyptian plague of the pestilence, is due to his connection with the history of the people of God; the real good of the pious does not demand that their oppressors be at once destroyed, but, on the contrary, that they be preserved a while till a certain goal is reached. They are, so to speak, set up for the very purpose of glorifying in them the name of God, by the final judgment inflicted on their arrogance. If they will not glorify God's name freely, consciously and directly, then they must be instrumental in glorifying it against their will, unconsciously and indirectly (Romans ch. ix.). Comp. the Wisdom of Solomon and Klopstock's Messiah on the condemnation of tyrants.

5. *The Egyptian Plagues.*

The Egyptian plages are typical, living representatives of all the judgments of God in history, (1) in their complete number, ten, the number of the entire course of the world; (2) in their

intermittent rhythm, ascending from the lightest infliction to the heaviest; (3) in the miraculous augmentation of natural calamities peculiar to the earth and the country, and in the connection of these with the movements of the world of mind, the joyful testimonies of the pious, the bad conscience and horror of the godless; (4) in the correspondence between the sudden precipitation of the crises of the earth's physical history, and that of the crises of the kingdom of God; (5) in the exalted symbolic form of God's deeds in sacred history. The false miracles by which the Egyptian sorcerers sought to neutralize the effect of Moses' miracles have their reflex in the most various forms even in New Testament times and in the history of the Church (2 Tim. iii. 8). So Julian instituted an anti-Christian order of preachers and similar things. So in modern times the itinerant preaching of the Gospel, the church-holidays, and religious associations have been imitated in one direction and another. But the unholy imitations can never keep pace with the holy originals.—This, too, remains true in the spiritual world, that God's plagues as such are limited entirely to the enemies of His people.—The institution of the Passover-meal on the night of Egypt's terror is a type of the institution of the Lord's Supper on the momentous night of the betrayal of Christ. This lofty festival of victory in the midst of the terrors of death and of the abyss is one of the most unmistakable of God's grand thoughts of love and of peace, and would never have been conceived, still less carried out, by the selfish heart of man.

6. *The Passover.*

In the Passover all the forms of offering are concentrated and explained. First, it takes the place of the curse-offering, the *herem*, which was inflicted on the Egyptian first-born; secondly, it is a sin-offering made by the act of sprinkling the blood, by which the door is marked with the divine direction, "Pass over," for the angel of destruction; thirdly, however, it is most emphatically a peace-offering, as being the Old Testament eucharist, for which reason also the passover was slain by all the heads of houses, and eaten by all the inmates of the house; finally, it is made complete, as a burnt-offering, in the burning of all the parts which are left over from the sacred meal.—On the significance of carrying away the silver and gold articles, *vid.* Comm. on Genesis, p. 83. In every great judicial crisis a part of the goods of this world, or of a spiritual Egypt, falls to the people of God, as, *e. g.*, at the time of Constantine, the time of the Reformation, and other times;—not by cheating and robbery, but through mental agitation; agitated souls cast it into the hands of the representatives of the victorious spirit.

7. *The Feast of Unleavened Bread.*

Together with the Passover is instituted the feast of unleavened bread, characterized, on the one hand, as a denunciation of the world, and, on the other, as a renunciation of worldliness, or voluntary abstinence for the sake of the Lord. This does not make leaven as such a symbol of evil (*vid.* Comm. on Matt. xiii. 33), but it makes the leaven which is qualified by some reference to the world (the Egyptians, the Pharisees, *etc.*), a symbol of the contagious and overpowering influence of participation in an injurious enjoyment. As the Passover feast obligates to a temporary festival of unleavened bread, so the Lord's Supper obligates to a permanent avoidance of ruinous associations.—Participation in the Passover is conditioned on circumcision (xii. 48); and a participation in the Lord's Supper, on the rite of baptism.—The religious education of the young has from the outset a connection with the sacraments (xiii. 14), and finds itself at once enjoined, whenever a religious congregation is formed.—To guide the weak young congregation of God through the wilderness is safer than to guide them through the land of the Philistines. Here is figuratively represented the import of asceticism (xiii. 17, 18).

8. *Joseph's Bones.*

A boundary line between the theocracy and the world is formed not only by the sacraments and feasts, but also by the consecrated burial. So the church-yard has also its ecclesiastical significance. But as the political community has a part in the bells in the tower, so also in a church-yard as God's field, and only Christian wisdom, not fanaticism, can correctly apprehend the distinction.

9. *The Pillar of Cloud and Fire.*

As the same pillar over the sanctuary is a pillar of cloud by day, and a pillar of fire by night, so it stands now before the host as a sacred vanguard, now behind them as a protecting rearguard separating Israel from the pursuing enemy. To this divine separation of Israel from the world, following the sacramental separations, is next added the great actual separation by means of the Red Sea. It is a double protection for the congregation of God, that not only the congregation is hidden from the pursuing worldly power, but also the frightful equipments of this power are in great part hidden from the congregation by the miraculous phenomenon of the pillar of cloud and fire. By day the pillar of cloud is more visible than the fiery pillar; by night the fire is more visible than the cloudy pillar. When one walks in the light of knowledge, he needs to be made secure by the symbolical obscurity of the mysteries of the church; when one walks through the night of temptation, he is made secure by the fiery tokens of the animating presence of the Lord.—The policy of falsehood, of selfishness, of arrogance, and of treachery, has plunged more than one Pharaoh into destruction from the earliest times down to the history of Buonaparte.

10. *The Red Sea.*

In their extreme distress the Israelites cast themselves in view of the oppressors into the Red Sea, but do so at the bidding of God and of the rod of Moses. Here, too, the natural substratum is to be taken together with the divine deed. (Ex. xiv. 21; Ps. cvi. 9). The terrestrial crisis is united with the crisis of the kingdom of God, Moses' prophetic spirit with his symbolic miraculous

agency. The Red Sea stands midway between the deluge (1 Pet. iii. 20) and baptism (1 Cor. x. 2). In all three cases the redemption of the new man is effected through judgment on the old; there takes place a separation, by means of which the destructible part falls a prey to real or apparent destruction, and the salvable part is transferred to a condition of life and salvation. The first separation constitutes a universal historical type, and in its magnitude, as the destruction of the first world (in a sense also as a sequel of the catastrophes of creation), points to the second and third separations, but also beyond them to the last great separation at the end of the world. The second separation is a theocratic typical institution, which makes the Jews Israelites; the third constitutes a symbolic and real dividing line between the church and the world, and, in so far as it is inwardly expressed and realized, between the kingdom of God and the kingdom of darkness. The seeming downfall of the church of God is always succeeded by a higher rise, as the seeming triumph of the power of darkness indicates its actual overthrow.

11. *The Song of Moses.*

The song of Moses is the first form of religious service in the church of God, proceeding from the experience of the first miraculous typical redemption, and hence is of perpetual significance for all worship celebrating redemption and for all songs up to the last redemption at the end of the world (Rev. xv. 3). The Old Testament is acquainted with two great redemptive facts: the redemption out of the bondage in Egypt, and out of the Babylonish captivity; the New Testament proclaims the two greatest: the primal redemption accomplished by Christ, and the final one in the other world which He will accomplish at His appearing. It is noticeable that in the song of Moses the attribute of God's holiness is for the first time celebrated together with others. This indicates the early origin of the song, and particularly the period of holiness, which from this time on becomes Jehovah's most characteristic attribute; the attribute of justice, which predominates more at a later time, here appears only incidentally, as it were, in a confession of sin on Pharaoh's part. The freedom which even in the Old Testament appears in its first free form of worship, in spite of its restraints, is especially evidenced by the female choir, which Miriam leads, particularly by the instrumental music of the tambourines, and even the festive dance. What a sorry spectacle certain restrictions in the worship of the old Reformed Church present by the side of this, while yet that church professes to be of an eminently New Testament type.

12. *The First Stopping-places.*

The first encampment of the children of Israel by the twelve fountains and under the seventy palm-trees at Elim makes, with Moses' triumphal song after the deliverance, one whole. But a preliminary goal reached in the way of salvation heralds a new contest. The great weakness of the new congregation is displayed in the fact that, in spite of those rich experiences of deliverance, as soon as they begin to suffer want, they begin again to murmur. But just because the congregation is so young and so weak, Jehovah is indulgent towards them, and presents them in the wilderness of Sin with the miraculous bread of manna (the gift of quails seems here to be anticipated, xvi. 13), and at Rephidim with water from the rock. Both facts are closely related to one another and to the foregoing passage through the Red Sea. At a later time Jehovah cannot exercise the same indulgence towards the old and more experienced company when they murmur in like manner; even Moses' subtle error is now severely punished (Num. xi. 31 sqq.; xx. 1 sqq.). Repetition in the divine training of children is no more a tautology than in the human training of them.

13. *Amalek and Jethro.*

The first war of the Israelites is a war of defence against the Amalekites; but the victory depends on three forces: the people's recent experience of deliverance, Moses' intercession, and Joshua's generalship (*vid.* my pamphlet, *Vom Krieg und vom Sieg*). Amalek thus becomes a type of the anti-theocratic worldly spirit, as Egypt was before (xvii. 16). But that there are two kinds of heathenism, and accordingly a twofold relation of the people of God to it, is shown by the deportment of Jethro, Moses' father-in-law and a Midianite priest, as compared with Amalek. He has kept Moses' wife and sons in his charge during Moses' mission in Egypt; he brings them to him now, and rejoices in Israel's redemption and God's great deeds with hearty sympathy; nay, his confession that the glory of Jehovah is *above all the gods* is enough even to warrant Aaron and the elders in holding religious communion with him; they eat bread with him before God, as also Moses at the very first had received him with reverence and cordiality —a circumstance fitted to put to shame those Christians who like to seek for the essence of communion in the excommunication which is appended to it. Nay, the great law-giver even adopts at the suggestion of this Midianitish priest a reform (xviii. 13 sqq.), which, as being a testimony of superior human reason against the dangers of a one-sided centralization in government, even significantly precedes the giving of the law itself.

14. *Israel's Voluntary Assent to the Covenant with Jehovah at Sinai.*

Thus the congregation has come to Sinai, and here the people are summoned to enter, by means of a voluntary covenant with Jehovah, into a peculiar relation to Him, to become Jehovah's people under His theocracy. Here now the sacred history itself stands clearly opposed to a series of distortions of it. In the first place, we see that the giving of the law on Sinai is not the beginning of the Old Testament; Israel, rather, came to Sinai as a typical, consecrated people, in whose rise and redemption Jehovah has provisionally fulfilled the promise given to Abraham (*vid.* Gal. iii. 15 sqq.). Secondly, we see that the people were by no means involuntarily

made slaves under the law (as Hegel conceives). Thirdly, we see that even the rigorous fencing off of the lofty mountain, the thunder and lightning, and the cloud on the mountain, are not to be pronounced so one-sidedly a manifestation of Jehovah's angry jealousy as was often done by the older theologians, and as was charged upon the Old Testament in gross caricatures in the rationalistic period. Even Deuteronomy has presented a more catholic, free, and, one may say, New Testament view of the manifestation of the divine majesty, power, and holiness which encompasses the origin of the law, and which is continually to attend it in its sway (Deut. xxxiii. 1–3). As to the covenant (which is not merely an institution, as Hofmann holds), there should be specially noticed the repeated questions put to the people and their answers of assent (xix. 7, 8; xxiv. 3). The revelation of Jehovah's holiness in order to the sanctification of Israel to be His people makes Mount Sinai a symbolic sanctuary. This is expressed by the mountain's being made inaccessible to men and beasts (chap. xix. 12 sqq.). Even the priests must not be in haste to pass the boundary (ver. 24). With the holy place is connected a holy time of three days, and for the consecration of this time there are also special prescriptions. There is developed further on a two-fold distinction of degree: the people remain in the valley; Aaron and his sons, Nadab and Abihu, and seventy elders celebrate the feast of the covenant on the slope of the mountain; Moses alone loses himself in the darkness of the summit (xxiv. 9 sqq.). So high does the prophetic here stand above the priestly office.

15. *The Giving of the Law.*

The legislation on the mountain is to be divided into three groups. The first is the law as an outline, as the summary of the words of the law; the second is the law as legislation (xxiv. 12—xxxi. 18); the third is a modified restoration of the law, and the fixing of it by means of the building of the tabernacle (to the end of Exodus). The first group comprises the whole law in its outlines; and the division into three parts, moral law (xx. 1–17), ritual and sacrificial law (xx. 18–26), and civil law (xxi. 1—xxiii. 33), appears distinctly. This group is concluded by the ratification of the covenant (xxiv. 1–11). *Before the covenant was concluded, the law was enacted only in oral words;* not till after the covenant was concluded was it written on the tables of stone; and not till then could the building of the tabernacle be ordered, as the place where the stone-tables were to remain, and where Jehovah was to be enthroned; for Jehovah can dwell as a covenant-God only among a people that have voluntarily surrendered themselves to Him. But the tabernacle is not simply a temple or place of sacrifice; it is likewise, and first of all, the palace of the King Jehovah, the central place for all the three groups of laws, the place of the covenant and of the meetings between Jehovah and the people. This legislation requires Moses to remain forty days on the mountain. But the people cannot endure this invisibility of their religion, and make themselves the golden calf for their symbolic sanctuary. Thus a restoration of the law becomes necessary, through (1) a great expiation, (2) a severe modification, (3) the actual erection of a visible sanctuary, the tabernacle.

II. *The Outline of the Law.*

1. *The Ethical Law in Outline.* Ch. xx. 1–17.

Here is concentrated a heavenly fulness of divine thoughts, hence also an immense treasure of expositions, an account of which is given in the commentaries, theological systems, catechisms, sermons, and hymns. The law of the ten commandments is to be considered in its relations to the natural law of the conscience (Rom. ii.) and to the law of the Spirit (Rom. viii.), especially as a transition from the one to the other. Analytically and literally considered, the law is incomplete (2 Cor. iii.; Epistle to the Hebrews), especially in the hands of human administrators; as a type of the law of the Spirit, it is complete—the description of man as he should be, of humanity, of the living image of Christ. Analytically considered, it is predominantly educational; symbolically considered, it is an outline of Christian ethics. That it is a law for the inner life appears unmistakably in the preface, as also in the first, second, and tenth commandments, but especially in the law: "Thou shalt not covet" (*vid.* Comm. on Rom. vii.). As the foundation of the whole legislation, it is divided into laws that are predominantly religious or ceremonial, and laws that relate predominantly to social or moral life—a proof that it itself, as being the theocratic doctrine of life, or outline of rules for the sanctification of personal life, comprises the elements of dogmatics and ethics. In its practical application, Christian dogmatics has rightly ascribed to it three uses, of which the first [*usus civilis*] is permanent in the Christian state, the third [*usus normativus*] is permanent in the Christian Church, and the second [*usus elenchticus*] declares the permanent connection between the other two. The integrity of the ten commandments must be maintained with all earnestness. The prohibition of images is by no means a mere prohibition of idols; the command respecting the Sabbath is by no means merely identical with the ceremonial law of Leviticus; it is an imperishable law of humanity as much as is the law: "Thou shalt not kill." As to the division into two tables, the enumeration of the commandments, the distinction between the prohibitions in the commandments, and the commandments in the prohibitions, the reduction of the ten commandments to two fundamental ones (Matt. xxii. 38), and of the two to one (Rom. xiii. 10; James ii. 10), we refer to the appropriate theological discussions, only remarking further, that as early as in Deuteronomy the spiritualization of the ten commandments, in the direction of the prophets, is begun. We may also refer to the feature presented in an exegetical view of the narrative, that Moses, when the ten commandments were sounded out, stood as an interpreter amongst the people; according to which, this moment is to be re-

garded as mysterious in the highest degree.—The ten commandments as the ten words (of the Spirit, angelic words). As the ten fundamental doctrines of heavenly wisdom. The ten words as the ten commandments of God: ten rocks of the earth, ten lightnings of heaven.—As the ten thunders which resound through all spaces and times. As the testimonies of God in behalf of the dignity and high destiny of man, but also as the testimonies against his sin. As the testimonies both of his (formal) freedom and his (material) bondage.* As characteristic features of personality.

2. *Outline of the Sacrificial Rites.* Chapter xx. 18–26.

The enslaved feelings of the people in their terror at the manifestations of the majesty and justice of God, are, primarily, the source of the lay order, the desire for a mediator between them and God; secondly, the source of an outward sacrificial system; thirdly, the source of the hierarchy. Fleeing from God and standing afar off, in other words, slavish fear, makes laymen. "Speak thou with us, and we will hear." And the reason is: "lest we die." The true priest runs the hazard of dying as he approaches God. Thus Aaron stands with his censer of incense between the dead and the living (Num. xvi. 48). But the perfect high-priest comes near to God through the fiery flame of the great judgment (Jer. xxx. 21).—Also the lay feeling looks on the protective terrors of the law as deterrent terrors (ver. 18). The fear of death is, to a certain degree, wholesome, but is also a dangerous source of a slavish disposition (Heb. ii. 15).—In the terrors of the law lies an element of temptation on account of man's fear of death; but in themselves these terrors are designed only to test men and to fill them with the pious fear of God which avoids sin. Moses enters, as a true mediator of his people, into the darkness before God. That he is a true priest without priestly dignity, much more than Aaron is, he has shown by his intercessions. The same holds of all true prophets, even in the philosopher's mantle; they have more sacerdotal worth than all merely nominal priests. Nevertheless the enthralled state of the people's heart necessitates the institution of sacrifices and of priests. Yet it is strictly limited. First, the people are never to forget that Jehovah has spoken with them immediately from heaven, that He therefore may so speak again in the future, and that therefore all mediation must have for its object this immediate intercourse. Hence most of all the false, pretended mediation through idols must be rejected. Sacrifices, however, are mediatory. But a simple altar of earth is declared to be sufficient for the sacrificial service. Extravagance is excluded from the sacrificial rites. Here, moreover, there is nothing said, by way of anticipation, about sin-offerings. But all places at which Jehovah manifests Himself as a covenant and redeeming God are to be sanctuaries. As an enhancement of the dignity of the altar, it is allowed to be made of stones, but this permission is limited in two particulars (vers. 25, 26). The Spirit of revelation has foreseen that men's disposition to make a merit of works may transform the altar, the place where God holds sway as a Judge and a Saviour, into a theatrical stage for the exhibition of human pomp. So unostentatiously does the Levitical sacrificial system begin, and begins with the assumption that the people have long before felt the need of offering sacrifices, and that this feeling is to be checked rather than increased. We must, however, everywhere distinguish between the sacrificial rites and the priesthood which Jehovah takes under His charge, and the barbarous outgrowths which have in fact sprung from these religious impulses.

3. *Outline of the Civil Law for the Regulation of the Social Life of the People.* Chaps. xxi.–xxiii.

It is a noticeable feature of this law that it begins with a regulation concerning the emancipation of the Hebrew serf. While the idea of emancipation is conditioned and limited by the traditional customs and laws, yet it is evident from the first breath of the law that it breathes freedom, that freedom is its end and aim. To this corresponds also the heading. Though the first verse may be translated, "These are the legal ordinances, or the punitive regulations"—yet through the whole section the idea prevails, "These are the rights." It is not acts of injustice that are chiefly treated of, but rights, the protection of human worth, the sanctity and inviolability of life, as opposed to the assaults of sin and unrighteousness. Thus then this section also, like the ethical law and the ritual law, points to the New Testament, the New Testament freedom.

a. Men-servants' and maid-servants' rights of freedom, xxi. 1–11.

b. Inviolability of life, especially as relates to regard for parents and pregnant women, vers. 12–23.

c. Inviolability of the body and its members, vers. 24–27.

d. Protection against injury to life, to servants, and even to cattle, caused by the carelessness of others, vers. 28–36.

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e. Protection of property against theft, injury to fields, and infidelity to trusts; and the settlement of collisions and distinctions thus arising, xxii. 1–15.

f. The rights of a seduced virgin, vers. 16, 17.

g. Maintenance of theocratic morals, or protection of the moral dignity of the Israelites. vers. 18–20.

h. Inviolability of strangers, widows, and orphans, vers. 21–24.

i. Protection of the poor against usurers, vers. 25–27.

j. The rights of magistrates and of the sanctuary, vers. 28–30.

k. Sanctity of the use of flesh for food, ver. 31.

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l. Sacredness of courts and testimony, even to the exclusion of a false philanthropy towards the poor, xxiii. 1–3.

* [By *formal* freedom is meant the natural ability to choose between right and wrong; by *material* (otherwise called by German writers *real*) freedom, is meant the actual conformity of the will to the requirements of duty. Material bondage (*Unfreiheit*, "unfreedom") therefore means a state of disinclination to obey the law.—Tr.]

m. Self-respect as shown in noble-minded conduct towards enemies and the poor, in the avoidance of fellowship with the persecutors of the innocent, and in abstaining from bribery, and from contempt for strangers, vers. 4–9.

n. Sanctity of the theocratic land, of the Sabbath, of religious speech (avoidance of the names of the gods), of the three great annual feasts, vers. 10–17.

o. Preservation of the purity of the sacrificial rites, of the harvest, of the eating of flesh (particularly by avoiding heathenish luxury, *vid.* the exegesis), vers. 18, 19.

p. Sacredness of the angel of revelation, or of the divine guidance of Israel, vers. 20–22.

q. Sacredness of the promised land. Strict exclusion of all idolatry, accompanied by all kinds of blessings from Jehovah (abundance of food, health, blessing of children, long life, dreadfulness and invincibility for enemies), and the gradual expulsion, through superior moral force, of all enemies, vers. 23–31.

r. Avoidance of ruinous religious fellowship with the heathen, vers. 32, 33.

These laws are evidently all rich in religious and moral lessons which can, when generalized, be homiletically appropriated without taking away from them the pointedness of the concrete expressions. Thus, on the basis of this section, one may speak of the leading features of the dignity and rights of man, of the right of freedom, and the limitations of it (referring to Paul's statement of domestic duties), and of the inviolability of bodily life. Also of reverence for woman, the protection of virgins, of carefulness, of the law of moral distinctions. It will not be necessary to call special attention to all the individual ideas of the section. In the exegetical remarks we have already observed that the much misunderstood law of retaliation ("eye for eye," *etc.*) does not here appear to be dictated by a judicial demand for punishment, but by a desire strongly to express the inviolability of the dignity of man.

4. *Ratification of the Covenant.* Chap. xxiv.

The legal covenant among the covenants between Jehovah and His people (Rom. ix. 4).—The common feature of all covenants. All proceed from God as institutions of free grace. All presuppose a voluntary compliance on the part of men. In all of them God's faithfulness and free gift tower up above man's unfaithfulness and neediness. But all of them may, through human unfaithfulness, be invalidated for generations. All have a peculiar character in reference to the divine promise and human obligation, although the promise is always God's word, and the obligation assumed by man is faith. In all of them the general object is heavenly salvation, but in every covenant this object has a special form. The series of successive covenants indicates the successive developments of revelation, or of the foundation of the kingdom of God.

a. The great sacredness of the covenant, indicated by the several degrees of nearness of approach to Jehovah, vers. 1 and 2. It is one of the lofty strokes of Old Testament description, that Moses in his approach to God is made to disappear from the world. The priests do not attain the height of the prophet; they must worship from afar, and do not ascend one step higher than the seventy elders, the representatives of the people. The people who are represented by this Old Testament mediation are primarily represented by the prophetic mediation of Moses.

b. The voluntary assent of the people. In the church of God there should be no thought of a traditional, or of an enforced, assent; none especially of one violently compelled or secured by craft. The unanimity of the covenant community is a beautiful picture, but soon darkened.

c. The covenant agreement, ver. 4. Religious covenants have to do not with merely vague feelings, but with definite (even written) words, vows, and decisions.

d. The ratification of the covenant, vers. 4–8. The altar, with the twelve pillars, denotes an expression of faith embracing the whole of God's people. Only young men, only spiritual youth, are fitted to negotiate a new form of faith and covenant. They begin their sacrifices not with sin-offerings, for here is nothing factitious, but with burnt-offerings and peace-offerings,—with the feeling, "To God alone in the highest be honor!" But on the basis of so sacred a covenant the need of sin-offerings will soon appear.—The covenant offering is spiritualized by reading from the book of the law. Where the intelligible word of God is wanting, true sacrifices also are wanting. The blood of the covenant, too, is efficacious only when a half of it is sprinkled on the congregation, *i. e.*, on their conscience (Heb. x. 22). What else is meant by the sprinkling of the altar with the blood, than that man promises to Jehovah a surrender of himself with his possessions and his blood?

e. Feast of the covenant, vers. 9–11. A glorious type of the New Testament. Here Moses, the priests, and the elders are united. When will the time come when the prophets and priests and elders of the church of God are wholly united? They ascend together to the heights of the mountain; but how high? A mystery of blessed experience for God's church! They see the God of Israel, and do not die. Under His feet is no cloud, no thunder and lightning, but the crystal-clear, blue groundwork of God's absolute fidelity. They do not die from the sight of God; they eat and drink, they celebrate a sacred festive meal before God—a festival introductory to the festivals of thousands of years.

f. The forty days and forty nights which Moses spent on the mountain, or the covenant writing, vers. 12–18. The days, or hours, of the first inspiration pass by; then begins the sacred work, which is to transform inspiration into disposition. This law of life holds for the church of God in general, as well as in particular. Moses seems to have disappeared in the darkness of the mountain. Jesus seems to have disappeared in the wilderness, the Spirit of the church in the monasteries, Luther on the Wartburg. This is the time of trial. He labors on the height of the mountain, in the depths of prophetic souls. Meantime Aaron and Hur attend to the duties of their subordinate office at the foot of Sinai. But again the top of the mountain is now concealed. Moses seems to be lost in the cloud, as if in the other world, and the

glory of the Lord on the top of the mountain seems again to the people like a consuming fire. Meanwhile Moses, the genius of the congregation, goes into the midst of the cloud. But very often does the dangerous waiting time of forty days and nights recur.

III. *The Idea (or Vision) and the Ordinance of the Tabernacle.* Chaps. xxv.–xxxi.

1. *The Spiritual and Elementary Prerequisites for the Tabernacle or Dwelling-place of God.* Vers. 1–8.

The one fundamental requisite is the heave-offering, the contributions furnished by Israel, at Jehovah's suggestion indeed, but the free gift of faith and love. Voluntariness is to be, and continue to be, the soul of the house of God.

The material requisites represent all nature, as the fundamental requisite represents the unanimity of the congregation.

The noblest materials from the mineral kingdom: gold, siver, copper, precious stones. The noblest from the vegetable kingdom: acacia wood, cotton, oil, spices, incense. The noblest from the animal kingdom: costly skins and hair-cloths. Thus the finest materials, together with the most beautiful and significant colors, are to be used on the building.

Jehovah wishes His people to honor themselves also by giving Him His honor in a decent dwelling. But He also wishes to have a dwelling not essentially better than those of His people, namely, provisionally a tent (*vid.* 2 Sam. vii. 7). It is an extreme, therefore, when a church dishonors itself in its style of worship, and gives no indication that the Lord is its King; but it is also an extreme, when the pomp of the worship or of the temple divests the Lord of His loving-kindness. For, that He desires to dwell amongst His people is another way of saying that He wishes to exhibit the reconciliation of His absolute majesty with His kind condescension.

2. *The Image or Pattern on the Mount.* Ver. 9.

Here, where theocratic art most closely borders on the general idea of art, appears distinctly the thought of the ideal image as the real soul of art. The tabernacle is to rest on an ideal: this is the idea of art. But the ideal is one given by God; and this is the idea of sacred art. In this, however, theocratic art is distinguished from that of common men, that it makes beauty subserve a sacred purpose. But the object of the tabernacle, in so far as it is a symbol, is to serve as the image of the kingdom of God; in so far as it is a type, it is the seed-kernel out of which the New Testament kingdom of God is to grow. It is a fundamental law of all religious artistic and architectural plans, that beautiful forms must be blended with religious and moral ends.

3. *The Organic Development of the Tabernacle.* Chaps. xxv. 10–xxx.

The essential thing, as well as that towards which everything points, in the sanctuary, is the ark of the covenant, the symbol of the covenant, of the re-union of the people with God, the place where Jehovah makes His abode and His revelations. It has two meanings: it is Jehovah's throne, but it is also Israel's highest altar. From the throne the movement is downwards to the table of shew-bread and the candlestick. Corresponding to this direction of Jehovah's descent is the dwelling, the tabernacle itself, as divided into the holy place and the Holy of holies. To this descent of Jehovah from above towards the people corresponds the movement of the people from below upwards. Their starting-point is the altar of burnt-offering, whose place was in the court. From here the priests in the name of the people approach Jehovah in the symbolic sacerdotal garments, in consequence of their consecration. From the altar of burnt-offering they go out with the sacrificial blood and with the incense into the holy place as far as to the altar of incense. From this point only the high-priest can go further, and approach Jehovah in the Holy of holies with the blood of atonement on the day of atonement. But the movement of the priest depends not only on this chief condition, the sacrificial blood, but also, first, on his filled hand, the heave-offering of the Lord; secondly, on the priestly ablution, and the laver serving this end; thirdly, on the anointing of the sanctuary and of all its utensils, and on the incense.—Jehovah's temple, therefore, is a composite thing, the place of meeting between Jehovah and His people, ideally the residence of Jehovah as well as of the people. So also every church. But before everything else the manifestation of God is there,—the foundation before any human service is rendered. So, in the church, the sacraments and the word of God. Jehovah lets the people feel His nearness by His dwelling in the Holy of holies. Here is accomplished the symbolical union with the people through the high-priest. At the table of shew-bread is accomplished the symbolical fellowship or communion of the priests under the divine illumination of the seven-fold candlestick.—The three altars in the temple of the Lord, and their significance, *viz.* the altar of burnt-offering, the altar of incense, the mercy-seat over the ark.—The three rooms of the sanctuary and their significance: the court, the holy place, and the Holy of holies.—The three sacred things in the court, and their significance: the laver, the mirrors, and the altar of burnt-offering.—The three sacred things in the holy place, and their significance: the altar of incense, the table of shew-bread, and the golden candlestick.—The three sacred things in the Holy of holies, and their significance: the cherubim, the ark of the law, and the mercy-seat.—The three acts of the religious festivals: the offering up of the most valuable things in the court, the surrender of the heart at the altar of incense, of prayer, and the prophetic representation of a surrender of the life, of the expiatory blood for the effecting of reunion with God and of a vision of God.—The three significations of sacrifices: sacrifices as something rendered to the laws of the congregation, sacrifices as a symbol of the movement of the heart, sacrifices as a type of the future perfect sacrifice. As the cherubim hover over the ark of the law, so does God's dominion in the world protect His law. His law and His Gospel, the latter represented by the mercy-seat. The mercy-seat de-

notes the expiation of the law by means of the sacrificial blood. The altar of incense stands midway between the altar of burnt-offering and the mercy-seat; for prayer, symbolized by the incense (the sacrifice of the lips), is the living soul of all sacrifices.—The one general significance of the whole temple: the symbolico-typical arrangement and educational use of the ritual for the whole congregation.—As such in all its features exposed to misunderstanding: as if the notion of a local dwelling-place of God excluded His omnipresence, the feeling of which alone can give significance to that notion (1 Kings viii. 27); as if the court were designed to exclude those who are not Jews, when it is designed to attract them (Isa. lvi. 7); as if sacrifices were a meritorious service, and not rather a confession of poverty of spirit; as if the priests were to keep the people far away from Jehovah, and not rather train them up for Him.—The significance of the forms of the tabernacle, of the utensils, especially of the colors; *vid.* the Introduction to Revelation.

4. *Bezaleel, the Religious Master-Workman.* Chap. xxxi.

The gift of art, of artistic genius, a gift of God. A gift of God in the narrower, but also in the wider sense.—The cultivation of the gift till mastery is attained. The assistants of the master-workman. The artist's vocation, akin to that of the priest.—The law of artistic creation: it must in everything proceed from the fundamental thought of the work, from its end and object, ver. 7.—The Sabbath as a condition of the building of the holy sanctuary.—Even the most common work is not to be profaned through the want of the Sabbath. Through the Sabbath all the works of believers are to acquire a festal character, a Sunday brightness.

5. *The Tables of the Law.* Ver. 18.

These were not the beginning, but the conclusion, of the covenant-transaction. Their two-sidedness: of stone, and yet full of mysterious writings of God; pieces of rock, breaths of heaven; inexorable demands, God's thoughts of peace. One law, and yet two tables, comprehending all duties to God and to man.—The law a work of God, a gift of God, a testimony of God.

IV. *The Breach of the Covenant, or the Golden Calf.* Chap. xxxii.

In the history of the kingdom of God is always found this contrast of mountain and valley (Moses lost, as it were, on the mountain, the rush for the false worship of the golden calf in the valley; the prophets in their visions, the people wavering between apostasy and legality; Christ on the mount of transfiguration, the disciples at their wits' end; and the scene of apparent defeat at the foot of the mountain, Luther on the Wartburg, and the inhabitants of Zwickau, Carlstadt, even *Master Philip* in the valley). Whenever the people are making themselves a golden calf, mysterious things are taking place on the mountain between God and His elect. Whenever Moses seems on the mountain to be lost in God, the people at the foot of the mountain prepare for themselves a golden calf.—He delayed on the mountain: things do not move fast enough for the spiritually sluggish people. "Make us gods," images of God. Apostasy always begins with the religious worship of images; it is the first step on the downward road of apostasy. Therefore, also, the second commandment must continue to be distinct from the first. According to Rom. i., moreover, idolatry results from the downward tendency of the use of symbols. This does not imply the prohibition of everything symbolic in religion, but it does show that it should be put under the control of God's Spirit. But from the earliest times pictorial representations of God, as well as the *religious veneration* of sacred images in general, have led to idolatry.—"For we know not." They wish to *know* when they ought to *believe;* hence they fall a prey to a superstitious belief when they ought to know. Weak priests have always been inclined to help a sensuous people in their tendency to image-worship.—The priest in vain seeks to suppress the demands of the people by the crafty policy of requiring great sacrifices. *Bad* priests increase these requirements of offerings of gold and silver and pennies till they become enormous, and the darkened spirits of the people acquiesce in the extremest demands made upon them. *Weak* priests imagine that in the requirements of offerings they impose a restraint on the idolatrous propensity. *Faithful* priests sacrifice themselves in heroic resistance; but they are rare. Sensuous men will make contributions to false systems of worship a thousand times rather than to a true one. The golden calf grows out of the memories of Egyptian heathenism. The Israelites, it is true, do not intend, like the Egyptians, to worship the image of the ox, but only to have in it a symbol of Jehovah. Immediately, however, they cry out, "These *are* thy gods," not, "That is a symbol of thy God." Aaron, on the other hand, calls out and proclaims a feast of Jehovah. So in a degenerate religion that craves images there are always two opinions and two religions: the theologian talks in *one* way; the people talk in *another*. In this worship, as in heathenism, chief emphasis is given to the worldly carousal which follows the religious ceremonies: eating, drinking, dancing, *etc.*—Jehovah's utterance respecting this unseemly conduct is, "Thy people have corrupted." Corrupted what? Nothing less than everything. "Thy people," not "My people." Jehovah does not recognize Himself in the object of the image-worship, ver. 8. God's judgment on the people after this seemingly very religious festival, ver. 9. "Let me alone, ... that I may consume them." This is the normal consequence of the carnal transformation of religion into outward forms: if the people are not soon enough healed of it, they must infallibly go to ruin religiously, morally, and physically.—"I will make of thee a great nation." The value of a people consists in their choice men, those that are faithful to God; and it is natural to think of a holy race of *elite* men. But mercy rejoiceth against (glorieth over) judgment.—In Moses' intercession the true priest appears. Moses (like

Abraham and Judah) in his intercession, a type of Christ. Analysis of Moses' intercession. "Jehovah repented," *i. e.*, through Moses' intercession the situation had been essentially altered. In human repentance is mirrored a seeming changeableness in the unchangeable God.—Moses' descent from the mount compared with the subsequent descent, chap. xxxiv. Here Moses is sad, whilst the people below are jubilant; there he descends with radiant face to the mourning people.—The tumult of the people, and the two interpretations of it, that of Joshua versed in war, and that of his master versed in the workings of men's hearts.—Moses' anger, and the expressions of it. First, the breaking of the tables. For such a people, so fallen away, God's revelation has no more value. Next, the destruction of the golden calf. Rather no religion, if possible, than such a caricature! From this negation a new life must proceed.—Aaron's miserable excuse. The miserable excuses of weak priests.—Lastly, the great punitive infliction, ver. 25 sqq. Its relative necessity at that time, and the spiritual application of this fact. But only the choice part of the congregation can punish the congregation. And the punishment continues to be sacred only through repeated intercession before God.—Moses' offer, ver. 32, and Jehovah's answer. Suffering in behalf of others is conditioned on the hope of their fellow-suffering. Forgiveness conditioned on a previous visitation.

V. *The Modified Restoration of the Covenant.* Chaps. xxxiii., xxxiv.

The Israelites must break camp and wander, in order in the future to find again their salvation, to reach the promised land. So Christians must break loose from the world and wander, in order to gain the new Paradise (home—native land). So Adam and Eve had to enter on their long pilgrimage. So Abraham (and the patriarchs generally). So the Christians from Jerusalem. So the church from the East to the West. So the Reformation. And so faith again and again. God's summons to Israel was a solemn token of grace. (1) The promise of Canaan was thus renewed. But (2) indication was given of God's future visitations destined to attend their course. So the man of faith must wander in order to be refined, but also in order to be perfected.—The three great chastisements inflicted on the fallen Israelites.—Moses' three great intercessions, and the answer to them.—Jehovah's three great tokens of grace.

1. *The Chastisements.* Vers. 1–11.

a. The greatest and severest. The Israelites must go to Canaan without Jehovah's going in the midst of them. b. They must for a season lay off their ornaments. c. The preliminary tabernacle, Moses' tent, is moved out of the camp, so that the people seem to be put under a sort of ban (of the first degree).—Because they wished to see God with the eyes of sense in the golden calf, they are now made dependent on the guidance of the angel of God's face, the visions of His prophet. Because they wasted the splendor of their golden ornaments on image-worship, they must no longer appear before Jehovah even with simple decorations. Because they wished arbitrarily to institute their own form of divine service, they must now look from afar, with awe and longing, towards the tabernacle of God.—The impression of the declaration of God, "I will not go up in the midst of thee:" (1) The people dimly felt that it was an evil announcement, a punishment for their guilt. (2) Wherein lay the punishment? In God's refusal to go with them in the relation of immediate spiritual fellowship. "Thy religion," He says, "cannot yet be a religion of the Spirit, for thou art a stiff-necked people," *i. e.*, intractable and refractory towards the easy yoke of the word, of the spirit, of love. (3) And yet there was clemency in the punishment. The spiritual condition of the people of God was such that they could be led only by the angel of God's face in the form of the law and the divine tokens received through the media of visions. An immediate and unlimited manifestation of God would have scattered and annihilated the people. Even at the Christian Pentecost the religion of the Spirit involved the people in the danger of ruin. So also many Christian nations have remained for a long time shut up under the guidance of visions, and they, too, not without positive fault on their own part. So also to many Protestants a spiritual religion has become dangerous.—The sentence requiring ornaments to be laid aside seems to have been suspended when Aaron was clothed with the sacerdotal ornaments. So also the ban of the provisional tabernacle seems to have ceased with the erection of the tabernacle proper. The pious and humble deportment of the people under chastisement is an indication of their re-adoption.—The reconciliation of the three utterances, "My face shall go with thee;" "Jehovah talked with Moses face to face;" "Thou canst not see my face," ver. 20.—In the first case the face is the angel of the face, the vision form (*πολυτρόπως*). In the second case, the *distinctness, comprehensibleness*, and *familiarity* of God's words (*πολυμερῶς*). In the third case the real beholding of the divine glory is meant (*vid.* the exegesis).—Joshua, the faithful guardian of the sanctuary.

2. *Moses' three new great intercessory Petitions.* Vers. 13–23.

The first petition: "Show me thy way," *etc.* Also in behalf of Jehovah's people. Answer: My face, as guide to the way, shall be the living way (John xiv. 6).—Second petition: Make it evident that Thou Thyself art going with us, when Thy face guides us before all the world by distinguishing signs. Answer: Divine assent on the ground of Moses' intercession and acceptableness.—Third petition: Let me see Thy glory. The divine answer: Conditional assent (*vid.* the exegesis). Observe the refusal in the assent, and the assent in the refusal (Gethsemane?). The old saying: Man cannot see God without dying, (1) true in the sense of divine revelation; (2) always false as conceived by the popular superstition. Only by this dying of the natural man under the sight of God does man come to the true life.—Observe how God's answers make the human petitioner bolder and bolder: how,

nevertheless, even the boldness of the human petition is continually controlled by divine wisdom—and that, for the petitioner's own good.—The believer stands on the rock—even in the protecting cleft of the rock close to God, and sees all His goodness pass by. Not in one single view, but piece by piece, does the believer behold the glory of the Lord. Even the faint impression of the manifestation of the glory of God in the sphere of our life's vision might overpower and kill us, if Jehovah did not place us in a cleft of a rock and hold His hand over us (the rock-clefts of joyous youth—of dark night—of civil security—of childlike freedom from care, *etc.*).—The great *afterward.* The sequel of experience, of the hour of death, of the end of the world. Not till the evening of the world do all the periods of the world back to its morning come truly to light. "At evening time it shall be light."

3. *The Three great Transformations of Anger to Grace.* Chap. xxxiv. 1–35.

a. *The gift of new tables of the law,* in connection with which Moses' co-operation is more positively brought out. b. Sinai glorified by Jehovah's proclamation of Jehovah's grace. c. Moses' shining face upon his return from the mountain with the new tables of the law.—The new tables of the law in their relation to the first. (1) They are as to contents entirely like the first, as if nothing had happened in the meantime. (2) They are not like the first in their relation, for they presuppose the apostasy that has taken place. Hence they are supplemented by the proclamation of grace.—*Jehovah's grand proclamation of Jehovah's grace.* Jehovah proclaimed not only His law from Sinai, but also His grace. The history of this fact is an eternal testimony against all distortions of the Old Testament Jehovah, of the law, of Sinai. Likewise the erroneous notion of many favorably inclined to the church and to Christianity, that Sinai and the law proclaimed only a curse, is corrected in this history. True, this grand proclamation of grace does not annul the law, justice, and judgment, but it puts this revelation of God's severity in the right light.—The two parts of the grand proclamation of Jehovah from Sinai. The first part, concerning Jehovah's mildness: merciful, gracious, long-suffering, *etc.* The second part, concerning His severity: He lets no one go unpunished (and so, nothing unpunished), and visits the misdeed of fathers upon children and children's children, *etc.* (*vid.* chap. xx.).—The threefold expression for the forgiveness of sin: He forgives iniquity (perverseness), transgression (apostasy, desertion), and sin (failure).—The surprise of the lawgiver, to whom at this moment Sinai has become a throne of grace; and his humble prostration and adoration. Compare Elijah's gesture, when Jehovah passed by him with a still, small voice (1 Kings xix.). After this experience Moses comes back once more to his petition, "Jehovah, go with us, in the midst of us." Jehovah's reason for not doing so, viz., that He cannot go in the midst of them because they are a stiff-necked people, Moses reverses: just because they are stiff-necked, he prays Jehovah to go with them. He almost forgets for awhile Jehovah's character as lawgiver under the impression of the proclamation of grace, as was also the case with many at the time of the Reformation, and as is still often the case, when there is a deficiency of spirituality. But Jehovah, while denying the request, offers a rich compensation. Instead of the quiet religion of the spirit, which cannot yet come, they are to be distinguished by a grand religion of miracles (which is a prerequisite of the future religion of the spirit, in no sense a contradiction of it). But the greatness of this promise is limited by the demands on which the theocratic covenant is founded, vers. 11–26 (*vid.* the exegesis).—In conclusion it is said, "Write thou these words;" for every covenant with God, especially this one, is a very definite thing.—*Moses' marvellously exalted mood on the mountain.* The forty days and nights, which are fast-days only because they are feast-days (*vid.* Comm. on Matt. iv.).—Again ten words. The law infinitely simple, but in its very simplicity infinitely profound.—The glorious picture of Moses descending from the mount. Comparison of this with the first descent. The situation is changed in two respects: the people have repented, and Jehovah has proclaimed His grace (at the first descent he may have had, to speak dogmatically, the *usus primus* of the law in mind; at this descent there was a presentiment of the *usus tertius;* the *usus secundus* he probably had in mind both times). He did not know that the skin of his face shone. The effect of his shining face, ver. 30 sqq. For the people this reflection of Moses' intercourse with Jehovah seemed almost more punitive than the gloomy expressions of the law. For the common people and for rude sensibilities in all classes this is still the case: monastic rules rather than evangelical joy (comp. 2 Cor. iii.). With such a radiant face should preachers especially descend from the pulpit. But how many afterwards appear as if they had spoken in a state of somnambulism or a factitious ecstasy. But with all the faithful the feeling always is, "How lovely are the feet," even the feet, still more the peaceful splendor on the countenance.

VI. *The Erection of the Tabernacle.*
Chaps. xxxv.–xl.

The erection of the tabernacle pre-supposes the restoration of the covenant between Jehovah and His people, and therefore the integrity of the theocratic religion. This prerequisite is in substance fulfilled at every erection of a house of God. But there are splendid temples which are in a true sense founded on the decay and disfiguration of religion; and the tendency to such establishments appears also in our own time.—The three parts of the tabernacle have a permanent significance: the court is continued in the room for catechetical instruction, in baptism and confirmation; the holy place is represented by the nave and the sermon; the Holy of holies by the mystery of the choir. The mediæval church sought to shut off the choir again, as if it were an Old Testament Holy of holies; modern Protestantism tends to reduce the choir to a mere part of the nave and to abolish church discipline and the distinction between auditors and communicants.—The sacred forms symbo-

lize the legal ordinances of the kingdom of God; the sacred colors symbolize the moods and characters which animate that kingdom (blue= fidelity, purple=royal splendor, scarlet=blood and devotion, white=purity and righteousness). On the constituent parts of the temple, *vid.* the exegesis. As the tabernacle became a temple, so ought the temple in the New Testament times to become again a simple tabernacle (Amos ix. 11, 12).—The tabernacle as the original form and mother of all true temples, churches, chapels, and houses of prayer. All golden things denote that which is pure, permanent, eternal; all silver things, that which is valuable and glittering to human view; all brazen things, that which is strong and durable.

1. *The Sabbath as the prime requisite of all festivals, all religious fellowship, all houses of God.* Without the Sabbath, no church. Ch. xxxv. 1–3.

2. *Voluntariness*, especially the voluntary offerings and co-operation of all, is the basis on which the house and service of God are founded. Vers. 4–29.

3. *Consecrated art in the service of religion*, vers. 30–35. It is not itself religion. Nor does it domineer over religion. But it is also not divorced from religion, least of all hostile to it. Immoral painting, music, poetry: the most odious mockery of true art. True art with its works, a great gift of God.

The noble industry of the laborers on the house of God, xxxvi. 1–7. "The people bring too much," a censure, and yet a praise.

4. *The preparation of the dwelling*, vers. 8–38. According to the divine idea, the ark was the first thing, the dwelling the last. In the human execution of it, the dwelling takes precedence.

5. *The ark*, xxxvii. 1–9. The staves of the ark: the ark is transportable, it is not absolutely fixed to any place. The cherubim, which protect the law, represent the fundamental forms of God's sovereign rule (are certainly not representative forms of terrestrial creatures). The cherubim hold sway over not only the law, but especially also the mercy-seat (the Gospel).

6. *The table*, vers. 10–16. A table for heavenly food (certainly not for human works).

7. *The candlestick*, vers. 17–24. The spiritual flower of earth adorned with the spiritual stars of heaven.

8. *The altar of incense*, vers. 25–28. In prayer the heart is dissolved, as it were, through sighs, renunciations, vows, home-sickness, and tears, into a cloud of smoke ascending to God.

9. *The anointing oil*, ver. 29. Symbol of the Spirit, mild, soft and healing; burning, consuming, refining. Designed for the anointing of all the objects in the sanctuary, since everything is to be consecrated to the Spirit.

10. *The altar of burnt-offering*, xxxviii. 1–7. The place where the fire of the divine authority consumes human offerings is a holy place. But it is a wild notion that it signifies the fire of hell, or perchance the fires of the Inquisition. Rather might we invert the thing, and see even in the fire of hell a work of divine compassion; yet we are not to obliterate the distinction: fire of the loving, and fire of the judicial, visitation.

11. *The laver, and the mirrors of the women on its base*, xxxviii. 8. The priests, like the women, should present themselves in a worthy manner before God; these purified from the dust of worldliness, those adorned with a consecration which can appear before the eyes of God.

12. *The court*, vers. 9–20. The court is larger than the sanctuary; it embraces the whole. But fanaticism recognizes only *fanum* and *profanum*, no intermediate transitional space; yet it deems itself able violently to extend its *fanum* over all space, and conceives that it transforms the court itself into a *fanum* by its market for sacrifices.

13. *The estimation of the expenses of the sanctuary*, vers. 21–31. Church-property, church-taxes, church-accounts, the work of church-architects, should be kept away from the control of hierarchical caprice and hypocritical misuse, and examined and consecrated as if before the eyes of God.

14. *The priestly garments*, xxxix. 1–31.

15. *The completion of the work, and the presentation of it*, vers. 32–41. The joy over a well-finished house of God. The inspiring event of a church founded without defects, and at last completely erected. Not always are churches constructed without defects (falling arches, towers out of line, disproportions). With all changes of forms the idea of the sanctuary should always continue to be the regulating principle. Yet the abundance or splendor of the symbolic element may imperil the spirituality of worship itself.

16. *The erection of the tabernacle, and its miraculous dedication*, ch. xl. Three particulars are clearly distinguished: *a.* The erection itself, in connection with which the date is significant: on the first day of the first month (of the second year). The ark again takes precedence in the order, and the sacerdotal ornamentation comes last. *b.* The human dedication begins very significantly with the burning of incense; then follows the burnt-offering with the sin-offering. *c.* But the completion of the dedication proceeds from Jehovah; in symbolic forms He comes down over and into the dwelling. And this same sign, the pillar of cloud and fire, represents the life and movement of the tabernacle, its theocratic dignity and sacredness, vers. 36–38. On the other hand, temples abandoned by God and the spirit of worship are the most desolate of houses. Thus Christ designated the temple, while it was being re-built, as a temple going to ruin. Flourishing temples of the heart make flourishing temples; and these really flourish when in turn they make flourishing temples of the heart.

ADDITIONAL HOMILETICAL HINTS FROM STARKE.

From the Preface to Exodus.

The use of this book and of its contents is described by Dr. Luther, in his Preface to the Old Testament, as follows: There are three kinds of pupils of the law: (1) Those who hear the law and despise it, and lead a profligate life without fear. To these the law does not come, and they are denoted by the calf-worshippers in the wilderness, on whose account Moses broke the tables in two, and did not bring the law to them (ch. xxxii. 6, 19). (2) Those who under-

take to fulfil it with their own strength, without grace. These are denoted by those who could not look on Moses' face when he brought the tables the second time (xxxiv. 30). To these the law comes, but they cannot bear it; therefore they put a veil over it, and lead a hypocritical life with outward works of the law, which life, nevertheless, is all made sin by the law when the veil is taken away; for the law shows that our power is nothing without Christ's grace. (3) Those who see Moses clearly without a veil. These are those who understand the meaning of the law, how it demands impossible things. There sin walks in its strength; there death is mighty; there Goliath's spear is like a weaver's beam, and his spear's head weighs six hundred shekels of iron, so that all the children of Israel flee before him, except that David alone, Christ our Lord, redeems us from all. . . . . Here faith and love must have the mastery over all laws, and hold them all in their power.

The main goal of this book is, in general, Christ, who is the man about whom it all has to do. He is in this book portrayed before our eyes by many types, as *e. g.* by the redemption out of Egypt, by the Passover-lamb, by the manna, by the rock which gave the water, by the tabernacle and its many utensils. For all these images were to serve more distinctly to image forth the future character and office of the promised Redeemer. It is Christ for whose sake the Israelites enjoyed so many divine benefits, were preserved during oppression, led out of Egyptian bondage, fed with manna in the wilderness, and furnished with water from the rock, saved from ruin, notwithstanding their idolatry, and received back into the covenant; the sanctuary of God was erected among them, and their frequent murmuring and disobedience borne by God with great patience and long-suffering.

(From H. E. Rambach.) In particular, the object of this book is: (1) to exhibit the truth of the divine promise of the increase of Abraham's seed, in its fulfilment; (2) to promote God's honor, which revealed itself in the case of Pharaoh by frightful angry judgments, in the case of the Israelites, by manifold miracles in their exodus from Egypt, in their preservation in the wilderness, and at the giving of the law: (3) to strengthen the faith that God knows how to save His church from complete suppression and to deliver it from temptation; (4) to give an outline of the future experiences of the church in this world. For why should God have had the bondage and oppression of the Israelites in Egypt, their redemption from it, and their being led in the wilderness, so particularly described, and the tabernacle with its instruments and vessels even twice described, except in order the more distinctly to portray Christ's work of redemption, and the redemption and guidance of His church in general, and of a soul in particular, out of the spiritual Egypt? For the church of the New Testament after Christ's death first had rest, and was edified, and multiplied greatly (Acts ix. 31), like the Israelites after the death of Joseph. Thereby it came into a state of oppression, and had to endure ten persecutions; when it had been refined thereby, and cried for deliverance, it was delivered in the time of Constantine the Great, saw its enemies overthrown, and itself exalted, was refreshed with manna, the bread and water of life. But in its prosperous days it did not long remain pure in its doctrine, lapsed finally even into idolatry and ordinances of men, till God by the Reformation destroyed such idolatry, and the pure doctrine and the true divine service was erected as the proper sanctuary of God. . . . So it is with a soul which lives at first in outward rest and peace: but if God begins mightily to call it out of the dominion of sin and of Satan, then Satan begins to rage and to oppress more violently.

On i. 11 (from the *Hallische Biblische Geschichte*). Egypt had heretofore been a good refuge; now it became to them a prison; and they at last perceived what their forefathers had brought on them in selling Joseph into Egypt as a slave: they themselves are there made slaves. Those who before had been honored as lords are now despised as slaves; those whom one Pharaoh raised up the other sought to oppress. They were divided into certain gangs: over ten Israelites, as it seems, was put an Israelitish officer, and over ten such officers an Egyptian task-master. The Israelitish officer had to control his gang, keep them at work, daily secure the required amount of work and tale of bricks, and deliver it over with the reckoning to the Egyptian task-master, or be responsible for it (chap. v. 14). At first they must have had to pay heavy taxes in money, and after they were impoverished, they had to do servile labor.—Pithom* was the name of a monstrous serpent which came forth out of the marshy morass of the Nile, and wrought great destruction of men and beasts. This city (Raemses) is said to be the same as was afterwards called, and known in ancient geography, as Pelusium. According to some, the new Egyptian king was named Raemses, and gave his name to the city. Whether this city was newly built, or enlarged, or only fortified, cannot certainly be said. The taxes and the servile labor were employed in so preparing the two cities that in case of need there might be kept in them the treasures of the kingdom, the armory, and a strong garrison. And because both cities lay in the land of Goshen where the Israelites dwelt, these two strongholds were built against the Israelites themselves, in order that they might be the better kept under and retained in the land. It was praiseworthy indeed in the people, that, whereas they were under so great and almost intolerable oppression, and at the same time were almost superior to the Egyptians in number, and hence might have risen up in arms and freed themselves, or at least have gone away armed, they did no such thing, but under the government of God, who had destined for them an extraordinary redemption, calmly endured all their trouble.

* [Spelled *Pithon* in Luther's Bible, and apparently confounded with the classical *Python*.—Tr.]

THE END.